August. lib. 11.
Super gen.

Maior est huius scripturæ authoritas quam omnis humani ingenij perspicacitas.

A CATHOLIKE AND ECCLESIASTICALL exposition of the holy Gospell *after S. Mathewe, gathered out of* all the singuler and approued Deuines (whiche the Lorde hath geuen to his Churche) by Augustine Marlorate.

And translated out of Latine into Englishe by Thomas Tymme, Mynister.

Sene and allowed according to the order appointed.

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Imprinted at London in Fletestreate neare vnto S. Dunstones churche, by Thomas Marshe.

1570.

Quanto, magis quisq; in sacris eloquijs assiduus fuerit, tanto ex eis vberiorem intelligentiam capit.

Isidor. De summo bo. lib. 3.

TO THE RIGHT HONORABLE SIR VVILLIAM BROOKE, LORDE Cobham, and Lorde VVarden of the cinque portes,

Thomas Tymme, wysheth long lyfe, increase of honour, and the euerlasting ioyes of the lyfe to come.



HEN I HAD VVEL VVAIED with my ſelfe (right honorable) the diuers happe and chaunce incident, and appertayning, to the paineſull pilgrimes and trauelers in the troubleſome ſea of this worlde, I was not a litle abaſhed. But being encouraged againe, and with the ſpurre and pricke of good ſucceſſe, prouoked with others to take my venture, I launched my ſhippe at the laſte from ſhore (all doubt ſet a parte) and louſed to the wynde. But halas experience ſhould haue bene my guide, for nowe vnloked for, greater daungers than earſt I thought of, ſhewe them ſelues. The prating Pirate, who robbeth men of good name and fame, doth nowe appeare, yet he ſtayeth me not halfe ſo much, as the vnſkilfulnes of thoſe, who haue the helme in hād. Againe, the rocke, the raging ſea, and ſandes, are nowe in ſighte, notwithſtanding they make me not ſo muche afraide, as the manner and diſpoſitiō of the countrey, where I ariue. For the commodities wherewith my ſhippe is fraighte, are counted of the moſt parte of them incommodities, my treaſure trumperie, and my traueiling triſeling. But if this my Barke did bringe vayne marchaundiſe, it ſhould be both in ſafetie and in leſſe daunger of ſhippewracke, and alſo haue more ſpedie vtterāce and quicke ſale. For do we not ſee that bookes of vanitie, cōtayning tales, newes, and ieſtes, are of more eſtimation and price amonge the greateſt parte of men than bookes of holy ſcripture? Yet theſe much more neceſſary for ſoules health. Do we not ſee that gaſing glaſſes to gallāt our ſelues in pryde, are of more vale we with ſome, than that glorious Glaſſe (the Goſpel I meane) that perfecte lawe of libertie? Yet this more mete for Iſraels welthe. Iames. 1.

VVherefore, the want of iudgement and ſkill of thoſe to whoſe hands the helme of my ſhippe is committed: againe, the boiſterous blaſtes of vain wynde, with the whiche my ſhippe already hath bene toſſed, hath conſtrayned me, and made me bolde to craue at your honours handes that you will vouchſafe your ſelfe to be the maiſter and guide of this my ſhippe, both for the ſinguler iudgement and diſcretion that I knowe to be in you, and alſo for the loue that you beare to ſuche as trauayle in theſe affaires.

I haue once already founde ſuche frendſhip at your honours handes, tempered with liberalitie (whiche I cannot ſufficiently requite) that now againe I am the more bolde to moleſte and trouble you. Crauing pardon that for your noble courteſy then, I nowe dare preſume to committe vnto your honours charge the conduction of a drifte, and ſea beaten ſhip.

Matth.13 *And although the very ſubſtaūce of the treaſure and precious pearle contained in my ſhippe, of it ſelfe is ſo excelent that it nedeth not the commendation and defence of man: yet notwithſtanding becauſe by Gods appointment man hath to do with the ſame for his ſaluation, and therefore I (being one among all other moſte vnworthy) hauing taken vpon me to publiſhe the ſame by tranſlation out of Lattin into our vulgar tongue for the common profite of my countremen, muſt of neceſſitie, (my own vnworthines I ſay conſidered) humblely beſeche your honor to be a garde and defence of this my endeuour handled with as great dilligence as poſſible I coulde.*

In ſo doing you ſhall not only promote the glory of God, and greately further this my ſimple labour, but alſo make me bounde vnto your honor while life doth laſte. Thus hauing bouldly required your honourable defence, and troubled your eares with tediousnes, I ceaſſe, wyſhing to youre honour long lyfe, increaſe of nobilitie, and the perfecte felicitie of the lyfe to come.

Your humble orator
Thomas Tymme.

TO AL THE BRETHREN DISPERSED here and there, that fauoure and loue the Gospell,

Augustine Marlorate, wisheth grace, mercy, and peace, from God the father through the Lorde Iesus.

WHen as, all men so long as they liue in this present life, ought to leuell as at a Butte, at the knowledge of the truthe whiche maye nourishe them in the hope of the true and eternall lyfe, those men are to bee iudged vnworthy vtterly the name of Christians, whiche being contente with some arte or science, whereby to get their liuing, either do lightly regarde, or els altogether neglecte the knowledge of heauenly matters, the onely meanes to attayne saluation.

Neither can there be found any greater ingratitude among men, then whē they do not endeuour to the vtmoste of their power to know God alone, whiche hath not only created, fashioned, and nourished them as a father in this life, but incessantly calleth them to the immortall, and incorruptible heritage whiche is prepared for all them, whome that celestiall father hath engrafted by faithe into the body of his onely begotten sonne. Moreouer a true and singuler waye to attayne saluation, is by God propounded to vs, namely, if wee beleue his promises, whiche waye iustifieth before God mankynde, by nature prone vnto sinne, and maketh hym the heyre of God, and fellowe heyre with Christe. I meane faithe, not suche as veyne men and hypocrites boast of when they chaunce to conceiue some slender opinion of God: but that whiche alone deserueth the name of faithe, and vndoubtedly taketh holde of the righteousnes offered in the Gospell, and so stayeth on the foundatiō of free remission of synnes, that it cānot be perswaded any other thing than that whiche is certainly knowen to procede out of the mouthe of the Lorde: for faythe commeth by hearing, but hearing by the woorde of God, who at sundrye tymes, and in diuers manners spake in the olde tyme to our fathers by Prophetes, but in these laste dayes he hath spoken to vs by his sonne. On whome he hath powred out his spirit most plentifully, in so much, that whosoeuer shall heare him teaching, and imbrace his doctrine by faythe, they may assure them selues to haue bene rightly instructed by the wysedome of God it selfe, and to be setled out of all perill of errour.

Rom. 10. Hebr. 1.

Nowe, when his vocation required that after he had opened the veritie to his electe, and finished al thinges, for the whiche he came into this worlde, then he should retourne to his father, he woulde not that his spouse the Churche should lacke that incomparable treasure of the Gospell, whiche he hym selfe brought down from heauen. For seing the cause of his comming was to builde againe the tabernacle of Dauid whiche was fallen downe, and to repaire the ruine therof (that is to say, that he might erecte and stablishe his kyngdome in the middest of his Churche, whiche according to the oracles of the Prophetes, he should gather together out of all people and tongues) he thought it not sufficient to offer the happy and gladde tidinges of the Gospell to thē which were at hand, (namely to the Iewes) but he would haue the benefite of the heauenly calling offered to them also whiche were farre of (to witte, the Gentiles). For God had also determined from the beginning that the Gentiles shoulde be heyres knit in one body & fellowship of the promises in Christe through the preaching of the Gospell.

Mos. 9.

Christe therefore rysing as a conquerer from death, cōmaunded his Apostels, being endewed with heauenly vertue, to go into all the worlde, and preache the Gospell to all creatures, teaching the Gentiles to obserue all thinges that he had commaunded them. But, because the nomber of twelue did not suffice for so great a multitude of men, as the king of all kinges had decreed to call to saluation by the shyrll trumpe of his Gospell: after he had obtained of his father, and that the holy Ghoste was sente downe on his Apostels, he enriched, encreased, and adorned his Churche with men indewed with heauenly wisdome, whose ministery he would vse to the ende of the worlde, in feading the flocke redemed by the sheading of his bloude. Therefore he ordeined some Apostles, some Prophetes, some Pastors, some Teachers, to the gathering togeher of the sainctes to the woorke of the ministery, and to the edefying of Christes body.

Dan. 2. 8.

Dan. 3.

Ephe. 4.

But (alas) after the departing of those watchemen, there was in all the worlde so great scarsitie of faythfull ministers, that those heauenly ryches wherewith the Churche was beautified, were not on euery part so plainely set forth as the worthynes of the thing it selfe did require. For it was brought to passe by the wilines of Sathan that fearce enemy of the Euangelicall truthe, that in stede of faithfull Pastors, innumerable gredy and rauening Wolues did craftely insinuate or wynde in them selues in to the flocke of Christe: whiche straightwaye being disguised with those worthy titles of Pastors, did vnder that pretence defraude the poore shepe of the holy foode of Gods worde, and in stede of the same, brought into the world certaine stinking and vayne traditions, whiche they had drawen out of the filthy puddel of carnall reason, and would haue them accompted (suche was their arrogancy) for deuine oracles: Moreouer, men were growen to suche madnes & vnfaithful dealing, that whatsoeuer pleased them, the

them, the same also they did perswade the kynges & rulers of the worlde, whose duty it was to watche for the safetie of all the people, and before all thinges to take hede that they did not degenerate from the true worship of God. But in this horrible waste and confusion of thinges the celestiall father vouched safe to preserue his Churche by a certayne miraculous working, not to be attained by our vnderstanding, for he daily calleth backe his electe out of the bottomles pitte of ignoraunce, and transposeth them into the kingdome of his welbeloued sonne, that being partakers of the light of the Gospell, or rather being made light it selfe in the Lorde, they might walke as children of the light, & submitte them
1. Pet. 2. selues wholy vnder his obedience, whiche called them out of darkenes into a wonderfull cleare light.

Whiche worthy and incomparable benefite is daily offered not onely to priuate men here and there dispersed, but also vnto kinges & rulers, so often as God doth styrre vp in their Costes, faithfull Pastors, though neuer so cruell persecutions storme euery where, & Sathan with his ministers, raginge, do bende all the force of their strengthe to hinder the course of the Gospel, either by mans authoritie, or els to breake it of by the feare & intollerable waryght of afflictions. Therefore seing through the grace of God we haue here free libertie vnder right Christian princes to enioye the light of the Gospell, whē as many other nations of the worlde are as yet buried in the depe dungeon of ignoraunce, and seing it hath pleased God of his free mercy, certayne yeares paste to snatche vs out of the iawes of Antechrist, that we might heare the swete voyce of Christe continually sounding in the Churche, wee should bee rwyse ingratefull, if we should not wyshe with ardent petitions that oure brethren might obtaine the like grace and fauour, or if we shoulde not reatche out our hande to helpe them whiche make haste to gette the same libertie. But there can no waye be founde out more commodious to further their saluation, then if beside our daily prayers in whiche we commende them to the Lorde, we reatche as it were into their handes some thing whereby they might well fortefie them selues against their enemies, and be able to reproue and conuince suche as resiste the truthe.

Neither do we nede any great consultation to determine what this thing should be, whē as nothing can be more profitable vnto them than the sounde, syncere, & playne exposition of the holy Scriptures, which hertofore was so obscured by the fonde commentaries & preposterous interpretations of those that knewe not (truely) the very elementes of Christian religion, so that the worde of God gaue place to prophane writers, so farre was it from retaining the force and authoritie which of right she ought to haue among men. For who knoweth not, that those (who neglecting the authoritie of the worde of God, did cite Plato, Aristotel, Cicero, and other prophane writers of that sorte, in their pulpettes) were had in great estimation and counted for chiefe deuines in comparison of those that propounded the worde of God simply and sincerely.

I therefore (wyshing to satisfie their desier whiche long earnestly for the sounde and playne exposition of the Scriptures, left vnto vs by the Prophetes and Apostles) applied my mynde before these fewe yeares to collecte and gather out of the doctours (suche as might be gotten) bothe olde and newe, whatsoeuer semed to helpe to the exacte knowledge of the newe testament, hoping hereafter (if the Lorde graunt me strengthe) to bestowe the like diligence in the olde testament, to the ende, that as the whole body of the Scripture is set forth vnto vs by diuers organes of the holy Ghoste, so beinge beutified with a plaine and perfecte exposition collected out of sondry interpretours, it might be redde of all the godly to the glory of God and saluation of men.

Neither yet do we thinke that this our labour shalbe improued by any, saue onely by suche as mislike all godly and deuine thinges. For seing many with earnest affection desier to knowe the opinōs of suche as interprete the holy Scriptures: and oftentimes it chaunceth that what by one is pretermitted, that is spoken by an other, and contrarwyse: yea, but fewe haue the multitude and varietie of bookes, many also cannot enioye them without perill. Who I beseche you can condemne these oure painefull studies and good intent, but that also he shall seme to improue their indeuour which would profite willingly by reading or hearing sondry interpretours of the Scriptures.

Moreouer, if their diligence be commended (and not vndeseruedly) whiche out of the lectures and Sermons of the preachers of Gods worde, note and gather what they can and geue it to be printed, to the ende the whole Churche might reape a commoditie of that whiche was spoken out of a Pulpet to a fewe in nomber: why should it not be lawefull to collecte and chuse whatsoeuer semeth to pertaine to the explication of the sacred Scriptures out of their commentaries, whome God hathe made ouerseers of his flocke to fede and teache them, and hath enriched them with many giftes to the common edifying of his Churche.

And as for suche as thinke them selues so spiritual that being contente with the volume of the Bible onely do carelesly and frowardly reiecte all commentaries, those men I iudge not worthy any confutation. For that whiche they barnely babble tendeth to no other ende (except perhappes they knowe not them selues) but vtterly to abholithe the ministery of the worde, that it might be lawfull for euery one to dreame or vter vnaduisedly what he liste of Gods high misteries, when neuertheles the Lord
1. Cor. 14. him selfe commendeth prophecie before other thinges, in so muche that the Apostell Paule doth not doubte to preferre the same before certayne other giftes of the holy Ghoste, otherwyse moste excellent.

And in

And in an other place he sayth, Despise not prophecies, trie all thinges, kepe that whiche is good. Solomon also doth witnes in playne wordes that where prophecying doth fayle the people must needes be scattered abrode. Pro. 29.

Let them therefore either bring to passe that all men may speake Hebrewe and Greeke, and that euery membre may be replenished with the fulnes of the spirite (whiche thing is peculiar to Christes) or els let them suffer the Churche to enioye the communion & participation of giftes whiche Christe distributeth to eche man as semeth good vnto him selfe.

The reason of the Title. As touching the tittle of the booke, we thought it good to call it an Ecclesiasticall exposition for a double respect: first, because it is gathered out of those writinges whiche were employed and consecrate to the Churche it selfe by holy men, whiche bestowed all their labour and study to enlarge the true faith: and for that cause they may well be termed Ecclesiasticall writers: Secondly, because it appertayneth of dutie to the Churche to knowe the familiar voyce of their spouse who speaketh vnto her sitting in the heauens, and that by the helpe of his seruauntes (to witte, faithfull ministers) who for that same cause are called in the Scriptures the interpretours of Gods will, and the messengers whiche bring tidinges of the reconciliation betwene God and man. 2. Cor. 5.

But we call it Catholike, (that is, vniuersall) because it is gathered vniuersally out of all the most approued deuines. And for because (welbeloued brethren in Christe, you whiche yet grone vnder the yoake of Antechriste dispersed here and there) you desier with ardent affection to knowe those things whiche may guyde you to the perfect vnitie and certaintie of fayth: I moste earnestly request you, that as the Churches restored to their integritie enioye the sacred sermons, lectures, communication, and publique conference of the selfe same men whiche haue enriched this worke with their labours, so you also vse gladly and cheerefully this exposition of the newe Testament, that your fayth may haue the better successe, and Christes spirite by the reading of the Scriptures may in suche wyse mortefie whatsoeuer concupiscence of the flesshe is remayning in you, that we may all speake, thinke, and vnderstande one thyng being one whole body. 1. Corint. 1.

Flie therefore all peregrine & straunge doctrines, and geue attentiue eare to the moste swete voyce of that great shepehearde of the shepe Christe Iesus, who by his Apostels and Euangelistes teacheth you moste playnly the way to saluation. Despise with a stoute courage the forged tales and traditios of men, by whiche your consciences are snared, and imbrace the libertie achieued by Christe, and worthely set forth in this newe Testament: whereof you haue here an exposition, no lesse sounde than playne, and eudent. Not that this interpretation is so perfect & absolute in euery point that nothinge may be added thereto pertayning to doctrine and edification: for who can examine or interprete any one place of Scripture so happely and diligently that no man shalbe able to expresse the same more playnely, or obserue in it somewhat more helping either to teache, exhorte, or reconcile other places. Neither was it my intente to byde the studentes in holy Scriptures to kepe silence, but rather not onely to exhorte all the Godly, but also to desier them for Gods sake, that if they haue attayned anye thing, either by reuelation of the spirite, or by the commentaries of other whome we haue not sene, to bringe it, and make it common, so that it be briefe and fitte to edefie: whiche howe necessary it is in serious matters, there is none but well knowe. For ouer and besides the newe bookes whiche come forth dayly, whereby this worke might bee enlarged, I am fully perswaded that the authours themselues, out of whose writinges I haue taken this exposition, are so farre from ambition and emulation that they desier nothing more, than that they to whome the gifte of prophecie is graunted, shoulde not defraude the Churche thereof, for whose sake they haue receiued that whiche they haue. I sought therefore to profite them onely whiche with vpright conscience seke the symple and peculiar sence of the Scriptures, leauing vnto the Church (whom God endeweth euery day with marueilous giftes) libertie to adde according to tyme and place, what semeth to belonge to the common edifyinge of the godly, as is wont to be done in the holy assembles and metinge: where the Godly communing of diuine matters, haue libertie to bringe forth or alleage in the middest of the company that whiche they haue receiued of the father of lightes, so that if it be reuealed to an other sitting by, the firste doth willingly kepe silence, as the Apostell commaundeth. 1. Cor. 14.

Nowe as concerning the authours out of whose commentaries or annotation vppon the Gospell after Mathewe this exposition is collected, we haue declared their names in the next leafe following. And leaste the often repetition of their whole names should trouble the readers, we haue signified the by their first letters, although that thing semed once vnto me not greatly necessary, if this one admonition of my frendes had not prouoked me thereto, who tolde me that it would fall out that some would reproue me of a lye, for because this worke being intituled a Catholyke exposition collected out of sondrye interpretours, should neuertheles appeare to be one discourse, neither would they beleue any other, except we did note by letters euery particuler mans wordes. But where I my selfe did incline to that parte, not to diserie the authours names by letters, I was led hereby because I feared the disposition of some, who being addicted to men, do for the moste part measure, approue, and reiect the interpretations according to the authoritie and estimation of the man, rather considering the man, than what

than what the holy Ghoste pronounced by them to the common erudition of the Churche.

Moreouer, the readers peraduenture will marueyle that I note so fewe woordes out of some authours: but let them understande this, that when I finde one that sayth the same that almoste all the reste do, whether it be in fewe woordes, or many, so it be in more playne woordes, his woordes I haue chosen, yet as it were weaning to or writing out of other, that whiche he had either omitted or leste vnspoken: for one man can not speake of all thinges, for want of memory, neither is occasion offered. If at any tyme a diuers or contrary exposition happen to be founde among the authours, I haue so described the same, that I haue noted what the reader should followe. Neither shall there be founde in this booke a horche porche of opinions, (if wee maye so terme it) whereby the Reader might bee troubled, not edefied: but founde and true doctrine, and the same throughout the whole booke, guyding vs to the father and Jesus Christe his sonne.

Therefore (good brethren) accepte, and accordyng to goodnes and equitie allowe his diligence, whiche together with you wysheth before all thinges, the increase of Christes kyngdome, and the destruction of Antechriste. Do you also your endeuour with earnest & ardent zeale to professe Christes Gospell, neither (as some falsely termed Christians do) be you ashamed of it, by constant confession whereof the glorious sentence of Christe is onely to be hoped for, who shall approue the same before his heauenly father, and electe Angels. Math.10.

And verely no man is able worthely to commende the excellency and frute of the eternall wysdome of God whiche is opened in the Gospell. For the Gospell is,

The light vvhiche the people that vvalked in darkenes did see, and vvhiche sprang vp to them vvhich sate in the region of the shadovve of death. Math.4.

It is the kyngdome of God vvhich approched to vs, vvhich vvere the bondslaues of synne, and heires of eternall death. Mar.1.

It is that happy and ioyfull tidinges vvhich exempteth vs from all feare and bringeth occasiō of incredible ioye, because it tolde of his comming vvhiche came to seke and to saue that vvhiche vvas lost. Luke.2.

For God so loued the vvorlde that he gaue his onely begotten sonne to the ende that all vvhiche beleue in him should not perishe, but haue life euerlasting. Iohn.3.

It is that moste riche treasury vvhiche conteyneth vvhatsoeuer Moses and the Prophetes haue vvritten, vvherein is opened vnto vs all the counsell of God. Act.20.

It is the povver of God to saluation to as many as beleue, to the Ievve first and to the Gentile. Rom.1.

It is the preaching of the crosse, vyhiche vnto those that perishe is foolishenes, but vnto vs that are saued, the povver of God. 1.Corint.1.

It is that Myrror of the deuine glorie, in vvhiche vve all beholding the glory of the Lorde vvith vncouered face, are chaunged into the same Image from glory to glory as by the spirite of the Lorde. 2.Cor.3.

The doctrine also of the Gospell is so certayne, and in euery pointe so absolute, that although an Angell from heauen should preache any other thing but the same he ought to be counted accursted. Gal.1.

It is the vnsearcheable misteries of Christe, vvhiche in other ages vvas not knovven to the sonnes of men, as it is novve reuealed to his holy Apostels and Prophetes by the spirite. Ephe.3.

It is the vvoorde of lyfe vvith vvhiche all the godly must holde out in the middest of a naughty and croked nation. Phil.2.

It is also the vvorde of truthe vvhich is not onely come among vs, but also doth fructefie and increase through the vvhole vvorlde in spight of the resistance of Sathan and his ministers. Coloss.1.

It is that holy and true saying vvhiche is vvorthy to be receiued of all men, not as the vvorde of men, but (as it is in dede) for the vvorde of God, vvhiche also vvorketh effectually and mightely in those that beleue. Thess.2.

It is the spirite of the mouth of the Lorde, vvhich shal slea that vvicked sonne of perditiō Antechrist, vvho shall seduce them that perishe. Thess.2.

It is that faithfull saying, and vvorthy by all meanes to be receiued, that Iesus Christe came into the vvorlde to saue synners. 1.Tim.1.

This is the same Gospell, vvhereby Christe the sonne of God comming into this vvorlde, hath abolished death, and hath brought life and immortalitie vnto light. 2.Tim.1.

For it teacheth howe vvee being iustefied by the grace of God are heires according to the hope of eternall lyfe, Titus.3.

It is moreouer that immortall and incorruptible sede, vvhereby he vvhiche vvas before vvicked and vnprofitable, is made a nevve creature in the Lorde. Phile.

It is the liuely vvorde of God mighty in operation, and sharper than any tvvo edged svverde, and entereth through euē vnto the deuiding a sonder of the soule and of the spirit, and of the ioyntes and mary, and is a discerner of the thoughtes and intentes of the harte. Heb.4.

It is that pure vvord vvhich being receiued vvith mekenes and grafted in vs, is able to saue our soule. Iam.1.

It is that holy vvorde of the Lorde against vvhich, almoste all the vvorlde is bente, and yet it endureth for euer. 1.Petr.1.

It is also

2.Pet.3. It is also that Scripture vvhiche is geuen by inspiration from heauen vvhich they that are vnlearned, and vnstable, peruerte to their owne destruction.

1.Iohn.2. It is that inuiolable vvorde, vvhiche vvhosoeuer kepeth, in him is the vvorde of God perfecte in dede.

2.Iohn. It is the doctrine vvhiche vve must only imbrace, so that if there come any to preache vnto vs, and bring not this, he ought not to be receyued of vs, no nor yet saluted.

3.Iohn. It is the vvorde of saluation and veritie, vvhose faithfull preachers ought courteously to be receyued.

Iude. Contrarivvyse, the contemners and scorners of the same shalbe greuously punished by Gods iust iudgement.

Apoc.14. And to conclude, it is the eternall Gospell vvhiche must be published vnto them that inhabite on the earth to euery nation and kynred, and tongue, and people.

Those men therefore are vnhappy which set light by this vnuiolable Gospell of Christe, but farre more vnhappy are they whiche hate and persecute the ministers and fauourers thereof, and moste vnhappy of all are suche as deny and reiecte frowardly that whiche otherwyse they knowe to be true: of whiche sorte many are founde among the Papistes, for whome it had bene better not to haue knowne the waye of righteousnes than when they haue knowen it to retourne from that whiche was set forthe by Gods commaundement. But it falleth out with them according to the true prouerbe: The dogge is returned to his owne vomet, and the Sowe that was washed to wallowe in the myre. I beseche you moste dearely beloued brethren in Christe, flie from suche as are worse than the Dogge or Serpente, and reade ouer this booke whiche is offered vnto you with great diligence: you shall finde in it (I trust) wherewithall to confirme your myndes in Christe our Sauiour aboundauntly, among so many and so great troubles of this cursed worlde. To hym be glory, honor, and dominion for euer and euer. Amen.

Fare well in the Lorde.
At Vinacum in the Calendes of January.
1559.

The names of those, out of whose woorkes, this exposition is gathered.

1	Martin Bucer.	B.	12	Augustine.	AVG.	20	Iosephus.
2	Caluin.	C.	13	Hierome.	HIER.	21	Aulus Gelius.
3	Erasmus.	E.	14	Origene.	OR.	22	Plini.
4	Musculus.	M.	15	Cyrill.	CYR.	23	Budæus.
5	Philip Melanchon.	P.	16	Chrysostome.	CHR.	24	Georgius Agricola.
6	Erasmus Sarcerius.	E.	17	Basil.	BA.	25	Cicero.
7	Brentius.	R.	18	Eusebius.	EVS.	26	Hegesippus.
8	Bullinger.	Bu.	19	Gregory.	GR.		
9	Zuinglius.	Z.					
10	Vitus Theodorus.	V.					
11	Augustine Marlorate.	A.					

A GODLY AND CATHOLIKE EXPOSITION OF THE holy Goſpell of Ieſu Chriſte, after Mathewe.

THE ARGVMENT.



HE MORE PLAINE AND EASY THOSE things are vvhich are deſcribed and ſet forth vnto vs in this Euãgelical hiſtory, the more vve ought to ſeeke chiefly, for vvhat purpoſe the Euangeliſtes not content vvith the office of preaching, committed vnto their poſteritie, in vvryting, the preaching of Ieſu Chriſte, vvhiche by mouthe in their tyme, here and there, they had published. For it is certaine that they did it not vvithout a ſpeciall meaning and intent. Surely the holy Ghoſte, vvith the vvhich they vvere inſpired, did forſee that there should come many after the deathe of the Apoſtels, by the inſtinct and motion of Sathan, vvhiche should bring vnto men, (to the defacing, and defiling of the doctrine and faith of Chriſt) falſe opinions, and vayne dreames, vnder the name of Chriſte: A, and vvould place and ſet falſe and fayned thinges, in ſtede of that vvhiche is the very truthe, and ſo vvould either extinguiſhe and cleane put out the true light of the Goſpell, or at leaſt ſo obſcure and darken the ſame vvith their thicke and miſtie cloudes, that ſcarſe truthe might bee diſcerned from falſehode and lyes. For the crafty vvylines of falſe Apoſtels is vvell enough knovven, vvho being deceitful, and ſubtile vvorkers, taking vpon them the name of the Apoſtels of Chriſte, do eaſely begyle the ſimple, and ſuche as take no hede of them: as the Apoſtell Paule in his epiſtell to the Corinthians declareth. *2. Corinth. 11.*

M. Therefore, to the ende a certaine doctrine, as concerning Chriſt, should perſiſte and continue in the Churche or congregation, the holy Ghoſte brought to paſſe, that firſte of all, the natiuitie of Chriſte, his life, doctrine, death, buriall, reſurrection, and aſſention into heauen, beſide theſe, the ſending forth of the embaſſage of the Goſpell into the vvhole vvorlde, the going forvvarde, and good ſucceſſe of the doctrine of the Goſpell and Chriſtian faithe, the declaration and confirmation of the ſame by faithful vvitneſſes, that is to ſaye, holy Euangeliſtes: ſhould in maner of an hiſtory be cõmitted to vvriting by them: vvhiche Euangeliſtes, heard, and ſavve all thinges them ſelues before their face: vvhiche alſo, hauing authoritie and povver of God, vvere the firſt vvhiche vvere ſent and appointed to the preaching of the Goſpell throughout the vvhole vvorlde. To this vſe, ende, and purpoſe, the foure Euangeliſtes haue vvrytten the hiſtory of Chriſte: among vvhome, C, onely Luke maketh a preface to his Goſpell, vvhiche he vvryteth briefely, shevvyng the cauſe vvhiche moued him to vvryte: as euidently you may ſee if you reade the ſame.

B. As touching the interpretation of this vvorde Goſpell: it being taken from the Greeke vvorde, ſignifieth good or glad tidinges. The vvhiche vvorde the three ſcore and tenne interpretours vſed ſo often as they founde the Hebrevve vvorde, בשר Biſſer, vvhiche ſignifieth to tell, and בשורה Beſora, tidinges, being the deriuatiue of the ſame, and alſo מבשר Meuaſſer, telling. The Apoſtels and Euangeliſtes vſed this vvoorde, very muche after them. The Euangeliſte Luke, citing the place of the Prophete Eſaye, vſed this vvoorde, To preache the Goſpell to the poore hee hath ſent me. Therefore the Goſpell ſhalbe vnto vs a publique or open ſetting foorth and preaching of the grace and redemptiõ, purchaſed and gotten by Chriſte, as concerning the vvhiche redemption there are infinite teſtimonies of holy Scripture: C, Or els the Goſpell is a hiſtory, conteining the glad tidinges of the comming of Chriſte in the fleshe, being ſent of the Father, accordinge to his promiſes in the lavve, Prophetes, and Pſalmes. In the vvhiche hiſtory, the lyfe ſpecially of Chriſte, his doctrine, death, reſurrection, and aſſention is declared: beſide theſe, the fruite of his comming is therein declared, namely that by him vve are deliuered from the Deuell, ſinne, and death, and that vve are ſanctified and aſſured of euerlaſting lyfe. *Chap. 4. Eſay. 64.*

B. As therefore the Goſpell in the Scripture is properly a declaration of the long loked for ſaluation, and at the lengthe reuealed and offered by Chriſte: euen ſo our Euangeliſte Mathevve (as the reſte, Marke, Luke, and Iohn) hath vvryten cunningly and artificially vvritten in his Goſpell, the hiſtory of the Lorde, by the vvhiche he declareth both his vvoordes and dedes in order. A. But vvho this Mathevve vvas (vvhoſe vvorke in the nevve Teſtamẽt hath the firſt rome) M, and from vvhat ſtate of life he vvas called of Chriſte, and aduaunced by him to the dignitie of an Apoſtle, he of himſelfe (as vve ſhall heare hereafter) declareth. In the meane tyme vve muſt thinke and aſſure our ſelues that the holy Ghoſte vvas and is the true authour of this hiſtory, and that Mathevv vvas only the inſtrumẽt or ſecretary to the ſame, vvho leauing his pouling kinde of lyfe, is become not onely a companion, and diſciple, but alſo an Apoſtell, and Euangeliſte of Chriſte: from vvhome all thinges in the vvorlde that are good do flovve, as from the lyuely and celeſtiall vvell of grace. *Math. 9.*

A GODLY AND CATHOLIKE EXPOSITION OF THE HOLY Goſpell of Ieſu Chriſt, after Mathevv.

The firſt Chapiter.

The booke of the generation of Ieſu Chriſt the ſonne of Dauid, the ſonne of Abraham. {*The booke of the generation.*} C.

IN VAYNE do certaine interpretours trauel about this titel, or inſcription, to make excuſe, becauſe the Euangeliſt Mathew doth name the whole hiſtory, of the halfe of one chapter. For this titel is not ertended to the whole booke, but the name of the booke is put for a Cataloge or reherſall: as if it had ben ſaide, here foloweth ỳ order of the generation of Chriſt.

Gene. 5. B. Euen as we maye reade in Geneſis, This is the boke of the generatiõ of mẽ. In the which place the Hebrew worde is ספר ſepher, which cõmeth of the verbe ספר ſaphar, that is, he hath nombred, reherſed, or declared. For there foloweth the Catalogue or reherſal of men from Adam vntyll Noah, with a diſcription of whõ, and what tyme, euery one had his offſpringe and originall. Ofels the boke of the generation, ſignifieth that, in the which, ſomwhat is reherſed or nombred.

Exod. 32 Joſua. 10. M. Wherupon we reade that the boke of the Juſt, the boke of God, in the whiche the Juſt are written, is ſo called.

B. This name therfore perteineth properly to the Cataloge, and to the hiſtory.

A. And although the Euangeliſt goeth about to ſhew that Jeſus the ſonne of Mary is the true Meſſias promiſed long before in the lawe and Prophetes, and loked for of the fathers: B. Yet notwithſtanding he wolde begyn the Goſpell of Chriſt with the baſenes of his generation, ſekinge to bring in all the ſorrowes, traueiles, and paines of his life, euen till the power, glory, and maieſtie of his reſurrection, and kingdome, (in the which he ſittinge at the right hande of God, gouerneth all thinges): that as Chriſt ſuffered many thynges and ſo entered into the glory of his kingdome, and as he dyd fyrſt abaſe hym ſelfe, and became man, a ſeruant alſo, and humbled him ſelfe to the death of the croſſe: euen ſo he myght preache Chriſt vnto vs to be a mortal mã and crucified, before that he was mortal, and rayned gloriouſly in his kyngdome: and ſo by the foliſchenes of preachinge, to bringe ſaluation to the faythfull.

Philip. 2.

1. Cor. 1.

A The Euangeliſt John more plainly euen at the fyrſt, preacheth the maieſtie of Chriſt, B. teaching him to be the eternall worde of the father, and that deuine power and vertue, by the which all thynges were made, lyue, moue, conſiſt, feele, & vnderſtand. But our Euangeliſt Mathewe thought it ſufficient, to ſhewe briefely, (as it were) in one word, the diuinitie of Chriſte, wrytinge thus, The booke of the generation of Chryſte, And where as he calleth Jeſus (whiche was thought to be a carpenter, and the ſonne of a carpenter) Chryſt, (being that kinge which was long loked for & promyſed to the fathers) he hath already ſhewed a ſufficient cauſe and reaſon of ſo doinge, to thoſe that knowe the force of this name.

John. 1.

{*The ſonne of Dauid, the ſonne of Abraham.*}

C. He calleth Chryſt the ſon of Dauid, and Abrahã, in reſpecte of the promiſes: becauſe God had promiſed that the ſeede ſhould come of Abraham, in the which al the nations of the earth ſhuld be bleſſed. But to Dauid there was a more playne promiſe made, namely, that his kingdom ſhulde abide firme euen vnto the worldes ende, and that a kynge out of his loynes, ſhould ſyt vpon the throne ſo long as the ſonne & the moone endured. Wherfore it was a common ſpeache amonge the Iewes to call Chriſt the ſonne of Dauid.

Gene. 22. and. 22.

Pſalm. 89.

M. The cauſe therefore why Mathewe doth place Dauid, before Abraham, was the fame and renowne which Dauid had

in that Age among the people, when so euer they talked of Christ to com: which fame was first brought by the wordes of the prophetes, with whom it was counted a solem matter to prophesy of Chryst vnder the name of Dauid. Euen so in many places the people cried vnto christ, Thou sonne of Dauid, and Hosanna to the sonne of Dauid. And the Pharisees being demaũded as concerning Christ, whose sonne he was, aunswered the son of Dauid. S. Paule also sayth, which was borne of the sede of Dauid after the flesshe. A. But because the genealogy or pedegrewe of Christe is described and set forth by the two Euangelistes, (as by Mathewe and Luke) and that not without great difference, (as it might seeme) this chiefly ought to be considered, whether both of them do bring the petegrew of Christ from Joseph: or whether Mathew doth it alone, and Luke from Mary. They which thinke that Luke bringeth the petegrew of Christ from Mary, haue a speciall pretence of difference in diuerse names. and trewely at the fyrste syght, a man can not perceiue that Mathewe and Luke do declare all one petegrewe, there is so muche difference betwene them. For in the genealogy, frõ Dauid to Salathiell, & from Zorobabell to Ioseph, Mathew nameth not one of those names which Luke nameth. Furthermore they say that is very absurde to bestowe so muche laboure in a thynge not necessary, as to haue the stocke of Joseph (who notwithstandinge was not the father of Joseph) twise recited. And because Mathewe hath recited the progeny and offspringe of Joseph, they errule the matter, and say that it was done for many mens sakes which thought him as yet to be the father of Chryst. But truely, it had ben great folly by suche sufferance to maynteine a pernicious errour: also the text it selfe is manifestly repugnant, and contrary to it. For so sone as the Euangelist Mathew commeth to the ende of the genealogy or petegrew, hee teacheth that Christ came not of the seede of Joseph, but that he was conceyued in the wombe of the virgyn, by the secret working of the holy ghost.

Math. 21.

Matth. 22.

Roman. 1.

Wherfore if their reason shuld stande and be allowed, then we must nedes condemne Mathew of folishenes, and rashnes, that he in vaine woulde recite from whence Joseph hadde his originall. But their obiection is not yet aunswered, which affirme that the progeny of Joseph doth nothing pertaine vnto Christ. We aunswere therfore that the stocke of Mary is comprehended in the person of Joseph: B. because the lawe commanded euerye man to take a wyfe of his owne tribe. As it is wrytten, Euery man shal marry his wife of his own tribe, and kinred: & euery woman shall take her husbande of the same trybe: that the inheritaunce of the children of Israell, remoue not from trybe, to trybe. C. They gather against this law, saying that it was almost neuer vsed, but neglected. But the argumentes which they bring in are but vayne. They alleage an exãple out of the booke of Judges, because the eleuẽ tribes promised that in no wise thei wold geeue any of their daughters to wyfe to the trybe of Beniamin. It may be aunswered, that very vnaptly they bring in that which is extraordinary, and nothing to the purpose, for a common rule. For it must needes be, that one trybe beynge cut of, the body of the people must be mutilate, lame, and imperfecte, excepte the last extremitie by this remedy were holpen. Therfore the common lawe in this place must not be regarded.

Numē 36.

Iudg 21.

Beside this they do obiecte, that Mary being the mother of Christ, was cosyn to Elizabeth, whom Luke at the firste wytnessed to be of the daughters of Aron. This also may easelye be aunswered, namely, that it was lawfull for younge damsels of ẏ tribe of Juda or of anyother tribe, to be maried frõ them to the priestly trybe: because the lawe dyd not gainsay it, which was, that no woman shulde remoue her inheritaunce from one trybe to an other. So doth the sacred hystory make mẽtion that the wyfe of Ioiada the hie priest sprange of a kingely stocke. Therfore no strange or vnwonted thing is it, if that the mother of Elizabeth were ioyned to a priest.

Luke. 1.

2. Par. 22.

Wherfore these two generations writ

ten by

ten by Mathew and Luke, do very well agree together. Yet notwithstandynge there are fower differences to be noted.

1. First, Luke preposterously (as a man maye terme it) ascendeth vpwarde from the later ende to the begynning, where as Mathew beginneth euen at the originall, and so descendeth.

2. The seconde is, because that Mathewes beginning tendeth no farther then to the holy and chosen seede of Abraham: but Luke euen from Adam goeth forwarde.

3. The thirde is, because Mathewe onely taketh in hande the legal stocke or stocke perteyning to Christ, and cutteth of and omitteth some men in the order of the rehersal of the petegrew, and seking to help the memory of the readers, he reckeneth vp onely three tymes fourtene generations: but Luke dothe more exactly prosecute the naturall stocke of Christe.

4. The fourth and last is, that these twoo speaking of one and the selfe same men, do somtimes notwithstanding vary and disagree in their names.

As concerning the first difference because it is not hard, but very easy, it wer to no effect, to make more wordes about the same then were requisite. The secõd wanteth no good reason. For seing that God had chosen to hym selfe the seede of Abraham, from the whiche, the redemer of the worlde shoulde come, and seing the promised saufynge health was there, after a sorte included vntill the commyng of Christ, Mathew passeth not the boundes or lymittes appoynted of God.

Rom. 15. Wee must remember what S. Paule saith, Christ was made a minister of the circumcision of the trueth of God, to confyrme the promyses made vnto the fathers. To the whiche agreeth the saying of our sauiour Chryst, namely that Saluation sprang of the Iewes. So that Mathew placeth him to be sene in that stock, to the whiche he was properly and peculiarly appoynted. Therfore in the petegrew of Mathew, we must consider the couenant of God, by the whiche he chose the seede of Abrahã, to be a people to him selfe, that they might be hedged in (as it were) and seperated from other nations.

Ihon. 4. But Luke had a further consideration and regarde, for although God had made his leage and couenante with Abraham that of his sæde the redemer shold spring: notwithstandinge we knowe that from the defection and fall of the fyrst man, he was necessary to all mẽ: euen as he was then ordeyned & appoynted to the whole world. This was don by the wonderfull wisedom of God, that Luke shoulde describe & declare vnto vs that Christ was the sonne of Adam: and that Mathewe should include him in the stock and kinred of Abraham. For it should haue nothing profited vs, that Christ was genẽ and appoynted of the father to be the redemer and author of saluation, except he had perteined generally to al men alike. Furthermore the sayinge of the Apostel Hebre. 13. should not be true, that he was to daye, and to morrowe, and for euer, excepte his grace and goodnesse had ben powred out apon al ages from the creation of the worldẽ. Let vs therfore know for a suertie, that saluation by Iesus Christ, is made manifest, & geuen to all mankind: for so muche as not without cause, he is called the sonne of Noe, & the sonne of Adam. Notwithstandinge, because he must be sought for in the worde of God, the spirite dothe not rashely, or without good consideration call vs backe by this oure Euangelist Mathewe, to the holye stocke and kynred of Abraham, where, the treasure of euerlastinge lyfe wyth Christ, was layed vp for a tyme.

As touchinge the thirde difference: there is no doubt but that Mathewe obserueth an other maner of order then doth Luke: for the one hath, Salamon the sonne of Dauid, and the other hath, Nathan the sonne of Dauid. wherupon it euidently appereth, that there are dyuerse lyntall descentes appoynted.

The best, and most cunning interpretours do thus vnite, and reconcile this shewe and apparance of discorde, namely, that Mathew, leauinge the naturall lyne and stocke, (which Luke followeth) doth reherse the legall genealogy or petegrewe. And wee interprete that to be the legall genealogye, by the whiche it was ordeyned that the right of the kingdome shoulde come to Salathiell.

And where as Eusebius in his fyrst booke of his Ecclesiasticall hystorie, calleth the genealogy (which is described of Luke) a legall petegrewe, it commeth all to one effecte. For he meaneth nothinge elles, then that the same kingedome whiche by lawful right was stablished in the person of Solomon, came at the length to Salathiell,. But more trewly and parfectlye a great deale, do they speake, which saye that the legall petegrew was set forth of Mathew: because he naminge Solomon streight after Dauid, doth not al together by order still observe, of whō Christ cam as touching the flesshe, but howe he descēded and sprange out of Solomon, and other kinges, that he might be the lawful successour, in whose hande the eternitie of the kingdome should be stablished, accordinge to the couenant and promise of God. For their opinion is probable, and likely, which think that the stocke of Solomon ended by the death of Ochozias.

As touching that, which many allege out of the cōmentaries of ỳ Jewes, (how that it was cōmaunded of Dauid, that if at any time the issue of Solomon should decay or want, that thē the kingdome should come to the posteritie of Nathan) we leaue vnspoken: and we take that onely whiche is certayne, namely, that the successiō of the kingdome was not confounded, but that the degres therof were distinct.

4. King. 11. Now where as the sacred hystorie doth shewe that after the deathe of Ochozias, the kyngedome was taken of his mother Athalia, & all the kinges sede destroyed, it is very euident & plaine, that those horrible and wicked slaughters were procured of a woman ambitious and desirous of rule, least she being brought to a priuate estate, and meane condition of lyfe, shoulde see the kingedome remoued and taken away. Therefore if the sonne of Ochozias, hadde bene alyue, Athalia the grandmother, shoulde quietly haue raygned vnder the collour of protectiō without enuy or daūger. But the reason why Ioas, is sayd to be the sonne of Ochozias, is this: because he was the nert of kinne or bloud, they called him so, to the end he might in dede, be thought to be the trewe and naturall heire of the kingedome.

2. para. 22.

For if Athalia had ben the grandmother of Ioas in dēde, he beinge an infant, she woulde neuer wyllingly haue so muche abused his titel: againe what man of indifferent iudgement wil thincke it likely, that the naturall sonne of the kynge, coulde be so priuyly hydden by Ioiada the priest, that the grandmother by diligent care and serche should not finde him out: But rather, if a man waye all thynges wisely, he shall finde that the nert heyre of the kingedome was of an other stocke. And that is the meaninge of the wordes of Ioiada the priest when he sayde, the kinges sonne shall raigne accordinge to the couenant of the lorde with Dauid: as who should say, it was an execrable thing for a woman, beinge a straunger, to take by violence vnto her ỳ which God would haue stande in the house of Dauid. 2. Para. 23.

Wherefore it is no absurditie if Luke bring the stocke of Christe from Nathan: because it mighte be, that the stock of Solomon, as perteining to the succession of the kingdome, myght decaye.

Now, if any do obiect that Jesus Christ can not be known to be the Messias whiche was promised, but by the posteritie of Solomon, who without all doubte was a figure of Christe: we answere, that although he sprāg not naturally from Solomon, yet notwithstāding by the legall order he ought to be coūted & thought his sonne, because he toke his originall and beginninge of kinges. But so great ouersitie in names, troubleth many very muche. For from Dauid to Ioseph, there semeth to be no agrement at al betwene the twoo Euangelistes, sauing onely betwene Zorobabell, and Salathiell. This difference is sayde to come, because the Jewes for the most part had two names: but this excuse of some is not well lyked. But truely, for so much as the maner & order of bringing, & placing genealogies & petegrewes, is not well knowne to vs now adayes, (the whiche order Mathew kept and folowed) it is no maruelle if we be ignorant, & knowe not, howe bothe of them do agree or differ in euerye name. and yet not withstandinge it can not be doubted, but that frō the tyme of the exile of Babilō, they reckned certain men by

diuers

diuers names, and yet the selfe and same men. But in Salathiel, and Zorobabel bothe the names were kept still, peraduenture for the altered state of the people: because then the kingely throne and maiestie was cleane extinguished & put out. And that small and thyn shadowe of domination and rule, being left as a remnant, there apered a marueylous chãge, whiche change shoulde admonishe all the faithful to hope for a more excellẽt kingdome, then the vysible kingdome of Salomon, whiche for a short time onely florished. This also is now worthy the notinge, namely, that it is no absurdytie, for Luke in his Catalloge or reherſall, to reckẽ vp more then Mathew: when as it was vsuall to put more in nomber in the natural generation, thẽ in the legall. Moreouer it cõmeth to this purpose that Mathew deuiding ỹ genealogy of Christ into three degrees or partes, and attributynge to euery degre fowertene heades or principalles, gaue to hym selfe lybertie to pretermytte certaine names, whiche Luke could not omyt, because he had not tyed him selfe to that lawe, or order. Thus farre as concernynge the genealogy of Christ.

Nowe it resteth to declare, wherefore Mathew, hath comprehended the whole generation of Chryste in three speciall heades and pyllers (as it wer) and hath attributed to euery head fowertene generations. Suerly hẽ dyd it, not onely to helpe the memory of the readers, but also to note the tryppell estate and condition of the people, of the whiche Chryste was promysed to Abraham, to come, euen vntyl the fulnesse of tyme came, in the whiche he shoulde be reuealed in the flesshe. For although the tribe of Juda, vntyll the tyme of Dauid dyd excell the rest, yet not withstandynge it kept not the principalitie. In Dauid the kingly authoritie (contrary to all mennes expectation) issued out, whiche abode vntyll the tyme of Iechonias. From that tyme there remayned some dignitie and gouernement in the tribe of Iuda, which chered vp, and comforted the myndes of the godly, vntyll the commynge of the Messias.

2 Abraham begat Isaac, Isaac begat Iacob, Iacob begat Iudas and his bretherne. {Abraham begat Isaac.} M.

Moyses doth shewe that Abraham dyd not only beget Isaac, but also Ismaell. But to the generation of Christ, the carnall propagation was not sufficient, but the deuine election was also required. Wherefore God sayde to Abraham, In Isaac shall thy seede be called. Gene. 16.

A. Whiche, sainct Paule also alleageth, when that he maketh a distinction betweene the carnall sonnes of Abraham and the spirituall. M And to this Isaac (although he were inferiour, bothe by byrthe and condition) dyd God promyse the blessed seede: In thy sede (sayth he) shall all the nations of the earth be blessed. Gene. 21. Romans. 9. Gene. 26.

And trewely this miraculous and wonderfull byrth of Isaac, beinge begotten by a man that was an hundred yéres olde, and beinge borne of a woman that was also fowerscore and tenne, and barren, dyd forshewe the miraculouse natiuitie of Christ: euen as did also the natiuitie of John the Baptist. Beside this the wonderful obedience of Isaac, which he shewed first to God, then to his father when he shuld be offered: bare the Image of Christe, which was obedient to his father, euen to the death. {Isaac begat Iacob.} Luke. 1. Gene. 22. Philip. 2.

M. He begat Esau also: which two were borne at one birth. But Christ came not of Esau. Iacob was chosen to this dignitie, although he were inferioure to his brother Esau, both in age, and also in condition of life. For so God saith by his prophete: Iacob haue I loued, but Esau haue I hated. And S. Paule also repeteth the same wordes. To this Iacob also the promyse was made: In thé, and in thye sæde shall all the nations of the earth be blessed. {Iacob begat Iudas and his bretherne.} Gene. 25. Malac. 1. Roman. 9.

M. Neyther was he the fyrste begotten, but the fowrth, neyther of Rachell, (which was so wel beloued of her husbãd) but of Lea he was borne. And yet the Patriarche Iacob dyd prophesie that Christe shuld spryng of him, saying, The scepter shall not depart from Iuda. For so much as the Euangelist maketh no mention Gene. 29. Gene 49.

of Ismael the first begotten sonne of Abraham, neither of Esau, whiche by order of nature was aboue his brother Jacob: he did not vnaduisedly place the .xii. Patriarkes in the genealogy, when as God hath geuen the adoption of his grace to all men alike. It signifieth therefore vnto vs that the blessednes, promysed in Christ, doth not onely belong to the tribe of Juda, but to all the children of Jacob also, whom God hath gathered into his churche, where as Ismaell and Esau, are made aliantes. M. And although Christ came only of Iuda, yet not withstanding all those fathers perteyned to the rest of the tribes of whom Christ came.

Roma. 9.

3 Iudas begat Phares and Zarā of Thamar. Phares begat Esrom, Esrom begat Aram.

{Iudas begat Phares.} Many thynges are to be reprehended in Iudas. First because he went from his brethrene: because hē agreed to the Chananeās, and maryed wᵗ a woman of the same countrey, because he begyled his daughter in lawe of the maryage of his sonne, being promised to her: because he committed fylthines: so that of this mā was Phares begotten out of wedlocke, by whoredome, which Phares is nombred among the fathers and elders of Christ. This was truely a forshewinge of the baisenes and lowlines of Christe, of the whiche Paule speaketh.

Phillip. 2. a

The sonne of god could haue kept by his prouidence, his seede, his stocke, from al filthines, & note of infamie. but he came into the worlde to abase him selfe, and to take vpon him the forme of a seruaunte, that he might be a worme & no man, oprobry, and iesting stocke of men, and the outcast of the people, & that at length he might take vpon him the cursed death of the crosse. This reproche hē refused not in his stock, that out of the incestious bed might come one that shuld be among his anceters. For although Thamar did not couete to lye with her father in lawe being by lust prouoked, yet not withstāding she sought by an vnlawful meanes to reuenge her iniurie: for Iudas whē he wolde haue cōmitted filthines, by chance happened on his daughter in lawe. But certainely the inspeakeable loue & goodnes of god stroue with the sinne of them bothe that this vncleane sede should neuertheles obteyne the septer.

Psalm. 22.

M Furthermore it was so conuenient and necessarie that he whiche should dye for sinners, and should take flesh of our synfull flesh. should also take his generation by synfull fathers, & sinful flesh.

Gene. 38.

A comforta ble saying.

{Phares begat Esrom.} A. For so hath the sacred hystorie, The sonnes of Phares are Esrom and Hamul.

1. Parli. 2.

{Esrom begat Aram.} Loke in the boke of Ruth. chap. 4. &. 18.

4. Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon.

The order of these is plainely set forth in the hystorie of Ruth, the 4. Chapter

5 Salmon begat Booz of Rahab, Booz begat Obed of Ruth, Obed begat Iesse.

{Salmon begat Booz of Rahab.} B This Rahab is rehersed by name, that in her, we may se the cause why Christ came, which was to delyuer that which was lost, & wholly subiect to death, and not onely to delyuer it from destruction and death: but also to beutifie and decke the same with dignitie and worship. For this woman was one of the citizens of Iherycho, whom the lord had made to be accursed, the chyldren of Israell being commaunded wholly to destroy them, and to burne the Citie and al thinges therein with fyer, yet notwithstanding, he did exempt this woman, beinge scant good (as men thought,) for she was a tauerner, and perhappes a harlot, for the hebrew word signifieth bothe) not onely from this curse, but also he wolde haue her to be his mother. Looke in the hystorie of Josua.

Iosua 2.

{Booz begat Obed of Ruthe.} M. This womā was of the cuntrey of the Moabites, who afterward by diuine inspiratiō, leauinge her countrey and kynred, came with her mother in law, an Hebrues, to the Israelites, and being taken to wife of Booz, is made the mother of kinges, B. that we may therby see howe louing Christe is to euery one, but specially, to the desolate, gentell, and mercifull.

Ruth. 4.

6 Iesse begat Dauid the king, Daud the king begat Salomon, of her whiche was the wyfe of Vri.

Iesse

{Iesse begat Dauid the king.} C. Only Dauid is described with this title of honour, because God hath set forth in his persone ỹ type of the Messias and captayne to come. Firste, the kingdome beganne of Saule: But because this happened by the tumult and vnhonest desires of the people, the alteration and chaunge was at laste thought lawfull in Dauid: specially as pertaining to the league and couenaunt of God, in the whiche he promised that he would be a gouernour of his seruauntes for euer. For when the people (the yoke of God being shaken of) required to haue a king, he gaue them by and by Saul. But God straightwayes stablished his kingdome, which was the pledge of true blessednes in the hands of Dauid. Therfore let vs here vnderstande that the seconde state of the people is here noted, as it was ordained of the lorde. M. But the father of Dauid was of no high bloude, but vnknowen, and of smal reputation. Wherupon also Dauid in despite and cõtempt, was called of Saule the sonne of Isai. Besides, Dauid was the yongest, & least of his brethren, and contemned. And yet afterwardes he was not onely chosen to the kingdome, but also into this dignitie, that he should be specially nominated among the auncetors of Christe: yea to whom the promise (as cõcerning Christ) was renewed. That we may learne, how that God, dothe not cast of those that are humble, but leauing the proude, doth extolle those that are abiectes and despised.

2. Sam. 8.

1. Sam. 20.

1. Sam. 7. & 1. Per. 17. & Psalm. 89. & 132.

{Dauid the king begat Salomon of her. & cet.}

C. Nowe is added of the Euangeliste, the humane shame and reproche, which after a sorte myghte pollute and defile that glory of the heauenly benediction, wherof we spake euẽ now, that is to say: because Dauid begat Salomon of Beersabe, whom wickedly by violence he toke from her husbãd, and to thende he might vse her still, deceitfully he betrayed the giltles man, and caused him to be slayne of the enemy. This filthines in the beginning of the kingdom, might make the Iewes not to glory in the flesh. For God would haue it knowen and sure, that he in appointing that kingdom, did nothing regarde, or waie mans merites, furthermore, to the ende Mathew might more specially admonishe vs, that sinners are not reiected of Christ (because he thought no scorne to haue his auncetors as concerning the flesh) he rather chose to call her the wife of Urias, then by her proper name, Beersabe. H. It is to be noted therefore in the geneallogie of Christ that none of the holy women are taken, but those whom the scripture doth reprehende: that he whiche came for sinners, being borne of sinners, might cleane put away the sinnes of all men.

Mans merites are condemned.

7 Salomon begat Roboam, Roboam begat Abia, Abia begat Asa.

{Salomon begat Roboam.} A. In the beginning of this chapter it was shewed, why Luke bringeth from this place the generation of Christe, not by Salomon, but by Nathan, the other sonne of Dauid and his posteritie also euen vntill the time of the captiuitie of Babilon. M. The scripture maketh mention of Roboã that he was euill, whose harte was not righte with God. His mothers name was Naama, an Amonnites. Whẽ this man raigned, Iuda was stricken & vanquished, and the gould of the temple caried away by Pharao kinge of Egypte: also in this mans tyme, the tenne tribes rebelled. Note therfore here, ỹ both the good & bad kinges are set forth by the Euangelist.

1. Reg. 11. & 2. Para. 12.

2. Para. 12.

2. para. 10.

{Roboã begat Abia.} M. This mã also was euill, his harte being tourned from God. Notwithstanding this man being kyng. God had mercy vpon Iuda, so that he suffered them not to be geuẽ into the hands of Iheroboam king of Israell. He had fourtene wyues of whiche he begat. xvij. sonnes and. xvi. daughters.

1. Reg. 14.

para 13.

{Abia begat Asa.} This man was good, and sought the lorde with all his harte, euen as did Dauid his father, sauing that in the xvi. yeare of his reigne, when that Baasa king of Israel came against him to fight, he fled (not vnto the lorde) but to the king of Sirria, and craued his helpe for the whiche being reprehended of the prophet Ananias, was displeased, and commaunded the prophete to be set in stockes. Againe in the. xxxix. yeare of his reigne,

2. para. 14. 2. pa. 15. 2. para. 16.

being sicke, he cried not vnto the lorde, but rather trusted to the phisitions. By this example we are admonished, with howe great diligence we ought to praye vnto the lorde, that he will giue vs sound and true godlines euen to the ende. For it is written: The righteousnes of the righteous shall not saue him, whensoeuer he turneth away vnfaithfully. Ezech. 33.

8 Asa begat Iosaphat, Iosaphat begat Ioram, Ioram begat Ozias.

{Asa begat Iosaphat.} M. This man also followed the footesteps of his father Dauid, & sought the lorde with a pure harte, notwithstanding, in this he sinned, that euen at the first he entred into league with the wicked king Achab, and assisted him in battayle, for the whiche he was sharpely blamed of Iehu the prophete, with the whiche being nothing moued, after Achab also he was at peace with his sonne Ochosias: for the whiche also he was againe reprehended of the prophet Eliezer, the sonne of Dodan of Maresa. As concerning the which loke in the.ij. booke of Chronicles, cap. 17. 18. 19. & 20. So ỹ we may se nothing to be perfecte, no not in holy men. A. Wherfore with the greater carefulnesse we must wishe that the continuall fauour of God may abide with vs, to amende our corrupte and vitious nature. {Iosaphat begat Ioram.}

A. This man followed the wickednes of the house of Achab and made Iuda and Hierusalem to swarue from the lord their God. Moreouer, he killed all his brethren the sonnes of Iosaphat, when that he was stablished in his kingdome, whiche wickednes and crueltie the lord suffered not to scape vnpunished. Loke in the 21. chap. of the second booke of Chronicles. So that many tymes we se of honest and godly auncestours and elders, to spring a wicked posteritie. 2. Par. 21. {Ioram begat Ozias.} C. In this succession whiche Mathew describeth, there are three kinges omitted as appeareth by the sacred history. M. For Ioram did not beget Hozias but Ochozias: Ochozias begat Ioas: Ioas Amazias, and Amazias begat Hozias otherwise Azarias.

C. They whiche affirme that these three were of Mathewe by oblision omitted, are not to be harde, neither is their reason to be allowed whiche saye that they were vnworthy to haue place in the genealogy of Christe. For many other also were vnworthy, whom notwithstanding Mathew placeth indifferently with the godly. Therefore, it is more trewe: that when he woulde make a Catalogue, or rehersal of fourtene kinges, he was not greatly curious in hauing of choyse: because he counted it sufficient to sette the order of the genealogie before the readers eyes, euen from the beginning to the ende of the kyngdome. But whereas in some bookes, thirtene are only red, it is likely that it came to passe by the falte and negligence of the writer of the booke. Epiphanius in his first booke against heresies, sheweth the cause, namely that whereas the name of Iechonias is put twyse, the vnlearned are so bould as to put it out of ỹ second place as a thing superfluous. The whiche he saith, ought not to haue ben done, because Ioachim the sonne of king Ioachim, had the same name that his sonne Iechonias had. Loke in the iij. chap. of the.i of the Chronicles, & the second of the Chronicle. xxxvi. chap. Epiphanius in his booke against heresie.

9 Ozias begat Ioatham, Ioatham begat Achaz, Achaz begat Ezechias,

{Ozias begat Ioatham.} M. It is written that this Ioatham was good and permanent in the lawe of God. A. He made the sonnes of Ammon (after he had ouercome thē in battaile) to be tributary vnto him. As concerning the whiche, reade in the.27. chap. of the second of Chronicles.

{Ioatham begat Achaz.} This man was euil, and walked in the wayes of the kynges of Israell: he made molten Images for Baalym, he offered incense in the valley of the sonne of Himnon, and burnte his children in fier, after the abhominations of the Heathen, whom the lord cast out before the children of Israell. He offered also and burnt incece in hilaultars, and on mountaynes, and vnder euery grene trē: to be brief, the true God being forsaken, he liued very wickedly. Here therfore we haue an example of false religion: with the whiche also we haue to note howe euill and pernicious a thing False religiō

it is

it is to the people, to haue ouer the a superstitious and wicked kyng.

{Achas begat Ezechias.} A. This was a godly king, whose earnest zeale against the worshipping of Images, is fully described and set forth in the. xviij. chap. of the second booke of kynges.

10 Ezechias begat Manasses, Manasses begat Amon, Amon begat Iosias.

{Ezechias begat Manasses.} M. This man was so euill and vngodly, that he exceaded all his elders, and kinges of Israell, yea the very Heathē, in malice and vngodlines: at length notwithstanding, being in extremitie, he was moued with repentaunce, & tourned to the Lorde, of whome he obteined mercy and grace. Reade of him in the. xxxiij. chap. of the second booke of Chronicles. We haue therfore in this kyng a worthy example of repentance, & of the diuine grace. {Manasses begat Amon.} This man exceded his father in wickednes, but he folowed not his repentaunce.

{Amon begat Iosias.} This man was godly after the example of Ezechias. In his time the booke of the Diuine lawe which was geuen by the hande of Moyses, was founde, being hidden in the temple of the Lorde, whiche the king receaued in the feare of the lorde, and commaunded the lorde to be intreated & prayed vnto, that he would tourne awaye his anger from Israel, which had neglected the wordes of the Diuine lawe. By the which example we sée what is in the ende to be loked for where wicked kinges reigne, and are nothing touched with the worde of God. For so long Israel fel from the feare of the lorde, that the booke of the lawe it self was hidden & of a lōg time not regarded.

The reuerent estemyng of gods worde.

2. Para. 34

11 Iosias begat Iechonias and his brethren, about that time that they were brought to Babylon. Bu. This Iechonias differeth from him that came nert after. For this is called Ioachim & Eliachim, as appeareth 2. King. 23. & 24. and 2. Chron. 36. But he that folowth, being the sonne of the former Iechonias, and the father of Salathiel, is called Ioachim and Iechonias, as in. 1. Paralip. 3.

4. King. 24

It is not red in any place that Iosias begat any, whose name was Iechonias, that had brethren: but it is red that Iechonias was borne to Ioachim, whiche was the originall of the captiuitie of Babylon. But in a certaine auncient Greke booke we reade thus, Iosias begat Ioachim, Ioachim begat Iechonias: and rightly it may so be saide as we haue shewed before.

{About the time that they were brought to Babylon.} C. That is, when the Iewes were brought into captiuitie. For the Euangelist doth shewe that then the posteritie of Dauid, were of kinges made seruauntes & banished men into bondage. But where as this captiuitie was a certaine kynde of destructiō, it was brought to passe by the wonderfull working and prouidēce of God, that the Iewes should not only increase and gather together in one body, but also that some remnaunt of rule, principalitie & kyngdome should abyde in the house of Dauid. For they whiche retourned home againe, did willingly submitte them selues to the rule of Zorobabel without cohertion and constrainte. The remnant therfore or fragmentes (as it were) of the kyngly scepter, indured after this sorte, euen till the comming of Christ, according to the prophecie of Iacob, when he saide: The scepter shall not departe from Iuda, nor a captaine from his thigh vntill he come, whiche must be sente. And euen in that miserable and sorowfull dissipation of the people, the sparkes of the grace of God ceased not to shine. A. But where as it is saide, about the tyme that they were brought to Babylon: It is not to be vnderstoode so, that Iosias begat his sonnes in the exile of Babylon, when as he sawe not the same, being by death preuented: but that his posteritie was brought into the same. C. For the Iewes were constrained to wander out of their countrey that they might leade their lyues in an other place as pylgrymes and straungers.

Gene. 49.

12 And after they were brought to Babylon, Iechonias begat Salathiel, Salathiel begat Zorobabel.

C. That is, after the Iewes were brought into captiuitie: or els, after their demigration, or wandring into Babylon: for euen

for euen in the very exile, Iechonias begat Salathiel and his brethren. M. It is sayde that he begat them after the exyle, because the Euangelist semeth to reken or reherse his generation and posteritie, whiche immediatly foloweth the exile. Finally, it is saide that Asir, Salathiel, Melchiram, Phedaia, Senneser, Iechmias, Hosamai, and Nadabia, wer the sonnes of Iechonias.

1 Paralip. 3.

13 Zorobabel begat Abiud, Abiud begat Eliachim, Eliachim begat Azor.

Bu. In this thirde and laste degree, the kinges are not rehersed or nombred, but the captaines and chief, and as Iacob the Patriarche doth name them) the lawegeuers, and headmen in the common wealth of Israel. But they whiche folow Salathiel, in Luke are thought to be of two names (according to the opinion of Philo) euen vnto Simeon: so that Neri (whiche Luke maketh mention of (is Iechonias, of Melchi, Ioachim, and the rest, we haue spoken at large in the first verse before.

Gene. 49.

14 Azor begat Sadoc, Sadoc begat Achim, Achim begat Eliud.

15 Eliud begat Eleazar, Eleazar begat Mathan, Mathan begat Iacob.

M. As concerning these, there is no mẽtion in scripture, yet it is lykely that the posteritie of Dauid was diligently compyzehended and kepte in certaine volumes of the whiche nothing pertaineth vnto vs.

16 Iacob begat Ioseph the husbande of Mary, of whome was borne Iesus which is called Christe.

{Iacob begat Ioseph.} B. Luke placeth Heli for the father of Ioseph, as also he differeth from Mathew in the whole genealogie both in name and nombre, euen as it is saide already. {The husband of Mary.} M. For the coniunction in wedlocke or mariage, Ioseph is called the husband of Mary, not for carnal copulation, neither did he know her according to wedlock, as we shall heare in that whiche foloweth. B. And because the genealogies are ioyned to the Hebrewes, only by the enumeration of men, Mathew could not shewe the stocke of Mary, except he had shewed Ioseph him selfe, her husband, to be of the tribe of Iuda: for she could not mary, but to a man of her owne tribe, as we haue declared aboue in the first verse.

{Of whom was borne Iesus.} M. Speakinge in the fœminine gender: for Iesus was not borne of Ioseph but of Mary the virgin. {Whiche is called Christe.} C. The Euãgelist in the syrname doth declare the office, that the readers may knowe him, not to be a priuate mã, but diuinely annointed by the power of God, to fulfill the office of a redemer. As touching that which pertaineth to this worde Christe, this is to be noted, that after the kingdome, was abolished and taken away, it began to be referred holy to him, from whom a full & perfecte renuing and restoring of the lost helth was hoped for to come. For so long as any maiestie florished in the house of Dauid, the kyngs wer wont to be called Christi, whiche signifieth anoynted. But truely, least the foule destruction which followed, should bring the myndes of the godly into dispayre, & discourage them: God would haue this name made proper to the only redemer, as it appeareth out of the.ix.chapter of Daniel. The Euãgelical history doth shewe in diuers places, that it was then the common kynd of speaking, when the sonne of God was manifested in the flesshe, as in Mathew. 16 Iohn.1.4. and.10 chapters for it is plain and manifest that Iesus is annointed to be our kyng, prophete, and hie priest, euen as the kinges, prophetes, & priests, in tymes paste were wonte to be anoynted. As concerning which anoynting read the.45. Psalme, and the first to the Hebrewes. By the name of ỹ which anointing is vnderstode the fulnes of the grace of the holy ghoste. For to this Christe, is the spirite geuen, not according to mesure as to the rest of the saintes, but most aboundãtly: so that it behoueth al saintes to receiue of the fulnes of the same.

The signification of the woorde of Christi.

Dan.9.

Psalm. 44.

Iohn. 3.

17 Therefore all the generations from Abraham to Dauid, are.14. generations, and from Dauid to the captiuitie of Babylon, are.14. generatiõs, and from the captiuitie of Babylon vnto Christe, are.14 generations.

Therfore

{Therfore all the generations.} A. That is, they whiche were begotten, or whiche lyued from Abraham to Dauid are. xiiij. generations, so is it saide in the first booke of Moyses: Noe being a iuste man, was perfecte in his generation. He hath deuided the generations of the people of Israell into three ordres and cõditions, and hath ascribed the sure and certaine nomber of the generations, to euery one of them, because he sawe, that the state of the people must be chaunged, fourtene generations being thrise complete and ended. They were, from Abraham to Dauid, vnder the rule of Iudges, from Dauid vntyll the captiuitie of Babylon, vnder kinges, and from the captiuitie of Babylon they were vnder hie priestes.

The xiiij laste generations therefore, frõ the captiuitie of Babilon, vnto Christ being ended: the maner and disposition of the tymes did greatly require, that the state and gouernment of the hie priestes should be taken away, & that the alteration of the same should be made by the cõming of Christ, so that this people at that time should be, neither vnder Iudges, neither vnder kinges, nor vnder hie priestes, but rather that the harde harted and vnbeleuing, should be subiecte to princes of straunge nations, as we se this daye: and that the faithfull should be taken vp into the kingdome of the true Iudge, king, and hie priest.

{And from Dauid to the captiuitie.} B. In this seconde degree there are reade only xiij. excepte the name of Iechonias should be put twyse, that in him, the head of the third generation myght be appointed: euen as it is before noted of vs in the firste verse of this chapter.

18 The birth of Iesu Christ, was on this wise VVhen his mother Mary was maried to Ioseph (before they came to dwel together) she was founde with childe by the holy ghoste.

{The birth of Iesu Christ was on this wyse.}

C. Mathew as yet doth not expounde or declare, where, or howe, Christe was borne, but how his heauenly generation doth belonge to Ioseph. M. The Euangelist therefore meaneth to declare that Christ Iesus was not the sonne of Ioseph (as commonly the Iewes thought) but that he was conceiued of the holy ghoste, and borne of his mother Mary, notwithstanding she a virgin. But because this was altogether newe, and neuer harde of before: it semeth good vnto him not to geue it forthe simply, but to adioyne certaine testimonies, by the which he myghte proue these three thynges, namely that Iesus was not borne of the seede of Ioseph, that he was conceiued of the holy ghost, and thirdely, that he was not only conceiued of a virgin, but also borne of a virgin. {VVhen she was betrothed.}

B. Betrothed, not yet gouerned or scarse touched of her spouse. Luke dothe more plainly set forth the same, saying: The Luke. i.
aungell Gabriell was sent of God into a citie of Galilæ named Nazareth, to a virgin betrothed to a man. Therefore a virgyn was the mother of our lorde.

{Before they came to dwell together.} C. The worde which the Euangelist doth here vse, doth denote the honeste lying togetogether in the way of generation or els simplely it is taken for to dwel together, that the man & wife may make one house and family. So, the sence is this, that the virgin was not geuen into the handes of Ioseph by her parentes, as yet, but lyued stil in their custody and keping. A. But certaine expounde this according to the other signification of the worde, as concerning the intermedling of the husband with the wife, folowyng their opinion which thought Mary to be the wife of Ioseph long before, from whom he abstained for the vowe of virginitie, of the whiche thing, no doubt they dreame.

{She was founde with childe.} E. This the Euangelist saith, not that the hidden and secrete worckynge of God was openly knowen: but that he mingelth with the knowledge of men, the vertue & power of the spirite, whiche as yet laye hidde.

{By the holy ghoste.} B. Ioseph was fleshe, and therefore he coulde beget nothing but fleshe, that is lies and vanitie, for that whiche is borne of the fleshe is flesh. But by Christe there commeth grace & truth. Therefore he could not be begotten of

a man

a man. It was necessary also that by the secrete power of God, (that is by the holy ghost) the tyme and course of the sede of man, should be supplied and haue hys full continuance in the virgin, being the elect vessell of God, and in the same time or terme, a body to be formed to the lord, in a most chast virgin, wherby he being pure and voyde of all synne, might be a holy and acceptable sacrifice to his father, and also might purge and sanctifie vs. The aungell being sent of God, did foreshewe the same to the virgin saying: The holy ghost shall come vpon thée, and the power of the highest shall ouershadowe thée.

Luke. 1.

19 Then Ioseph her husband (because he was a righteous man, and woulde not put her to shame) he was minded priuely to departe from her.

{Then Ioseph her husband.} C. These twoo partes must be reade aduersatiuely, that Ioseph was righteous, and yet that he was carefull for the same of his wyfe. Therefore the righteousnes whiche is here praysed, was for the contempte of the euill facte, because he suspected his wyfe of adultery, yea and iudged her to be an adulteresse. Suche a wickednes with his clemencie and gentlenes, he would not seme to fauoure, for truly he is a bawde to his owne wyfe, whatsoeuer he be that winketh at her dishonesty: neither is there any (being of honestie and godly disposition) but they abhorre & detest suche wickednes. Therefore Ioseph by the zeale of righteousnes dyd condemne that whiche he thought to be a falte in his wyfe, notwithstanding his mynde bending to humanitie did staye him that he shewed not the rigor or extremitie of the lawe. M. The lawe commaunded that she shoulde be punished, which in adultery was founde with childe. Yet the humanitie that was in Ioseph would not suffer him to shewe such extremitie. C. This was a more meane and reasonable waye, if he departing priuely went to another place. Wherby we may gather that he was not of so tender or effeminate mynde, that vnder shewe of mercy and compassiō, he should maintaine the falte in hiding of it. He did only remitte somwhat of the extremitie of the lawe, least he should make his wyfe an open shame. And we ought not (truly) to think, but that this was done by the deuine counsel of God, who no doubt staied his minde by the secrete motion of his holy spirite. By this we knowe how impotent and weake Ielosy is, and howe violently it withdraweth a man. Wherfore although Ioseph did fully determine in his minde to departe away from his wife, yet he was let with the consideration of so many daungers that woulde insue vpon the same. And the selfsame is to be iudged of the silence of Mary, who no doubte also, was let with shame that she durst not bewraie her selfe to be with childe by the holy ghoste: Notwithstanding she was let more by the prouidence of God then by her owne counsell and mynde. For if she had spoken of it (the matter being so straunge, and hard to be beleued) namely that she was with child by the holy ghoste, then would Ioseph haue thought he had bene mocked. Therfore the lorde did suffer his seruaunte Ioseph to be led by ignoraunce into a peruerse iudgement, that he by his own voice might bringe him into the waye.

The honest zeale of Ioseph.

But we must vnderstande that this was done rather for vs then priuately for Iosephs sake or cause. For God in no wyse would suffer any to haue a sinister or wrong iudgement and suspicion in his woorde. M. Let vs learne here, by the example of Ioseph, so to be angry with wickednes, that we swarue not altogether from humanitie, yea and let our humanitie be suche that iustice thereby be not hindered. C. Also this is the reason why this misery was not made knowen then immediatly to many: because it was necessary that the excellent and incomparable treasure should be hidde, that it might onely be reueled to the sonnes of God. Againe it should seme no absurditie if we saye that the lorde did it (as he often doth) to proue the faithe and obedience of those that be his. For the same cause also it came to passe that the lorde suffered Mary to marie, that the celestiall & heauenly conception of the virgin should be hid vnder the name of mariage, vntil the full time

Deutro 22.

Iustice, mercie, and anger, must be hadde in punishing

Nume.

full time that reuelation should be made: in the meane time it was hidde from the vnbeleuers, as their ingratitude & malice deserued. {And would not put her to shame.}

The cause why Mary maried.

M. A man is put to shame when that he is opēly punished according to his desert.

20 But while he thus thought, behoulde the aungel of the lorde appeared vnto him in slepe saying: Ioseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife. For that which is cōceiued in her cōmeth of the holy ghost. {While he thus thought.} C. Here we may perceiue that ỳ lorde is alwaies ready to help those ỳ are his, & that in time euē at the very instant. Bu. In Ioseph is verefied that whiche Paule writeth, saiyng: God is faithfull which shal not suffer you to be tēpted aboue your strength: but shal in the mids of the temptatiō make away that ye may be able to beare it. For with a wonderfull cōfort here, doth God afflicte Ioseph being afflicted. Whereby we may gather ỳ although he seareth or semeth as though he regarded not our cares and griefes, yet notwithstanding he hath respect vnto vs: but he thus hideth him self, & refraineth, that he may haue a ful triall of our patience, & in the time which shall be of him appointed to helpe vs. And all though his help be long ere it be shewed oftentimes, yet is it profitable for vs, so to haue it differred. {Appered vnto him in slepe}

1.Cor.20.

A. That thaungel appeared vnto him in slepe, it sheweth vnto vs that this is one of the two ordinary meanes, that God vsed in time paste to shewe his minde to man, of the which is made mēcion in Numeri, where the lord saith. I wilbe knowē to the prophetes which are among you by a vision, & will speake to them in a slepe. My seruaunt Moyses is not so vnto whō I will speake mouth to mouth. Bu. Supernatural slepes or dreames do come of God from aboue by good aungels, by the which God reueleth his will to whome it pleaseth him. C. And we must vnderstande that those kinde of dreames, doo much differ from those that are naturall, because they are of more certeintie, and sealed & confirmed from aboue, so that the veritie of the same cannot be ambigious or doubtfull. The dreames which commonly happē vnto mē, are wont to come of continual cogitations & thoughtes of the minde, or of ỳ course of nature, or of ỳ distēperance of ỳ body, or of such like causes. Bu to the deuine dreames cometh ỳ testimony of the spirite which witnesseth for a suertie ỳ it is God whiche speaketh. Bu. As of ỳ ladder of Iacob which we rede ỳ he saw in a vision or dreame. Moreouer we learne out of this place, how greate ỳ prouidēce of God is towards those ỳ are his, wt the which by his fatherly watching & care, he doth instruct & teache those that are a slepe, & nothing careful for thinges necessary, what they must do, & what thei must auoide: & he wil soner teache thē wt a miracle, thē thei shold so daūgerously erre

Nume.12

Dreames supernaturall and naturall.

The cause of naturall dreames.

Gene 28.

Gods prouidence shewed in dreames.

{Ioseph thou sonne of Dauid.} C. This exhortation of the aungell, doth declare ỳ Ioseph was troubled wt carefulnes of mind least he should be polluted or defiled with any infection, in suffering the adultery of his wife. Therfore that opinō ỳ he had conceiued of ỳ fact, thangel taketh away, that he might abide & dwel with his wife with a quiet conscience. This Epithete of the sonne of Dauid, he vseth according to the present cause, that he might lifte vp his mynde to that hie mistery, because he should be of that family, & a certain remnaunt with a few, of whom saluatiō was promised to ỳ world. Ioseph therfore bearing the name of Dauid (of ỳ which stock he maried) he might remēber that excellēt couenāt of the restoring of his kingdom: that he might vnderstād ỳ no new thing was spoken vnto him. Therfore it is euē as if the aungell bringing in the foretellinges of the prophetes, should haue prepared the minde of Ioseph to receiue the grace presently proffered.

21 She shal bring forth a sonne and thou shalt cal his name Iesus, for he shal saue his people from their sinnes.

This thing was forshewed by thangel saying: thou shalt cōceiue & bring forth a sonne. {She shal bring forth a sonne. And thou shalt cal his name Iesus.} C. The cause why he should be so called is prestly added, for he shal saue his people from their sinnes. This name Iesus is takē frō this word יהושיע Hiphil, which properly signifieth to saue, but according ỳ Hebrew it is otherwise pronoūced as Iehosua: but the Euangelistes, for so much as they write in Greke, haue vsed the cōmō

phrase of speache wherby their folly is reproued, which rather do wrest this name Iesus of יהושע then derive it. For they cõte it a gret absurditie ẏ any shold haue this name, saue only the son of God. And tragically and cruelly they crie out, that Christ would neuer suffer his name so to be prophaned and made cõmen as though truely we had forgotten, ἀντιτρέφον that is that the name of Iesu, was no lesse cõmon to those men the Iehosua. But wher as the Rabbines, do write in euery place, Iesus. It is plaine that they do it maliciously, least they should call Christ by any title of honor: but rather they imagined him to be some base borne Iewe. Therefore their writing deserueth as much authoritie as ẏ barking of a dog. Moreouer they obiecte, that this name Iesus (before the which euery knee ought to bowe) deserueth no reuerence nor trẽbling feare, except only & alone it pertaineth to ẏ son of God. But certainly Paule ascribeth not vnto him any magicall name, in the sillables wherof, any maiesty is included or hid, no rather he meaneth thus, that al power is geuẽ to Christ of his father, yea al empire & dominion, & therfore that the whole world ought to hũble it self vnder him. Therfore al such fonde & fained imaginatiõs laid apart, let vs vnderstãd that the name of Iesus was geuen to Christ, ẏ in it the faithful might learne to seke for that, which in times past was shadowed vnder the law: which was, that saluatiõ should come through him. Bu The selfe same worde vseth the prophet Esay speaking of Christ saying. I haue made thee the light of the Gentils, that ẏ maiest be my helth or saluatiõ, to thend of ẏ world.

The malice of the Rabbines

Philip. 2

There is no vertue included in the bare woorde Iesus.

Esay. 49

Act 4. b.

{For he shal saue his people frõ their sinnes.} A. Here the sonne of God is plainly cõmended to be the author of saluation, euen as there is no saluation in any other but in hym. C. First of al therfore we must consider, that al they in thẽ selues are lost, to whõ Christe is sent to saue: for he is called by name, the sauiour of the church. If ẏ they are ouerwhelmed with death & destructiõ (whom God hath taken & ioyned to him self) vntil Christ restore life vnto them again: what shal we say of those straũgers which are nor of ẏ fellowship, vnto whõ at no time any hope of light or life hath shined? Wherfore we must nedes cõfesse that mankinde vniuersally was iudged & geuen to vtter death destructiõ & damnatiõ, vntil saluatiõ was included in Christ. But here also we must note & cõsider the cause of this death & destructiõ, for the celestial iudge, wil not pronounce vs to be accursed rashely or without cause. The aungel therfore doth witnes that we perished, & were oppressed & kept down in miserable dãnatiõ, because by our sinnes we wer alienated & drawẽ frõ life. Wherby is shewed vnto vs the wickednes and corruptiõ of our nature. For if there wer any man so fully bent in any pointes to liue vprightly & iustly, yet he shal stande in nede of Christ the deliuerer. But truly there are none, but they haue nede of his grace. Therfore it followeth that we are thẽ seruauntes of sinne, & altogether destitute of true righeousnes, euẽ as the apostle Paule writeth. C. Here also we may gather what way & meanes Christe hath to saue vs, because he deliuereth vs from our sinnes. There are two parts of this deliueraunce. The first is by the pacifying of the wrath of God, whiche bringeth vnto vs frẽe pardon & remission, by the which we are exempted from death & reconciled to God. The second is, by the sanctification of his spirite, through the which he doth deliuer vs frõ the tyranny of Sathã. that we may liue to righteousnes. Wherefore Christe is not truly acknowleged to be our sauiour, vntill we assure our selues to haue frẽe remission of our sinnes, and to be certified that we are righteous & acceptable in ẏ sight of God, because we are absolued from the desert & gilte of death. And finally, we hauing no confidence in our own workes & merites, must craue of him the spirite of perfect righteousnes. M. Therfore diligẽtly we must indeuour, that this effectuall power of Christ to saluation. may ratifie and confirme in vs his truth and veritie. We must also note here, how the aungel with this only sentence doth cast downe all the seruice of the lawe, and the whole opinion of the Scribes and Pharisets, when that he pronounceth that at length he shall come whiche shall deliuer his people from their sinnes. {His people.} C. No doubt the aũgell called the Iewes the people of Christ, to whom he was ordayned

Saluation by Christ only.

Roma. 3

Two partes of deliueraũce.

1.

2.

Christ is not our sauiour without we beleue.

The cõming of Christ hath abolished the awe.

ioyned a ruler & a king, but because shortly after, the Gentiles were to be vnited to the stocke of Abraham, this promyse of saluation is extended to all one with an other, whiche growe into one body of the churche, by faith: A. as more plainly appeareth by the wordes of the prophete saying: I will call her my people whiche was not my people, & her beloued which was not beloued, & her to haue obtained mercy whiche had not obtained mercy.

Osee. 3. Roman. 9

22 All this was done that it might be fulfilled which was spoken of the lorde by the prophet saying.

P. That is to saye: that our sauiour should be borne man of the holy virgin by the power of the holy ghost: and should be called according to his office, Iesus. C. For Mathew comprehendeth whatsoeuer is deuine & heauenly in the conception of Christe as easely may be gathered by the vniuersall note whiche he geueth.

23 Beholde a maide shalbe with child and shal bring forth a sonne, and they shal call his name Emanuel, which if a man interprete, is as muche to saye, as God with vs. {Behold a mayde shalbe.} This

Esay. 7

place is plain & commonly knowen. But the Iewes according to their wōted malice, do depraue and corrupt the same, yet here they do bewray and shewe forth, not only their blinde & foliche, but also their wicked malice against Christe and his truthe. With no lesse impudencie their Rabbines haue gone about to expounde this place of the prophete, of Ezechias, whiche was then fiftene yeares of age. But what vnreasonable falshode is this, to laye vp the young man againe in his mothers wombe, that he might be fiftene yeares of age, and all to obscure the light and to deny a manifest truthe. But they are the worthy enemies of Christ, whom (being stricken with ỳ spirite of madnes) God will make foolishe. Other somme fayne and imagin to them selues an vnknowen sonne of Achaz, whom the prophete did foretelle should be borne.

But here it may be demaunded by what right he should be called Emanuel, and how the lande was subiecte to his authoritie when he died as a priuate man without honour. For the same prophete, by and by saith that the same childe, whatsoeuer he be, shalbe lorde and ruler of the earth. And no lesse fondly do they babble whiche applie this prophesy to the prophetes sonne. And truely in this pointe our Christian writers haue to grosly erred, in applying the prophesie (in ỳ eight chapter following) to Christe. There the prophete saith, that he was commaunded to go to the prophetisse his wyfe by a vision, and by the commaūdement of God, to cal the childe that was borne vnto him a spedy robber, and a hasty spoyler. For there is only noted the troublesomnes of warre, with the great destruction and desolation that was at hande. Wherby it may easely be gathered that there were diuers causes. Let vs seke therefore for the proper sence & meaning of this place. When king Achaz was afraide, Hierusalem being besieged, yea he being almoste discouraged with feare, the prophete is sent vnto him, whiche promiseth that God shall be the keper and defender of the citie. But when this simple and vndoubted promise did nothing eleuate his troubled mynde, the prophete was bydden to proffer somme signe or token, whether in heauen aboue, or in earth beneath. When this wicked hipocrite cloking his infidelitie, denied to haue any signe or token, the prophete did more sharpely reproue him, and at length said. Notwithstanding, the lord shal geue you a signe. For behold a maide shal conceiue and bring forth a sonne. We expounde this to be spoken of Christe in this manner: All you which are of the posteritie of Dauid, do indeuour so much as in you lieth to abbolishe the grace promised vnto you: notwithstanding your distrust shall neuer bring to passe, but that the truthe of God shall alwayes be higher, and haue the vpper hande. God doth promise that the citie shalbe safe and defended from the enemies: if his woorde be not sufficient he is ready to geue you according to your own arbitrement a toke to cōfirme the same. You exclude ỳ grace proffered & driue the same from you, yet shall God abyde firme & iust in his couenaunt & promyse: for the promised redemer shall come, in whome God wyll shewe him self perfectly vnto his people.

Esay. 8

The Iewes do obiecte that Esay shoulde haue done both foolishly and absurdly, if that he had geuen a signe to the people in those daies, whiche signe was exhibited & manifestly shewed vnto them eight hundred yeres after or thereabout. And here very arrogantly they triumphe: because that this obiection, either by the want of skill and learning, or els by the carelesnes and negligence of the Christians, was passed ouer with silence. But truly the solution and aunswere to this obiection appertaining, doth not seme hard, if that we consider & way, that the promise of adoption was geuen to the Iewes, whereupon all the reste of the benefites of God did depende, and wholy consiste. It was therfore a generall promise, by the which God did take & chose the sonnes of Abraham to be a peculiar people vnto him selfe, in the whiche all other speciall promises were founded and stablished. Againe, the Messias was the foundation of this couenaunt and promise. Now let vs note that the cause of the deliuering of the citie was, for that it was the sanctuary of God, and that from thence the redemer should come. This respect being taken away, Hierusalem had bene destroyed & laide waste, an hundred times. Now let the godly readers way, and diligently consider, that when as the kinglike house had reiected the signe proffered of God vnto them, whether the prophete conueniently passed to the Messias or no. As if he should haue sayd: Although this people are vnworthy of ỹ sauing health, whiche I promise from the lorde: Notwithstanding God being mindeful of his couenaunt, shall deliuer this citie from her enemies. Therefore that he might shewe forth no particuler signe for the testifiyng of his grace, this might be sufficient & enough, that the Messias should come of the stock of Dauid. Further we must note here, that the prophete doth cal the vnfaithful to the general promise, because they would admitte no particuler signe. It is therfore nowe manifest that the prophet (when no miracle might be receiued) very aptly and in good time passed to shewe of Christe: that the vnbeleuing might conceiue in their mindes that there was no other cause of their deliuerance then the couenaunt made with their fathers. Now also resteth to confute their cauil in the Hebrew word עלמה Almah. They do shamefully cõtende against Mathew, who proueth that Christe was borne of a virgin, where as the Hebrewe worde simplely signifieth a yong wenche or damsel. Also they scorne and mocke vs whiche (being deceiued, the woorde being wrested amis) do beleue that he was borne of the holy ghoste, whome the prophete sayth to be only the sonne of a mayde. And first they take to much occasion in this to raile, when they burge ỹ name to be vnderstode of a yonge damsel knowen vnto a man, which name of damsell, the scripture in diuers places, geueth to virgins. B. For by this name Rebecca was called whē she was craued to be geuen to wife vnto Isaac. Also Mary the sister of Moyses whē she was bed of Pharaos daughter to fetche the Nurice, she was called עלמה. Almah, which in latin is either Adolescentula or puella, a damsel or wenche. Moreouer the Etymology or force of the woorde is here to be noted, whiche signifieth a hiding, by the whiche may also be noted the shamefastnes of virginitie. They bring on place out of the. xxvi. Chapter of the Prouerbes, which notwithstanding doth nothing at al helpe them. There, Salomon speaketh of a damsell which a yong man founde. But it followeth not at all that she is corrupted or defiled, whiche is beloued of a ponge man. But nowe let vs graunte that whiche they require of the name, yet notwithstanding the matter it self doth ouercome & constraine thē to confesse, that the prophete doth speake of a miraculouse and an vnwonted birth. He crieth that he bringeth a signe frō the lorde, not common, but suche a one as excelleth all other signes and tokens. If he only should haue said that a woman shal bring forth a sonne, how ridiculous wold that great preface haue bene. We see that by peruersenes & vntowardnes, the Iewes do not only make them selues but also the deuine misteries of God, to be a scorne or ieste. {*And they shall call.*}

Hierusalem the sanctuary of God.

Gene. 24. c
Exod. 2. b

Esay. 9

Prouerb. 31.

The ner
bitie ber
God an
by his so
Christe.

Ephe. 2.

M. So the olde latinistes do reade it, and so

and so doth Chrysostome very well witnes that it must be read in his fift homely But Matthewe sayde they shall call, putting it to the nomber of the multitude. For he respected the persone of the people whiche sayde, God with vs: That is to saye, they greatly reioyced to them selues of suche a byrth. Somewhat the Euangelist hath altered the woordes of the prophesie: for there it is read vocabis, thou shalt call, in the fœminine gender, or els vocabit, she shall call, that it may be referred to the virgin whiche brought forth. {Hu name Emanuel.} This is an Hebrew woorde compounded of עמנו with vs and אל God. C. For the scripture doth often tymes so speake, that God is with vs, when as he assisteth vs and helpeth vs with his grace and stretcheth out his arme ouer vs to be our defence.

But here is expressed the meane by the whiche God doth communicate with mē. For without Christe we are alienate frō God: but by Christe we are not only receiued into his grace and fauour, but also we are made one with him. Our iniquities haue so withdrawen vs from God and made suche a diuision betwene him and vs: And also our sinnes haue caused him so farre to hyde his face from vs, because he would not heare vs, that none but he whiche was adioyned vnto hym, euen Iesus Christe, might appease his wrath. This thing was lamentable and past all hope of recouery, if the great and excellent maiestie and power of God had not come downe to vs, when it was not in vs to ascende vnto hym. Wherefore the sonne of God is made God with vs, and that vpon this condition, that euen as he adioyned his deuinitie vnto vs, euen so, that he might couple our humanitie to his deuinitie: other wyse we should haue had neither sufficient nærenes, neither sufficient affinitie or kinred, to haue made vs hope and beleue that God is with vs: so much in al poinctes did our humilitie disagræ from the maiestie of God. But wheras Paule doth teach that the Iewes were nere vnto God vnder the lawe, and that there was mortall dissention betwene them & the Gentyles, he meaneth nothing els but that God did geue thē to the people, (which he chose to him selfe) signes of his presence in types and shadowes. For the promise whiche he made vnto them was great. As this: Thou shalt be blessed aboue all other nacions. Also he sheweth his woorde vnto Iacob, his statutes and ordinaunces vnto Israell, he hathe not delte so with any natiō, neither haue the Heathen knowledge of his lawes. But when as that familiar copulation of the people with God, did depende of the mediator: that whiche was not in dede fully accomplished, was shadowed in signes & tokens. His seate or mantiō place, is placed betwene the Cherubins: because it was the Arke, the figure of his glory, and the visible pledge: but the presence of God was shewed no more to the people in shadowes, but perfectē and sounde in Christ. By the which reason Paule saith that in him dwelleth all the fulnes of the godhed bodely. And truly other wyse he should not be the lawfull mediator, excepte the inseparable connexion and knitting together of both ye natures in Christ should adioyne men vnto God.

Christ therfore being the woorde of his father, became flesche, and dwelt among vs men: and that because children are partakers of his flesh and bloude, and because he him selfe also toke parte with them. Truely a wonderful consolation, that God is ioyned to vs in Christe, by whom he hath reconsiled vs to him selfe, all thinges both in heauen and in earth, being appeased by his precious bloud, as witnesseth S. Paule. Which apostell also (when he had propounded him a mediator vnto vs) called him a man by name, as plainly appeareth by his woordes. There is one God & one mediator betwene God and man, euen the man Christe Iesus. Lest peraduēture some man should say: but where is that mediator to be sought, or whiche waye should we come vnto him? Therefore his woordes are in effect thus. He is nere vnto you, he in maner toucheth you, because he is your flesh: Going about to shew the same whiche in an other place more plainly he declareth saying, we haue not an high priest which cannot haue cōpassiō on our infirmities:

Deut. 7.

Psal. 147.

Collos. 2.

Christ a lawfull mediator.

Iohn. 1.

Hebr. 2.

Collos. 1.

1. Tim. 2.

Hebr. 4.

Esay. 59.

The nere affinitie betwene God and vs, by his sonne Christe.

Ephe. 2.

2. Pet. 1. But was in all pointes tempted like as we are, but yet without sinne. A. He therfore is the only meane, by whom we come vnto God. Yea by the which mediator as (S. Peter saith) we are made partakers of the deuine nature. C. Neither is there any cause why the Iewes should make exclamation & say, that often times the name of God is transferred to those monumentes in the whiche he witnessed him self to be present to the faithful. For it cannot be denied, but that this name Emanuel, hath a certain hidden Antithesis and force in it selfe, whiche maketh equall the manifeste presence of God in Christe, with the whole kinde and manner of presence, as it was manifested to the auncient people before his cõming. And truely he hathe done the office of a mediatour euen from the beginning of the worlde: but because this did depende wholly of the laste reuelation, he nowe comming openly forth as a priest in the sight of all men, which should put away the sinnes of man, by the oblation of his owne body, and should reconcile them to his father by the price of his owne bloud, finally when he hauing finished all the partes of mans saluation, he hauing (I saye) as it were put on a new person, worthely is nowe called Emanuel.

So that the deuine maiestie of Christe in this name is to be counted of vs in the first place, and to be highly esteemed of vs, that it may haue the reuerence of vs whiche is only dewe to the eternall God: but in the meane tyme the frute is not to be neglected, whiche God afterwarde would haue gathered and receiued of vs. For so often as we beholde and se God and man in one persone of Christe, for certaine, we may beleue that we shall haue & possesse the liuing God, if by faith we be ioyned and linked to Christe.

24. And Ioseph so sone as he awoke out of slepe did as the aungell of the lord commaunded him: and he toke his wyfe vnto him.

C. The promptnes and redines whiche is here described and set forth, maketh no les to the witnesing of the fyrme faythe of Ioseph then it doth to the prayse of his obedience. For excepte all doubte and care had bene taken away, and his mind very well pacified, he had neuer so willingly taken his wyfe agayne, with whose company a litle before, he thought him selfe to be polluted. Therefore some note of godlines was printed in his slepe, whiche would not suffer his mynde any more to be troubled, or to be caried hither and thether. After this, the effecte and force of faythe followed, that so soone as he knewe the will of God he prepared hym selfe without delaye to obey the same. B. Euen so when the lorde shal beginne to speake to oure hartes those thinges whiche seme vnpossible to the mynde of man, it is our partes not only to beleue all those thinges that are absurde and doubtfull, but also to followe, and imbrace them all. Therefore howe obscure and doubtful so euer the wordes of the crosse of Christe do seme to oure mynde to be, yea howe vntrewely soeuer the same be preached: if the Lorde do teache within, nothing at all shall be harde vnto vs to be beleued, or done: but if he teache not, the hearers may seme to haue faythe and workes, but they can not haue it in dede nor do those workes, no although they hearde Paule or Christe hym selfe perswading them.

The obedience and faith of Ioseph.

without the lorde by his holy spirite instruct the hart all externall preaching is in vayne. Math.

Therfore in that Ioseph did not doubt in him selfe, but that the aungell of God appeared vnto him, & that those thinges whiche he harde were true, (although they were marueilous and straunge) and diligently without delaye did that whiche the aungell of the Lorde had inioyned him to doo, she being taken to wyfe, (whome he fearing a litle before to kepe) determined to put away priuely: it was the worke of the holy ghost guiding his minde according to the woordes of the aungell.

25 And he knewe her not vntill shee had brought forthe her first begotten sonne, and called his name Iesus.

{*And he knewe her not vntill.*} C. About this place Heluidius maketh a great ado in the churche, affirming that she continued a virgin no longer then till the byrth of Christe, but that afterwardes she bare more children to her husbande. And he proueth it thus.

He

The fyrst obiection of Heluidius.

HE knewe her not vntill she brought forth her fyrst begotten sonne. Ergo, after she had brought him forthe, he knewe her.

Aunsvvere.

This worde (did knowe) in the sacred Scripture is vnderstode two maner of wayes, sometime it is taken for the carnall copulation betwene man and wyfe, and sometyme pro scientia, that is, for knowledge, or acqueintaunce. Heluidius, and those of his secte, do vnderstande this word (know) for the copulation betwene man and wyfe. where as it is certaine, that it ought to be referred to acquaintance, and perfecte vnderstanding of any thing. For although Ioseph was handefasted, or bethrothed vnto Mary: yet he was not acqueinted at the fyrste, that shée was conceyued with the holye ghost, and vntyl the almighty had by visions or dreames reueled his will vnto hym. As we hard before in this fyrst cha. where the Aungell sayde. Ioseph, thou sonne of Dauid, feare not to take vnto the Mary thy wife, for that which is conceyued in her, commeth of the holy ghoste. And in the second likewise. Arise, & take the chylde and his mother, and flée into Aegypt, and abide there vntil I bring the worde. Soo that the knowledge that Ioseph had, was the sure & vndoubted faith of those thinges that were reueled vnto him from aboue. And that this word (know) is taken pro scientia, in the scripture often times, it apereth by this place.

Math. 1.

The chylde Iesus abode in Hierusalem, and his parentes knewe not of it.

This worde (vntyll) also doth somtimes signifie the certaine and appointed time, and somtyme it signifieth the tyme infinite without ende, or ceassynge. As in these places that followe. I am, I am, & vntyll you waxe olde, I am. Now in this place because he sayth vntyll they be old, he wyll be their God: wyll he therefore when they be olde, ceasse or leaue of to be their God? And our sauiour Christe to his Apostels. Beholde, I am with you, euen vntyll the ende of the worlde.

Wyll the lorde therefore, after the consummation of the worlde forsake his disciples? Agayne the psalmist sayth. He shall rayne vntyll he haue put all his ennemies vnder his feete. Shall he therfore, when his ennemies are subdued raine no longer? Agayne, As the eies of the mayde do wayte vppon the handes of her mistres, euen so do our eies wayte vpon thee, vntill thou haue mercy vpon vs. When the lord therfore hath compassion and mercie vpon vs, shall we wayte no longer?

In the lyke sence, this worde (vntyll) is to be taken in this place. For the Euãgelist saith, he knewe her not vntill shée brought forthe her sonne, that we maye muche more perceiue and gather, that he knewe her not after.

The seconde obiection of Heluidius.

OVr sauiour Christ was called her first begotten sonne, and none can be called fyrst begotten, but he that hath brethrne, euen as he is called the onely begotten sonne, which is the only sonne of his father.

Aunsvvere.

But that is not trew, for euery onely begotten sonne, is the first begotten. although he haue no brerherne, and therefore in the booke of Nũbers, the almighty God dothe define, who, or what is the fyrste begotten, sayinge. All that breaketh the matrixe in all fleshe, whether it be of men, or of beastes. shalbe thine. Neuertheless the first borne of man thou shalt redeme. Here the worde of the lord doth define what firste borne is, that is, euery one that openeth the matrire first: namely whether it be onely begotten or fyrst begotten. The lorde sayth not, tary vntill the seconde be borne: but he saith, those that are to be redemed, shalte thou redeme. from the age of a moneth, for the value of a mõthe, namely for fiue sicles. For if it should haue bene so, that he that firste openeth the matrire, should not be called firste borne, vntyll hee haue brethrne, then might some man haue said, I owe nothinge vnto the priest, tyll that he be brought forthe, by whom, he that is alredy borne, be made first begotten. Also in Exodus it is sayde. And at mydnight the Lorde smote all the fyrst borne in the land of Aegypt, both of man and beast. Now if it be trewe, that none are

Nume. 18.

Exod. 12.

first begotte but they that haue brethern, then the onely begotten, although they were fyrst borne, perished not.

The thirde obiection of Heluidius.

Math. 13 And he taught them in their synagogges, in so much that they were astonied, and said: whence commeth this wisedom, and powers vnto hym? is not this the carpenters sonne, is not his mother called Mary? & his brethern, James, and Joses, and Symon, and Judas? and are not all his systers with vs?

Actes. 1. Also in the Actes of the Apostels it is said thus. These all continued in prayer and supplication vvith the vvomen, and Mary the mother of Iesu, and vvith his bretherne.

And Paule in the Actes saith, And I vvent vp accordinge to the reuelation, and savve none but Peter, and Iames the brother of our Lord.

These places he bringeth to proue that she was not a virgin, because that these are called the brethern of Christ.

Aunsvvere.

But in the scriptures a man is saide to be our brother, sower maner of wayes, that is to say, by nature, by countrey, by kinred, and by affection.

By nature, brethern are as Esau and Iacob, the twelue Patriarches, Andrew, and Peter, Iames and Iohn.

By countrey, brethern are saide to be as the Iewes, which among them selues were called brethern, as in Deutĕrono. If thou bye thy brother which is an Hebrewe, he shall serue the syre yeres. And S. Paule. I haue wysshed my selfe to be accursed from Christ, for my brethern and kynsemen accordynge to the flesshe, whiche are the Israelites.

By kinred, they are said to be brethern, whiche come of one house, that is, when of one stock a great multitude do spring. As in Genesis, Abraham sayde to Lott. Let there be no contention betwene the and me, and betwene thy shepeherdes & my shepeherdes, because wee are al brethern. And againe Laban said to Iacob, because thou art my brother, thou shalte not serue me freely, for nothinge.

Those that are brethern by affection, are deuided into twoo sortes, into spirytuall, and common. They are spirituall brethern, whiche are Christians. As in the Psal. Beholde how ioyfull a thynge it is, brethern to dwel together in vnitie.

Commonly, we are al called brethern, because we come al of one Father.

By this diuision it is apparant that they were saide to be the brethern of Christ, by kynrede, not by nature, not by countrey, nor affection. Therefore as Ioseph was called the father of Christ, euen soo were they sayde to be his brethern, and that both in one respecte. for Ioseph was thought to be the father of Iesus: and so were Iames and Ioses, & others thoughte to be his brethern. But none will cõtend about this, but such as ar to curiouse.

The seconde Chapter.

WHEN Iesus was borne at Bethleem, in Iuda, a Citie of Iewry, in the time of Herode the king behold there came wise men from the Easte to Hierusalē.

When Iesus was borne. B In the first chapiter, the Euangelist hath described the original and stocke of Christ: In this second chap. he dothe reherse what hapned vnto hym in his infancie, in all thinges preachinge hym to be the Sauioure and trewe Christe: For the whiche cause in this place he dothe expresse by name the place of his byrthe, and the kingdome of Herode. *At Bethleem.* M. By what occasion the virgin came into Bethleem, where as the aungell was sent to her in Nazareth, Mathewe sheweth not: but Luke very playnly declareth it in the beginning of the seconde chapter. C For the spirite of God, whiche prepared and appointed him self scribes or secretaries, doth seeme so orderly to moderate, theyr stile and manner of writynge, that all of them should write on, and the selfe same hystorie, with most excellent agreement, and yet notwithstanding diuerse wayes, whereby the trueth of God should be the more vndoubted and manifest: where as it is certaine, that they spake not of their owne brayne, but euery man did wryte seuerally, that which the spirite declared and tolde, (one hauing no regarde to the other)

Luke, 2. a

The notable agreement of the Euangelistes.

other) and that simply and frely. {Iuda.}
M. There are two Bethleems, one in the tribe of Iuda, and the other in the tribe of Zabulon, of the which is mention made in the bookes of Iosua and Iudges.

{In the tyme of Herode the king.} M The greke terte hath, in the dayes of Herode, according to the maner of the Hebrewes. This is that Herode the greater, the sonne of Hircane, of the beginning of whose kingdome Iosephus writeth. In this mans tyme, he beinge now olde, was Christe borne. {Beholde, there came wyse men.}

C. Here a history worthy remembrãce is declared, that God stirred vppe wyse men out of Chaldea, whiche came into Iewry, onely to worship Christ, where he laye in a maunger, without pompe, yea rather contemned. Suerly this was the wonderfull wisedome of God, that he wolde suffer his sonne in so base humilitie, to come into the worlde, and yet notwithstandynge, he decked, and beutified him, as well with prayse, and glorious tytels, as with other excellent thinges, least that any thinge should be wantinge to our fayth, to the proning of his deuine maiestie. Notwithstanding in this shew of repugnancie and disagreinge, the apt, and proper harmony is to be considered, and noted. The Starre from heauen doth declare him to be a kynge, whose state or throne is the maunger or crybbe of beastes, because he was denied to haue rome or place amonge men. In the Easte his maiestie did brightly shine, where as in Iewry, not onely there appered none at all, but also it was polluted with muche ignomie and reproch. But to what purpose was this? Because our heauenly father wold appointe, both the starre, and also the wyse menne, to be our guydes, whiche shoulde direcle and bringe vs aryghte to his sonne. But in the meane tyme he toke frõ him al earthly renoune and glory, to the ende we mighte vnderstande, that his kyngdome was a spirytuall and heauenly kingedome. Wherefore this history is not onely profitable, for this cause, that God brought the wise menne to his sonne, as it were the fyrste fruites of the Gentiles, but also because he wolde celebrate the kingedome of his sonne, as wel by the witnessing of them, as of the starre, to the profitynge of oure faythe, least that the wycked and cupll despite of his countrey, shuld haue made him contemptible, and despised vnto vs.

B. These wyse men, that the Euangelist maketh here mention of, were commonly so called of the Chaldeis, Percians and Grekes, and of the Latins, Astrologi, that is, suche as vsed the speculation of cœlestiall or heauenly motions. These were spetially amonge the Percians in great price, honour, and veneration, so that no publique matters were moued without their councel: neyther was any thing thought to be done lawfully, without their consente, had approued and alowed the same. {From the Easte.} C. It may easely be gathered, that these men came out of Persia. But how many they were in number, because the Euangelist dothe not expresse it, better it is to omitte it, then to affirme that for a certainty, whiche is doubtfull. A foliche opinion, and childishe errour, caused the papistes to fayne and immagin them, to be three for certaine, and no mo: because that Mathewe (as hereafter foloweth in the leuenth verse) sayth, that they offered Goolde, Myrre, and Frankensence. As thoughe he shoulde assigne to euerye one his proper gyfte, distinctly, and not rather to expresse these three thynges to be offered of them, generally and cõmonly. There are some whiche affirme that there were fowertene of theim, whiche fonde immagination notwithstandinge hath no more lykelyhode then the other, excepte peraduenture it come of the tradition of the fathers, which thing neuerthelesse hath no certaintie. But oure fond and ridiculous papistes, can not be sufficiently derided, whiche inuent and make vnto them selues kynges: because they reade in an other place, ẏ it is foreshewed, that kinges of Tharsis, of the Iles, and of Saba, should come and offer giftes vnto the lorde. Forsoth these are witty and artificiall craftesmen, who, to the ende they mighte gyue a newe forme & shape vnto menne, they haue taken it from the conuersion and turninge of the worlde.

Psalm. 72. The fond imagination of papistes.

For

ia. 19.
ges, 12.

se li. anti.
hic. 14.
p. 18.

the ende of
apering of
e starre.

For of the South & the West parte also, they haue made the East. Thus we may se howe they are blynded, and no doubt, by the iust iudgement of God, that their grose ignorannce, and dull folysshenes, might moue worthy occasion of laughter to all men: with whom it was no relygion, but counted a tryfle, to counterfait the truth of God, & to turne the same into a lie. {*To Hierusalem.*} M. They came to Hierusalem, because it was the chiefe citie: and also that it might be a shame, and reproche to the Iewes, that straungers should come from so farre, to worship and they to neglecte the same.

2. Saying, where is he that is borne king of the Iewes, for we haue sene his starr in the East, and are come to worship hym. {*Saying, where is he that is borne.*}

C. They doo signifie by this manner of speache, that this king was lately borne, and as yet an infante, that they myghte distinguish and make him to differ from a kynge of sufficient age, and holdynge gouernment of the people. For straightwaye they adde, that they were styred therunto, not by the fame of his valeant actes, or by his present & manifest greatnesse, but rather by the signe and token of his heuenly kingdome. {*King of the Iewes.*}

M They call him kynge of the Iewes, beinge ignorante as yet, that he shoulde be the kynge and lorde of all the whole earth. They dyd beleue that he should be some wyse, mighty, and a more excellente man then the rest.

{*For we haue seene his Starre in the East.*}

Question. C. Fyrste, here it may be demaunded, whether this starre was one of the number of those starres, whiche God created, in the beginning, for the adorning & furniture of the elemente. Bespoes, whether the reason of Astrology, broughte the wyse men hither, that thereby they might conceyue in theyr minde the birth of Christe.

Gene. 1. Although we may not rage or braule contentiously about these thinges, yet notwithstanding by the wordes of Mathew, it maye be gathered, that it was not a natural, but a strange and extraordinary starre.

Aunswere. Neyther was it according to the order of nature, that certaine times it banisheth out of syght, and sodeinely againe it wolde shyne: Then, because it went directly towardes Bethleem, and at lengthe it abode fixed ouer the house where Chryste was (of the whiche thinges, nothing doth parteyne and agree to natural starres (it is more probable that it was rather a Comet, thē a starre, and more lykely to be seene in the ayre, then in the firmament. And yet no absurditie that Mathewe (speakynge accordinge to the maner of the common people) doth call it a starre improperlye. Hereby the aunswere of the second question is almost gathered. For, in so much as it is certaine that Astrology is conteined in the lymittes of nature, they could not (onely by the leading therof) come so far as Christ. Therfore they must nedes be holpen by the secret reuelation of the spirite. Notwithstandinge it cannot be denyed, but that they hadde some inkelyng and knowledge by arte: yet, it was necessarye that the same (by a newe and extraordinary reuelation) shulde be holpen. But for somuche as the syght of the starre did so much preuaile with the wise men, that by the same they came from farre, to Christ: Woe vnto our sluggishnes, whiche so slowely and coldely seeke after Christ, being made knowē vnto vs.

M. We must note in this place, the maner and reason of the deuine dispensation, howe she doth submit her selfe to the capacitie of mortall men, in reuealynge of the trueth. It might haue pleased God to teache these wyse menne the byrthe of Christ, by sending to them an Aungell, as he did to ỳ shepherdes. but he thought it better to appoint and shew vnto them a star, by the syght whereof, they might be instructed of the same matter.

But wherefore did he rather leade them by a starre then by any other thynge?

Because they were men geuen to the obseruinge, and markinge of starres, he vsed that signe, as a thynge wherewith they were most accustomed and familiar that by the same, he might bring them to the knowledge of the natiuitie of Christ. By this example we are admonished and taught, that in instructing and winning men vnto Chryst, we vse these thynges that

what the starre is

The diligence of these kinges is to be preferred before the slouthfull negligence of Christians

Luke. 2.

Question.

Aunswere.

that are familiar vnto them: and soo by thinges knowen, to bring them to vnderstande thinges more harde & vnknowne.

{And yve are come to vvorship him.} C. To this ende and purpose, the starre was shewed to the wise men, to bryng thē into Jewry, that they shoulde be wytnesses, and proclaymers of the newe king. But as parteyninge to them selues, they came not to worshippe Christe with that godly worship, whiche appertayneth to the son of God, but according to the maner of the Persians, they came to salute hym, as the most excellent kinge. Neyther dyd they thinck more of him, thā that he was endewed with a singuler power & dygnitie, wherby he might make all peple to haue him in worthy admiration and reuerēce. It may be also, that they came vnto him before the tyme, to obteyne his fauoure, wherby he might be fauourable and ientle vnto theym, if by chaunce it came to passe, that he myght gette the dominion of the East parte, vnto him.

The sleepinge vnbelieuers are nowe and then wakened.

3. VVhen Herode the kinge had harde these thinges, he was troubled, and all Hierusalem with him.

{VVhē Herode had heard these thinges.}

B. It was no marueyle, if the kynge were pricked and troubled in conscience, when that he heard that a king was born to the Jewes. The forewarninges of the Prophetes were not vnknowne to Herode, by the whiche a kynge was promised to the Jewes, whiche shoulde restore those that were afflicted and ouerwhelmed, into a blessed and happy state. For he was brought vp of a child in that coūtrey, & had lerned those things familiarly. Admitte that this rumour was publyshed a broade by little and lyttle, that the people dwellyng there aboutes, myghte knowe it: Notwithstanding he is troubled, as with some newe and vnwonted thing: And that, because hē, abrogating Faith from God & his promises, thought that a redemer was looked for in vayne: specially when as he had perswaded him selfe with foolishe trust and confidence, (as lofty and proude men are wōt to do) that his kyngdome was stablyshed for euer, to him and his posteritie. But wher as at the fyrste, he beinge drunche (as it were) and ouercom with his felicitie and happy state, did carelesly despise the prophetes, is nowe made sodeinely afraide with the remembraunce of them. Neyther wolde he haue ben so greatly moued with the symple talke of the wyse men, excepte the deuine oracles had come into his minde, whiche before seemed ridiculous vnto him, and of no force. Euen so, the lord after he hath suffered the vnfaithfull, for a time to sleepe, dothe at a soden wake them, and stirre them vp from the same. M. Also in this place we muste note, howe that this kinge Christ, came to geue heauenly kingdoms to the faithfull, & not to take awaye from those that rayne in this world, their earthly kingdomes: very rashely, therefore was Herode troubled, about this rumour of him that shoulo be borne king of the Jewes. For he was troubled with the sinister & wronge opinion that he had of Christe. After the very same maner is the truthe of God despysed in this worlde, of those that are mighty, and beare rule, because they are afrayde that theyr kingedomes shalbe taken from them, when as his doctrine doth not take away the rule of this worlde, but dothe confyrme them by the word of God, and doth direct them to the glory of God. Peraduenture also, the seditiouse braine of the Jewes, gaue great occasion to Herode, to be troubled. But thereby his impietie and vngodlinesse is not excused, whiche he shewed towardes Christ, beinge borne. For howe seditiouse so euer this people had ben, notwithstandinge all thinges being attempted, he was fayne to go vnder the yoke, and to submit him selfe: in the whiche thing sufficiently the wyll of the lorde is declared, because he wold in no wise moue and helpe forwarde the seditiouse pretence of the Jewes. Whereby he myghte easely haue taken occasion to putte awaye this feare, if he had had any reason or vnderstandinge of the iudgementes & workes of God. In lyke maner the prynces and magestrates in our tymes, can not be excused, whiche go about to oppresse the doctrine of the truethe, as if it were a seditiouse doctrine. For although not a few

worldelinges at the comyng of Christe, feare the losse of promotion

The oppressours of the truth in these dayes, are inexcusable.

seditiouse

seditiouse spirites, haue gonne about to trouble the state of the common wealth, yet neuertheleſſe it is euidently enough declared, that the prouidēce of God doth not fauour their indeuoures: which hath made al their doings hitherto voyde, and of none effect, that they myghte haue no iust occasion of resistinge the doctrine of the trueth. {And all Hierusalem with hym.}

C. This maye be expounded two maner of wayes: eyther that the citezens were troublously (as it were) with a tumulte styrred by the suddeyne noueltie of the matter, (although willingly they receyued the glad tydinges of the kynge that was borne vnto them): ozelles because they beinge accustomed to euill kinges, & for their longe pacience the soze being ouerlayed, they feared a chaunge, leaste that afterward ther should come a greater destruction and calamytie. For they were so worne & wearied with continuall warres, and almost consumed, that myserable and cruell seruitude ioyned to them, with peace, was not onely tollerable, but also of them, desyred and wished for. Whereby it is euidente, howe euyll they profited vnder the correctiō of God. For they were made so dul with abashement, and vnsensiblenes, that euen now the promised redemption and healthy, after a sorte stancke, and was odiouse vnto thē. And it is not to be doubted, but that Mathew goeth about to note their ingratitude: because they beinge discouraged with the tediousenesse of euyll men, dyd caste from them all hope and desier of the grace whiche was promysed vnto them. Very few that beleued were at that time at Hierusalem, so that almost all of them did rather couet a worldly peace and quietnesse, whiche dureth but a tyme, then the euerlastinge tranquillitie and kingdome of Christe, they were so troubled so sone as they hearde that a newe kynge was borne vnto them. And so of that, whereof they should haue most reioyced, they most lamented and sozowed.

The blindnes of the Iewes

4. And when he had gathered all the chiefe priestes and scribes of the people together, he demaunded of them where Christ should be borne

C. We haue hearde the trouble of Herode, nowe let vs here his craft and hypocrisie. Although there was greate silence & small talke of Christ in the kings courte, yet notwithstandynge a rumour of the kynge was spred abroade, by the wyse men, whiche made the prophesies to be remembred, where as before they were quite forgotten. Wherfore Herode dyd by and by coniecture that the kynge, wherof the wise men made inquiry, was the Messias, which long before was promised. And hereby agayne it appereth that Herode was afraide in good earnest, since that so carefully he inquireth: & no maruaile: For so muche as all tyrantes are afrayde, and their owne cruelte and tyranny bringeth more feare vnto them, then it doth to any other.

Tyrantes more afraide then other

Herode coulde not chose but be more afrayde then any other, whiche knewe that he raigned agaynst the will of God.

{All the chiefe priestes.} E. These chiefe prestes, weare the chiefe prelates amonge the priestes, both for their holy lyfe, and wysedome, and also for their skyll in other matters, whiche were of great power, before that Herode bare rule, wherby they were as yet in greate authoryte among the common people. {And scribes.}

Bu. S. Luke calleth these scrybes, lawyers. These gaue aunsweres out of the bokes, the prophet saying. In the prestes lyppes shoulde be sure knowledge, that men may seeke the lawe at his mouthe. Luke, 7 and, 11. Malach

5 And they sayd vnto hym, at Bethlem in Iewry, for thus it is wrytten by the Prophete.

{And they sayde vnto hym at Bethlem in Iewry.}

M. Here is to be considered the wonderfull impietie of the tyrante. The twoo thinges whiche he sought, as well of the chiefe priestes, as of the wyse men, dyd wholly consist vpon the detection and reuelation of God: that whiche was demaunded of the hye priestes, was of that whiche is wrytten in the prophetes: that whiche was demanded of the wyse men, was as concerning the heauenly sygne. So that the maiestie and power of God was on bothe sydes, and yet the folysshe mad man thought he could deceyue god, and coulde make all the deuine oracles, and

and tokens, as concernynge Chryste of none effecte. Euen so the wicked menne in these dayes are wonte to learne the prophesies, and to vsurpe the same, soo farre as they do seme to make by any meanes for theyr vngodlynesse or hypocrysie. but in howe muche they myghte be withdrawne frō the same, in so much with shamelesse obstinacie they doo reiecte it.

The wycked wrade the scripturs to vsurpe the same.

{For so it is written by the Prophete.}

C. That the chiefe prieستes and scrybes, do so syncerely and truely aunswere out of the Scriptures, (whiche notwithstandynge afterwarde, wente aboute surpouselye to peruerte the same, leaste they shoulde geue any estymation to Chryst) was done for this ende, bycause as yet Christe was not troublesome vnto them with his Gospell. Euen so all the vngodly in generall beginnynges, do wyllyngely subscribe and submytte theim selues vnto God, but when as the truth of God dothe more neerely begynne to vrge and touche them, then they shewe out theyr poysoned cankered dysobedyence. Of the whiche thynge, at this day we haue a manifeste and playne exaumple in oure Papistes. For they wyll confesse without contention or controuersie, that Chryste is the onely begotten sonne of God, whiche hath taken vpon hym oure flesshe, and they wyll acknowledge also one person in twoo natures, of God and man, but when wee come to the vertue and office of Chryst, then begynneth the contention.

Papistes to confesse Chryste, in deede deny him

In fyne, so longe as the wycked perceyue that they do nothynge preiudycyall or hurtefull to theym selues, they wyll geeue some reuerence to God and his worde: But when Chryste shall fyghte hande to hande, with Ambytion, with Couetousenesse, Pryde, Hypocrysie, and Decepte. then they forgette all modestie, and become more madde then dogges. Let vs be well assured therefore, that wicked affections are the principall cause of blyndenesse to the ennemyes of the trewethe, whiche tourne lyght into darckenesse.

wicked not abide correction.

6. And thou Bethleem in the lande of Iuda, arte not the leaste amonge the prynces of Iuda. For out of thee there shal come a captayne whiche shall feede my people Israell.

{And thou Bethleem in the lande of Iuda.}

M. This place is wrytten in the prophecie of Mycheas. From the whyche terte the hyghe prieستes and Scrybes, beinge asked of the place where Chryste shoulde be borne, aunswered Herode. Miche. 5 a.

C. And no doubte, they syted trewely, the wordes of the terte in theyr tongue, accordyng to the prophesie: but Mathew thought it sufficient to note the place. And because he wrytt in Greke, he followed the readynge admytted, and receiued. For out of this place, and such lyke, it maye easely be gathered, that he wrote not the Gospell in the Hebre we tongue. But this is alwayes to be noted, that so often as the Apostelles do syte and alleage any place of scrypture, although they reherse it not word for worde, (yea sometymes they much dyffer in wordes) yet for all that they applye it verye agreable, and aptly for the purpose. Wherefore lette the readers alwayes marcke and take heede, for what pourpose the Euangelystes bryngе in places of the Scrypture, that they stande not scrupulously, vpon euery worde, but to be satisfyed and contented with this one thynge, that the Scripture is at no tyme wrested of them into a contrarye sence, but is properly vsed accordynge to the trewe sence and meanynge thereof. But for so muche as they were appoynted to nourysshe vp infantes and noupces in the Faythe, with the dryncke of mylke, whiche coulde not take flesshe as yet, no religion dothe hynder, but that the chyldren of God, maye eracely and dyligently serche what the scrypture cōteyneth: and so the taste whiche the Apostelles do geue, maye bryngе them to the cleere and perfect well. Nowe let vs retourne to the prophesie of Mycheas. it is red thus, accordyng to the wordes of the prophesie. And thou Bethleem Ephrata, art not littel amōg the thousādes of Iuda, Miche. 5.

Out of thee shall come vnto mee, whiche shall be the gouernour of Israell. For Ephrata. Mathewe hath put Iuda: but in the same sence. For Mycheas woulde haue Bethleem, whereof he speaketh, discerned as it were, by this note, from the other, whiche was in the tribe of Zabulon, of the whiche we spake before in the fyrste verse.

C. In the rest of the text, there is much more difficultie and hardenes. For the Prophete saithe that Bethleem was lyttle amonge the thousandes of Iuda. Mathewe on the other syde extolleth the dignitie thereof, and sayth, that it is one of the chiefe: And this is the cause that diuerse interpretoures do reade this place interrogatiuely. But others much better expounde it: whiche thought that Mathewe woulde celebrate the grace of God in this mutation and chaunge: because that a symple, lyttle, base towne, shoulde be made the place of byrthe, for so excellente a kynge: Bu. As yf he shoulde haue sayde. And thou Bethleem, although thou seemest a base and contemned towne, if thou be compared to many other townes, in the tribe of Iuda: yet notwithstandinge, thou arte not the leaste amonge the chiefe Cities of Iuda, if that in deede we haue respecte vnto the mysterie. For oute of thee shall be borne a captayne, whiche shall gouerne my people Israell. M. In the whiche we maye note, howe God dothe chose those thinges that are humble, and of no reputation in the worlde, to greate and hye matters. Euen so he chose Dauid, beinge the leaste of his brotherne, to the dignitie of a kynge. Furthermore we se of howe greate price and estimation those thynges are, whiche when they be abiectes and castawayes in the syghte of the worlde, are made by the gyft of God most excellente. What had that poore cytie Bethleem, and the very leaste among the reste of the cities of Iuda, whereby it shoulde be so muche exalted of the Prophete. It hadde the byrthe of Christe, and that of all byrthes the moste base and humble: and yet throughe this name it was so greate in the syghte of God and the Prophete. But although this cytie dyd excell with such honour, yet notwithstanding it nothyng at all profyted them that dwelte therein, so that they fell into greatter mischiefe, because that the redemer of mankynde was so vnworthely receyued. {Which shall feede my people.}

Bu. In stede of a gouernour, Mathew hath put in a pastore or feder, although in deede he hath expressed bothe, that is to saye, Christe to be the captayne of the people, and yet the office of feedynge to pertayne to him. E. The aungell saide before. for he shall saue his people from theyr synnes. M. Bothe the places do commende vnto vs, wholly the grace of God toward his people in Christ, whom he hath sent to be a captaine and sauiour. The one dothe promyse delyueraunce from synnes, hauynge respecte vnto the priesthode of Christ. And the other, gouernemente and rule, hauynge respecte vnto the kyngedome of Christe. Bothe of them are necessary for vs, and both of them are offered vnto vs in Christ.

B. Seinge that therefore wee haue a prynce and gouernour geuen vnto vs of our father, beynge of suche power that all thynges are in his hande, let vs safely committe our selues vnto hym: and it is mete and conuenient that we here one, in whom al healthe and euerlasting lyfe is put, who also shall iudge al men, and shall destroye all those quyte, that woulde not haue hym to raygne ouer them. Luke. 19.

7. Then Herode, when he had priuyly called the wyse men, hee inquired of them diligently, what time the Starre appered,

{Then Herode whom he had priuily called the wyse men.}

M. All thinges are ful of decept & crafte.

C. The tyraunte durste not confesse his feare and care, leaste he shoulde incourage the people to be boulde againste hym, of whom he knewe that he was enuied. He doth therefore openly dissemble this thynge to partayne vnto hym, but he maketh priuie inquiry, that he might helpe

1. Samu. 16.

Verse

Note herethe wicked presence of hypocrisie.

helpe and remedye the present daunger. And althoughe an euyll conscience maketh him afraid, yet for all that, no doubt God stroke his mynde, with a strange feare, that he beynge voyde of counsell, and distraught of minde, shuld for a time be astonied. for if he had ben well aduysed, nothing had ben more easie, then to haue sente one of the noble men of his courte, as an officer, the whiche so sone as he had perceyued the whole matter, might spedely haue retourned agayne. For Herode in politie was wonderfull: beside that, he had an excellente hawtye minde, and therefore it is the more marueill, nowe in the extreme peryll and daunger, the remedie beinge in his own handes, that he lyeth astonied and quyte discouraged. Wherefore let vs well vnderstande, & be perswaded, that not without miracle, the sonne of God escaped the mouthe of the lyon. And no lesse in these perylouse tymes dothe the lorde amase & astonishe his enemies, who, although they haue a thousande meanes & wayes, yea, and that before theyr eies, to destroy his church: yet he doth frustrate the same and make them quite forgotten.

Wisedom and politie can not withstād God.

A. Herode hydeth his crafte and subtiltie, as much as may be, in the whiche, at length he is taken.

{He inquyred of them diligently.}

M. Mathew hereafther addeth that Herode sente forthe his men of warre, and slewe all the chyldren that were in Bethleem, and in the coastes there aboutes, so many as were twoo yeres old and vnder, accordinge to the tyme whiche hee had dyligently learned of the wyse men. Therefore this cruell and subtyll man, for this ende, enquired so diligentlye of the wyse men, what tyme the starre appered, that if they brake promyse and retourned not agayne, that then he should haue a sure token of the new borne king, accordinge to the whiche he might execute his tyrannye vppon all the infantes there aboutes, and so by that meanes, to destroy Chryste, whom he soughte. So greate cruelties dyd this tyrant conceyue in his minde against Chryste.

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Verse. 16.

8. And he bad them go to Bethleem, and sayde, Go your vvaye thither and search diligently for the child, and vvhen yee haue founde hym, brynge me vvorde agayne, that I may come and worship also.

{And he bad them go to Bethleem and sayde.}

A. The wonderful wysedome and prouidence of God dothe here appere.

M. Beholde, the wycked kynge is a meane to shew the place where the king Chryste was, although against his wil. Euen so, the wicked often times by their wicked deedes are constrayned to helpe the godly. {Go your vvaye and searche.} This he speaketh, that Christ beinge taken, he might spare the multitude of infantes, and not slaie them.

{That I may come and vvorshyppe.} This is dyuelishe hipocrisy. His mynde is: that I may come and kyll hym, where as he saith, that I may come & worshyp hym. You do well sayethe hee, in seekinge after this kinge, to worshyppe hym, for he shal be greate, I knowe it, and therefore I my self couet to be acqueynted with him and to worshyppe hym. So that he thinketh one thynge in his harte, and speaketh an other thinge with his mouthe. He knewe that Christe coulde be extynguished, by no better aduauntage, then by suche dissimulation.

The worship of hypocrites.

C. But God, (as wee shall here) by an other meanes made this crafte and deceypte, to appere. In the meane tyme, we maye beholde and see the myserable lotte and chaunce of the reprobate.

B. This tyraunte dothe heere that the wyse menne were styred by the syghte of the Starre, to come from the Easte parte, to worshyppe the kynge of the Jewes: he hereth also the Scripture to geue testimonye of Chryste. yet for all this, he was no whyt moued, but seketh with tooth and naile to deface and spoile this new king. Not consyderynge, that if hee were the lorde Chryst, (whiche in deede the newe signe declared) that then he woulde easely escape his handes: but if not, that then he neede not to feare hym at all. C. Therefore as hee, fearynge him selfe, by the tumulte of the people, is as it were out of his wytte:

Out of thee shall come vnto mee, whiche shall be the gouernour of Israell. For Ephrata. Mathewe hath put Iuda: but in the same sence. For Mycheas woulde haue Bethleem, whereof he speaketh, discerned as it were, by this note, from the other, whiche was in the tribe of Zabulon, of the whiche we spake before in the fyrste verse.

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The worship of hypocrites.

C. But God, (as wee shall here) by an other meanes made this crafte and deceypte, to appere. In the meane tyme, we maye beheulde and see the myserable lotte and chaunce of the reprobate.

B. This tyraunte dothe heere that the wyse menne were styred by the syghte of the Starre, to come from the Easte parte, to worshyppe the kynge of the Jewes: he hereth also the Scripture to geue testimonye of Chryste. yet for all this, he was no whyt moued, but seketh with tooth and naile to deface and spoile this new king. Not consyderynge, that if hee were the lozde Chryst, (whiche in deede the newe signe declared) that then he woulde easely escape his handes: but if not, that then he neede not to feare hym at all. C. Therefoze as hee, fearynge him selfe, by the tumulte of the people, is as it were out of his wytte:

euen so agayne, suche fury and madnesse doth stirre hym, that he is not afraide to prouoke the wrath of God againste hym selfe. For he wel vnderstode, that if any kinge shoulde be borne, that he was ordeyned by the power of God, to erect and set vp the decayed throne of Dauid. Hée doth not therefore go againste men, but outragyously he staieth not (voide of all feare) to fyght with God. This therefore is to be noted, that he was suddeinly strycken with the spirite of madnesse, so that he sought to inuade God: yet he behaued hym selfe chyldishely, for his cõsell was brought to naughte, that euen lyke vnto a blynde man, he might grope in the darke. B. Euen so throughoute the whole scripture wee may sée, that the more playne and euidente the power of God, by woordes and signes, doth at any tyme appere vnto the wycked, the more are they encreased in madnesse.

Very manifest exaumples wee haue of Pharao, of Saule, and of the Iewes, which were the persecuters of Christe. Let vs not then marueyle, if we see the self and same, at this daye to happen to the reprobates: For they are captiues to Sathan the deuill: who, the nerer he is touched with the power of God, the worse hee is set on fier, & the more cruelly he vexeth and disquyeteth those that are his, that they maye make that thinge poyson for them selues, which by nature, is the medicine, and foode of euerlasting lyfe.

The reprobates are captiues to Sathan.

This tyrante therefore is a paterne and image of them, whiche wyl seeme to honour, and worship God aright, when as in deede, they would, if they could, haue him quite destroied. A. But that great iudge of the world, in due tyme shal disclose, and openly shewe their hipocrisie.

9. VVhen they had heard the kynge, they departed, & loe, the star which they saw in the Easte, wente before them, till it came and stode ouer the place where the childe was.

{*VVhen they had hearde the kinge.*} C. A great shame was it to the Iewes, that not one of them wold go with these wyse men, to beholde their promysed kyng. The chiefe priestes and scribes tolde them the waye before, and playnely declared the place, where he was borne, and yet not one of them would once moue his foote thitherwardes. Peraduenture they greatly feared the crueltie of Herode: but this was a wicked ingratitude, to haue no regard at all of the profered sauynge health, and to lesse esteme the grace of God, then the displeasure of the tyrant. But al the people as we shewed before, were to muche voyde of reason, which rather desyred to be oppressed with the yoke and bondage of tyrannye, then by the alteration and chaunge of theyr kynge, to feele some discomoditie. And excepte God had confyrmed the mindes of the wyse men, by his holy spirite, this might haue ben a stomblinge blocke and let in theyr iourney: neuertheless theyr earnest desyre to the same, is neuer a whitte dymynyshed, but without any to beare them cõpanye, they proceede forwarde. Neyther wanteth there any matter to the to confyrme their fayth, when they hearde the kyng to be renowmed, and honored with deuyne oracles, whiche was shewed to them by the starre. They were ignorant of the mallice of Herode, in so much that they credyted hym in all thynges, that he spake vnto them. And it is very lykely, that they wolde haue retourned to the wicked tirante, and so vnwisely to haue bestowed their peine and trauaile, to the destroyinge of Christe. And therefore (as we shal here) they were admonished frõ aboue, not to returne to Herode.

{*And beholde the starre.*} M. The Greeke woord doth signifie: so to go before, as a guyde or leader of the way. So God was wõt to direct the way of those that are his seruauntes: So he led his people by the cloudy piller in the daye, and by the fyrie piller in the night.

{*VVent before them tyl it came & stode ouer the place.*} Exod. 13.

C. That the same dyd guyde the wyse men (they being entered into their way) to the verye place, it maye easely be gathered, that at the fyrst it vanished away, for noo other cause, but that at Hierusalem, they might serch and enquire for the newe king: and that to take excuse away from the Iewes, whoo after they were taught, as cõcerning the redemer which was sent vnto thẽ, yet notwithstanding, wittingly

wittingly & willingly they despise hym.

M Nowe there are two sygnes as touching the place where Christ was borne, whiche do very wel agree, that is to wit, the oracle of the prophete, and the starre, the moderatrix & guyder of them in their way. Euen so it is always necessary that heauenly reuelatiõs agre with the scriptures. The citezens of Hierusalem, had the letter of the scripture, the which they had alwayes in memory: yet they wanted the heauenly Starre. Euen so a great manye at this daye, well remembrynge the letter of the scripture, seke not Christ with all their harte, and therefore worthely they are depryued of the guiding of the heauenly grace. Therefore God is to be intreated and prayed, that he wyll suffer heauenly reuelations to ioyne vnto the scryptures, and the oracle of the scripture, to heuenly reuelatiõs. In these meanes Christ is founde, which is neuer founde by the wisedom of mans reason

10. And when they sawe the starre, they were excedinge glad.

M. Not only this was brought to passe by the apperynge of the starre, that they mighte be led to the place where Christe was borne, and all feare beynge dryuen awaye, shoulde be made gladde: but also that they should haue heauenly munition and furniture, agaynste this obstacle and let, of humilitie and poorenes which they shoulde fynde in Christe, and in his parentes. Whereby it came to passe, they⁊ faithe beinge confyrmed the childe beinge founde, and with his humylitie nothinge at all staied, they worshypped. Euen so, God is accustomed to sende the trewe lyghte of his trueth and grace, to those that are his in the middest of temptation, and that to this ende and purpose that they should reioyce for the dangers passe, and that they are prepared and fortified against those that are to come.

11. And when they were entered into the house, they founde the chylde with Mary his mother, and they fel downe flatte, and worshipped him, and opened their treasures, and offered vnto hym giftes, Gould, Frãkensence, and Myrrhe.

{And when they were entered into the house.}

C. This monstruous syghte myghte haue ben a newe let or obstacle vnto the wyse menne. when as no one shewe or sparke of kyngelynes appered in Christ, so that hee was more base and contemptioule then any common mannes childe: but because they were perswaded by the instincte of the holy ghoste, that hee was appoynted a king: This onely perswasion beinge fired in their minde, maketh them to worshyppe Christe. They consider that as yet, his dignitie (by the wisedome of God) is not reuealed.

And because they are fully perswaded, that he shall be of an other pryce and estimation then he nowe appereth to be, they staied not, to geeue vnto hym that honour, to a kynge apperteynyng.

{And they fell downe flatte and worshipped.}

By the prostrating of their bodies they acknowledge him to be a kyng, and worshyp him accordingely. This is the maner of the Persians to worshyp a kynge, with fallynge downe and prostratynge them selues. Euen so Sathan desyred to be worshipped of Jesus, sayinge, al these wyll I geue thee, if thou wilt fall downe and worshyp mee.

The bysshop of Rome dothe not onely desyre to be worshyppyd, that is, to haue men fall downe before hym, but also he wyll haue his feete kisse, and that not of the meaner sorte, but of suche as are of greate dignitie: Hee sheweth greate fauour to others, if he suffer theim but to kysse the place, where his foote hath but troden. So muche the successour of Peter, and the viccar of Christ, hath excelled bothe Peter and Chryste, in honour and dignitie. But I woulde to God that he wolde so followe Chryste, and Peter, in doctrine and lyfe, as he doth so folishely crane of all men by the name of them, to be worshipped.

{They offered vnto hym giftes.} C The wyse men by their giftes do declare frõ whẽce they came. For it is no doubte, but that they brought these gyftes as a present of the beste thynges that they had in their countrey. But note here, that euery one brought not his seueral & proper gyft, as one to bring Gold, an other frankensence

Heauenly reuelations do alwaies agree with the scriptures.

The operatiõ of Gods spyrite surmounteth mannes reason.

The maner of the Persians in worshippinge.

Math. 4.

The Romish bysshop, euen as sathan did desyreth to be worshipped.

God neuer forsaketh those that are his.

God. 14

and the third Myrrhe, but they brought these three seuerall thynges, as partey-ninge to euerye man alike. They chose these three thinges as principall among others. {Goulde, Frankensence, and Myrrhe.}

The profyte whereof dyd much enryche the East part. After this maner we may reade, that Jacob dyd sende of precious fruites of the lande into Aegypt. Lykewise the quæne of Saba brought gyftes vnto Salomon the kynge. It was vsuall amonge the Persians, to haue some gift in theyr hande, so often as they saluted their king: For by such oblation and offeringe of gyftes, they declare the good affection and good wyl that they beare to theyr kyng. But where as the wyse men worshippinge the king, according to the maner of the Persians (whose kyngdome they thoughte to be earthely, and of this worlde) offered the fruites of the earthe: it is our parte to offer spiritual thynges, and to worshyppe him spiritually, seing that we ar fully perswaded, that his kingdome is heauenly. Therefore the fyrste kinde of worshipping is, the study of doctrine, and Fayth: and the second is inuocation. For so he is trewly worshypped, not when wee geue, but when we aske. After this, there followeth not only bodely afflictions, but also the craftye assaultes of the deuyl, by the which faith is exercysed and tryed. To conclude, this is the lawfull and trewe worshyppinge, whiche he requireth, to geue our bodies a holy and acceptable sacrifice vnto him.

Gene. 43
1. King. 10

Two thinges to be studied of euery christian.

Roma. 12.

12 And after they were warned of God in sleepe, that they shoulde not go agayne to Herode, they returned into their owne countreye an other waye.

{And after they were warned.} B The wyse men coulde not perceyue the decepte of Herode. So symple alwaies is godlines, that it measureth other men by it selfe. The oracles therefore of God is at hand, whiche taketh awaye all daunger from them, & maketh them to retourne home againe in safetie. M. God wolde not haue these good, sincere, and innocente men retourne to the wicked tyrant, lest that they, for lacke of knowledge shoulde haue ben made against their willes, ministers of his mallice. And meter it was that they obeied the commaundement of God, then the crafty and deceptfull petition of Herode. B. These thinges were done, and wrytten for oure instruction, to teache vs that our simplicitie wyl neuer deceiue vs: and that God doth continually care for vs. So that he wyll soner send his aungel. (if occasion shuld serue) then he wyll suffer vs to perysshe in any daunger, accordynge to the sayinge of the Prophete. Who so dwelleth vnder the defence of the moste highe, shal abide vnder the shaddowe of the almyghtie. Yea almoste all the Psalmes and the whole Scripture, being written for our consolation, do often inculcate the same matter: that God, in all thynges dothe defende those that feare him, although he do not declare the same, by manifest reuelations.

The simplicitie of Godlinesse.

The dedes of the godly are often tymes perverted by the wycked.

Psalm. 9

13 VVhen they were departed, beholde the aungell of the lorde appeared to Ioseph in slepe saying: arise and take the childe and his mother and flie into Egipte: and be thou there till I bring the worde. For it will come to passe that Herode shall seke the child to destroye it.

{VVhen they were departed.} C. How many dayes it was from the departure of the wyse men, vntill the time that Ioseph was commaunded to flie into Egipte, it is not knowen, neither maketh it any matter, saying: that it is probable, that the lorde spared Mary vntill she was recouered of her childbyrth, that she might be able to take that iourney. This was the wonderfull counsayle of God, whiche woulde saue his sonne by fleynge from one place to an other. M. But this is an other temptation and trybulation of Ioseph, in this cause of Chryste.

C. There is no doubte, but his mynde was assaulted with verye daungerouse temptations, when as there appered no hope, but in running awaye: besyde this it was very vnlikely that he which shuld be the sauiour of al mē, could be saued by no other meanes, then by the worke and industry of mortall man. But God vsed this moderatiō, in preseruing his sonne, that

that he might geue some signes of his heauenly power: neither did God make this so manifest, but that it laye hid vnder the shewe of infirmitie. For the full tyme of the glorifying of Christe openly, was not yet come. {And flye into Aegipte.} M. Why into Aegipt? Could he not flye into Iury, and be priuely kept in some place there? I aunswer, in Aegypt Herode had no power or libertie to searche where the childe was hidde, because it was in an other mans dominion: but in Iuda he had. Furthermore, this was done by the iust iudgement of God, to declare that it should come to passe that the kingdom of God should be taken from the Iewes & caried to the Gentiles. And beside this, Aegypt being nere vnto Palestine was more profitable to flie vnto. Moreouer, it was necessary, that ỳ scripture whiche the Euangelistе resiſteth here, should be fulfilled. It is very well therefore. If Iury dryue away Christe, Aegypt will receiue him. Euen so, if our kinsmen, if our frendes, yea, if our countrey dryue vs and expulse vs awaye, yet let vs not dispayre, for we shal haue place and frendship among straungers. If Europe do banishe vs, Asia will receiue vs. Dauid being expulsed Iuda, was receiued and entertained in Palestine. Ioseph being solde of his brethren in Aegipte, was greatly exalted. Elias being driuen from the company of men, was nourished of Rauens. And after that he was kept by ỳ widowe of Sarephta. By this therefore we are tought that God doth not always preserue those that are his by one kynde of meane, but sometimes mightely he declareth his power, and some tymes again very obscurely he sheweth forth ỳ same. Nowe this wonderfull meane of sauing, and preserving, vnder the crosse of the sonne of God, teacheth vs that they do very wickedly and ill, whiche will prescribe vnto God any meane or waye of deliueraunce. Let vs suffer therefore our health to be wrought of him by vnlikely meanes. Neither let vs refuse to humble our selues, whereby the better he may shewe forth his glory. But specially we must take hede that we flie not from the crosse, with the whiche he hath exercised his sonne from his infancy. For this slight is a parte of the folishenes of the crosse, and yet the same excelleth all the wysdome in the worlde. That the Sauiour of Iury may come forth and shewe him selfe in dewe tyme, he is constrayned to flie out of the same: & Aegipt nourisheth him, out of the whiche nothing came at the firste, but that whiche was cruell and hurtefull. Who therefore is not amased at the worke of God so farre beyond mans expectation.

The folishnes of Christes crosse excelleth all wisdome of the worlde.

{And be thou there vntill I bring.} M. This consolation and comforte the aungell bringeth vnto him, least he should thynke that he should abide still in Aegipte in exile and banishement, which no doubte woulde haue bene very grieuous vnto him. Furthermore, by these woordes the aungell doth declare and shewe, that God hereafter will take charge and care of the childes lyfe. And to saye the truthe, Ioseph had great nede of this confirmation and strengthening, that he might fully be perswaded that God was not only the guyde of his iourney: but also that he would be his continual keper and defender in his banishement. And by this meanes God would pacifie and aswage, many cares, with the whiche the harte of the godly mã might exceadingly haue bene tormented and troubled, to the ende he might quietly abide in Aegipte. For there was no moment in whiche he escaped at any tyme without trouble and torment, for nowe againe he seeth that he was depriued not only of the enheritaunce promised of God to all saintes, but also of the temple, of sacrifices, and of the open profession of the faith, and shold dwell among the moste wicked enemies of God, & in the pitte and gulfe of superstition. And truly he caried with him in the persone of the infant, what good thing soeuer at any time the fathers loked for, or the lorde had promised vnto them: but because as yet he had not sufficiẽtly profited in the faithe & knowledge of Christ, he ought of necessitie to be staied with this commaundement: Be thou there vntill I bring thee woorde, least it should be greuous vnto him, being banished frõ his countrey to languishe among the

Ioseph in the persone of Christ caried the redemptiõ of mankinde.

Aegiptians. We are taught by this example, that when we are in the middest of affliction and mysery, we loke pacently for the hande of the lorde, whiche will deliuer vs from the same: Then that we doubte not, but that the same prouidence of our heauenly father wil be with vs in tribulations whiche brought vs to the same. He whiche saith, go, and flye, doth neuer forsake those that are in flying or going, according to his commaundement. {For it will come to passe.} C. In that the aungel doth foreshew a secrete thing and vnknowen to man, it is a plaine token of the power of God: and in that he biddeth Ioseph by flight and exile, to saue the life of the childe: it is a token also of humanitie, and pertaining to the infirmitie of the flesshe, vnto the which Christ as yet was subiecte. M. Nothing therefore is hydden from the Lorde. The wicked tyraunt deceiued the wyse men, but he could not by fayning that he him selfe would come & worship, deceiue the liuing god, who knoweth the counsell of princes. In what misery were the godly, if that wicked hipocrites might deceiue the lorde. But for certayne let vs be assured that there is no knowledge, no wysdome, no counsell against the lorde. M. Wherefore the aungell saith not: It will come to passe that Herode shall destroye the chylde: but that he wil seke to destroy the childe. In this example is depainted vnto vs, that all the fond and vayne enterpryses of the wicked against this Christe, whom (whyleste they would destroy in dede) do nothing els but seke to destroie: and in vayne, for so much as he can be destroyed of none, whiche at length shal deliuer al the wicked to euerlasting punishement and destruction. We must thinke the like of the iust and all godly men, whom the vngodly seke to destroy in vayne, because they are neuer forsaken of God, as the prophet saith, The vngodly seeth the righteous and seketh occasion to slaye him, but the lorde will not leaue him in his hande, nor condemne him when he is iudged. Let vs therfore cast our care vpon him, because it is he that careth for vs.

God neuer forsaketh those that obey his will.

Psalm. 33.

Prouerb. 21

The wicked cannot destroy in dede how much so euer they seke to destroy.

Psalm. 37

1. Pet. 5.

14 So when he awoke, he toke the child and his mother, by night, and departed into Aegipt. {And when he awoke.}

C. That Ioseph without delay obayeth the commaundement of the aungell, we may gather agayne the certaintie of the dreame. For such willingnes in obeying, doth plainely declare, that he nothing doubted, but that God was the author & cause of taking his flighte. Notwithstanding, this might seme to be attributed to distrust, that he taketh his iourney so priuily in secrete. For his departure in the night was not without great feare but the excuse is easy. He sawe that a base and abiecte kynde of way in saying, was appointed from aboue vnto hym, he thought it good therefore priuily with feare, (as commonly men do in the extremitie) to take his flight. It is mete therefore that we temperate and measure our feare with predictiõs and forewarnings of God, with the whiche if it agree, it is not contrary to faith.

15 And was there, vnto the death of Herode, that it might be fulfilled which was spoken of the lorde by the prophete, saying, Out of Aegipt haue I called my sonne.

{And was there vnto the death.} A. How long the childe abode in Aegypt it is not well knowen. M. There are some that write that Ioseph and Mary abode in Aegipte with the childe Iesus seuen yeares. But in what place they abode in Aegipte, and howe they were there accepted: also whether there were any miracles cõcerning them, and suche lyke, because the Euangelistes make no mention of the same, we ought not more curiously then they to stande about it. {That it might be fulfilled.}

B. Or brought to passe. For the scripture is fulfilled, or brought to passe, when that is done whiche it before declared or rehersed, or by any kynde of meanes spake. In this place we must vnderstande the scripture, or that which is spoken of the lorde, to be fulfilled, whē that is done or brought to passe, which of the same is rehersed: although it be not the thing it selfe, of the whiche it is properly spoken or written, but hath some cõgruence and likelihode with the thing that is

Peruerting of the place of the prophetes

that is past and finished. C. But because Mathewe doth saie that the prophesy is fulfilled, many haue thought that the prophete ment nothing els but that which is expressed, and thereby they cōster it thus: that the Iewes did foolyshly in seking to oppresse and resiste the sonne of God, because the father called him out of Aegipt. And after this manner, amis they do wrest the wordes of the prophete, whose meanynge is to proue the Iewes guilty of ingratitude, who from their infancy & original, haue had God the father louing and beneficiall vnto them, and yet with newe sinnes, they seke to prouoke him to anger more and more. Wherefore let vs determine without cōtrouersie that this place ought not to be referred to Christe. And yet neuertheles the place is not strained into an vnproper sence and meaning, but aptly applied according to the present occasion. Thus are the woordes of the prophete to be vnderstoode. For so muche as the childe, as yet was in Israel. I brought him out of the miserable seruitude and bōdage, in the which he was ouerwhelmed and drowned. At the first he was like vnto a dead man, and Aegipt was vnto him as it were a sepulcher, but I brought him as it were out of ỹ wōbe, into the light of life. Not without cause the lorde speaketh this, because the deliueraunce was as it were a certaine natiuitie of the people, by the whiche they became newe borne. For then openly the tables of adoption were made, when as the lawe being promulgated and published, they were made a peculiar people vnto God, a priestly kyngdome, and a holy nation, when as they were seperated from all people: yea, finally when as the lorde dwelling in the middest of them erected and buylt a tabernacle to him self. Wherefore the woordes of the prophete are in effect as if he should haue said, that the people were escaped out of Aegipte, as out of the depe gulfe of death and destruction. Nowe the redemption by Christe being brought vnto them, what is it els, but a rising from death, and the beginning of a newe lyfe? For almoste the light of saluation was extinguished, when as God in the persone of Christe, againe begat vnto him a true churche: then came the churche out of Aegipte, as it was brought before from thence, a whole body. For this analogy or proporcion maketh that it should not seme absurde, that Christe passed some parte of his childhode in Aegipte: but rather the grace and power of God was the more manifeste, and his wisdome did the more appeare, that light should arise out of the pitte and dungeon of Darkenes. For otherwyse the carnal sense and meaning might make muche a do here, that the redemer should come out of Aegipte.

The true vnderstāding of the place of the prophetes

Mathewe therfore doth shewe that it is no vnwonted or newe thing, that God would call his sonne to him from thence, and that rather this thing did concerne the confirmation of our faith, that as in times past, euen so nowe the churche of God should spring in Aegipte, from the one ende to the other. By this meanes it is otherwyse, because in tymes past all the people were shut vp in the bykehouse or prison of Aegipt: but in the second redemption only Christe the head of the churche was there priuely kepte, but he it was, in whome was included the life and saluation of all men. Bu. Moreouer the scripture is fulfilled, when as one thing oftentimes is finished and done. As this: With the eares ye shall heare and not vnderstande. Of the whiche in the thirtene chapter of Mathew, is made mention also. And the same saying was fulfilled in the Iewes in the time of the prophete Esaye.

Esay. 6. Marke. 4 Actes. 28 Roma. 11.

16 Then Herode when he sawe that he was mocked of the wyse men, he was exceading wrath, and sent forth men of warre, and slewe all the childrē that were in Bethlehē, and in all the costes (as many as were two yere olde an vnder) according to the time whiche he had diligently learned of the wise mē.

{Then Herode when he sawe.} B. Here we may se that the wyse men were neither kinges nor princes, for if they had they could not haue scaped away without the knowledge of Herode, neither would he haue sent them away to Bethlehem without some to wayte vpon them for nobilities sake

tie sake. C. But as touching the terte. Mathewe speaketh of the minde and opinion of Herode, who thought him selfe to be deceiued of the wyse mē, because they would not be ministers of his wicked crueltie. He in dede was rather taken in his owne craft and fraude, which deceitfully fayned that he ment to come and worship the newe king. M. Therfore in that the wyse men retourned not, according to their promise, it was not done for any crafte and contempt, but because they were admonished to the contrary by the commaundement of God.

{*He was exceading wrath.*} Although the wise men seme to geue this cause of greate and vehement anger, yet they are not in faulte of this fearce and mad crueltie.

Two kyndes of anger.

1. For there are two kyndes of anger, the one deserued, the other vndeserued. The deserued anger is with the whiche God is prouoked against sinners, parentes against disobedient children, magistrates against wicked subiectes, and maisters against negligent scholers and such like. He that geueth occasion of suche anger, offendeth and is in faulte, because the party against whome the offence is cōmitted is iustly angry, but suche was not the anger of Herode.

2. The vndeserued anger is when as they are angery whiche are let by some meanes or other from their wicked intent and purpose. He that geueth occasion to these, is not in faulte. With this kinde of anger was Herode angry, wherefore the faulte was in him selfe and not in the wyse men.

{*And he sent forth men of warre and slewe*}

Macro. li 2. Saturnaliorum.

C. Iosephus maketh no mention of this history. Only Macrobius shewyng the iestes and dedes of Augustus, saith. Whē he harde that all the children that were two yeare olde and vnder, should (by the commaundement of Herode) be slayne, and that among the multitude his owne sonne was slaine also, he sayde, I had rather be Herodes hogge then his sonne. But in dede sufficient enough is the authoritie of Mathew vnto vs. For so notable a dede should not haue bene pretermitted of Iosephus, and yet notwithstanding it is no meruaile that he maketh no mention of the infantes, when as he doth lightly passe ouer & obscurely touch the detestable example of crueltie, that almost euen at the same tyme he shewed in destroying all the Iudges, that no remnaunt of the stocke of Dauid might remayne. There is no doubt, but one feare, constrained him to commit both kyndes of murther: and yet for all that, there is great doubt, as concerning the tyme. For when as the Euangelist saith that the children that were two yeare old and vnder, were slayne according to the tyme, that he had diligently learned of the wyse men, we may thereby gather that Christ was come to that age, or very nere thereaboutes. Howe greatly with feare Herode was amased, when the rumor was spred abrode of the newe kyng that was borne, we harde before. At the whiche tyme (feare letting hym) he durst not sende any priuy betrayor or spye, whiche diligently might haue searched out all thinges. And yet we neade not marueyle that he was withholde and let, so long tyme from suche wicked and detestable slaughter: specially when as the fame of the retourne of the wyse men as yet was newe and brim in all places. And certainly it may well be coniectured and thought, that this wicked dede which did reuolue and prycke in his minde, did lynger and watche, for his occasion: and it may be that he first slewe the Iudges, whereby (the people being depriued of their Iudges) he might constrayne them to ende any matter without dammage or checke. Whereby we may easely gather, that fondly they argue, which wold make Christe two yeares olde when he was worshipped of the wyse men: because at the second time when the starre appeared. Herode slewe the children that were two yeare olde and vnder. For lykely they take this for auauntage, that the starre appeared not before the byrth of Christe. It is muche more lykely that they were admonished in dew tyme, that they might take their iourney with the natiuitie of Christ, to thende they might finde and see the childe newe borne, and in the cradell or els in his mothers lap. But this specially is a childishe opinion, to thinke that these wyse men came out

of an

of an vnknowen countrey, or as it were out of a new world, whereby they should be constrained to spende twoo yeares in comming. Furthermore there ariseth no discommoditie by the order of this history which we haue propoũded, namely that ỹ wyse men came before the tyme of her childbirth was fully cõplete and ended, and sought for the kyng that was borne, and not whiche was two yeare olde: that Ioseph also (they being returned into their countrey) fled by night, but in passing away, perfourmed that which was godly at Hierusalem, according to that whiche is wryten in the lawe of the lord. And that he being fled into Aegipte, Herode carefully sought to destroy the child, and last of all, that at the lengthe brake out the hidde mischiefe of crueltie, which more then a yeare and a halfe he had kept secrete. For this aduerbe (Then) doth not alwayes in the scripture signifie the continuall tyme: but often tymes it is vsed, where as there is a continuall distaunce of thinges.

17 Then was fulfilled that whiche was spoken by the prophet Ieremy, where
18 he sayd: In Rhama was there a voyce harde, lamentation, weping, and great morning. Rachel weping for her children and woulde not be comforted, because they were not.

{*Then was fulfilled that.*} Bu. He bringeth forth the place of the prophete, not so muche to declare and shewe that all these thinges were so disposed and done by the power of God, as to heape together the cruell and detestable childeslaughter of Herode. For nowe in this testimony also, he declareth the mourning and lamẽtation of mothers, and specially to this ende, that we might haue a moste absolute example of grieuouse affliction. And examples are the more liuely & of greater force, if they be made manifest and plaine by similitudes. {*A voice in Rhama.*} This place is taken out of the prophecie of Ieremie. C. It is sure that the prophete described & set forth the great destruction of the tribe of Beniamin, whiche happened in his tyme. Bu. Rhama is not a proper name but an Hebrewe appellatiue, whiche signifieth hye, or great, although in the tribe of Beniamin there is a citie of that name, not farre from Gabaon, as we may reade in the booke of Iosua and Iudges. Iosua.18. Iud.4.&19

{*Rachel mourning for her children.*} Where as here, weping and mourning is attributed to Rachel being dead, it is done by a figure called Prosopopœia, which is whẽ we bring in those that are dead as if they were aliue, whiche figure is of greate force to moue affections. Neither (truly) doth the prophete Ieremy bring in the colours of Rhethoricke only to adorne and beutifie his order of speache: but because otherwyse the hardnes and dulnes of those whiche are aliue, coulde not be corrected and amended, then if the dead (after a sorte) should be called out of their graues, to bewayle and lament the vengeaunce of God, whiche before time was muche derided, and not regarded. When as then the prophecie of the prophet was fulfilled. Mathewe vnderstandeth not that it was in that place forshewed what Herode should do: but by the comming of Christe, that that same mourning and sorrowyng whiche long before the Beniamites suffered, was nowe renewed: and so he would preuente that stombling blocke and offence, which els might trouble the mynde of the godly: whiche was this, that no sauing healthe was to be hoped for of him, for whose sake so soone as he was borne the tender innocentes shold be tormented. Yea, this was a wrong and vnhappy foresight and knowledge, that the Natiuitie of Christe should kindell a greater flame of crueltie, then cõmõly is wõt to burne in mortal warres. M. Twyse therefore the prophecie of Ieremy is fulfilled: once, when the children of Israell were caried into captiuitie, namely the tribe of Iuda and Beniamin. Then was there in dede mourning among them. After that againe it was fulfilled, when as the Bethlemites and those dwelling there aboutes, wepte bitterly for their children which Herode had slayne. C. For as the instauration and newe building was promised by the prophete, whereas the people were destroied euen to the very infantes: euen so Mathew doth admonishe vs, that, that great

slaughter

Esai.12.

Ieremy.31

slaughter committed, should nothing at all hinder the comming of the promised redeimer. It is not vnknowen vnto vs, how ful of cõsortable places, that chapter of Ieremy is replenished. For after that funer all complaints, immediatly it followeth, Leaue of from weping & crying, withholde thine eyes from teares, for thy labour shalbe rewarded: & they shal come againe out of the lande of their enemies.

{Because they were not.} Bu. Presupposed or this vnderstode among the liuing, but were take from: Amõg them by Herode, or els according to the meaning of the prophete: Because they were not, that is, the Israelites being slaine, led into Aegipte and there kept in bondage, were, as if they had neuer bene, but semed to be quite destroyed. Finally, where as the prophete writeth that the voice of Rachel weping, was heard on hie, and afterwarde also sheweth the great consolation of the lorde that followed: we are taught that the voyce of suche as mourne is harde euen to the heauens, and yet not in vayne, but quickly they receiue comforte, and great consolation.

The voyce of Gods childre pearceth the heauens.

19 But when Herode was dead, beholde the aungell of the lorde appeared in slepe to Ioseph in Aegipt saying.

{But when Herode was dead.} Bu. Herode rained aboue xxxvij. yeares, the kingdom being appointed to him of the Romaines foure and thirty yeares after that Antigonus was slaine, as Iosephus writeth, he being a wonderfull cruell and euil tyraunt. But what for his cruelties at the last he died, and our Childe reigneth eternally: and this might haue bene saide of Herode, I haue sene the vngodly flourishing and in great power, like vnto the bate tree. I went by, and loe he was gone. I soughte him but his place coulde no where be founde. But of what kynde of disease died this tyrante? Iosephus writeth of suche a one, that no doubte the wonderfull plague of God was declared vpon him. For howe many yeares soeuer the wicked are forborne, at length the not withstanding God poureth his vengeaunce vpon them: the whiche when it fell vpon Herode, what profite, what pleasure was his olde tyranny and filthy pleasure vnto him?

Lib. anti. 17 cap. 10.

Psalm. 37

God spareth the wicked for a time, but at length he plageth thẽ for a

{Behold the aungel of the lorde.} B. That the aungell is present againe with Ioseph, and sheweth him that Herode is dead, & called him backe againe from exile and banishement, it commendeth vnto vs the singuler loue of our heauenly father, who maketh our tribulation momentany and light, and hath prepared against the same an exceeding and eternall waygh te of glory vnto vs. Before he promised Ioseph to bring him woorde in time of his retourne, here therefore is shewed the true performance of the promise of God. Let vs here note that God will sende his aungels, rather then he will leaue his seruauntes in troublesome Aegipte. Moreouer, that the aungels haue free accesse and passage, to and from Aegipte. Neither is there any place so wicked, whereby the deuine prouidence of God will let to visite and comforte those that are his therein. C. To conclude, the lorde doth at no time, nor in no place forsake those that are his, but duely dothe aide and assiste them. {In Aegipte.} Here is shewed the perseueraunce of the faith of Ioseph, who once stirred not his foote out of Aegipte, vntill he was called agayne by the commaundement of God into his countrey.

2. Cor. 4.

20. Saying, arise and take the childe and his mother, and go into the lande of Israel, for thei are dead which sought the childes life.

{Saying arise and take.} M. The Euangelist here doth very well order the woordes of the aungell, whiche saide not: Arise: and take thy childe: but simplely, Take the childe and his mother: that those thinges following may agree with that whiche goeth before in the first chapter.

{And go into the lande of Israell.} Ioseph was thus commaũded, because it behoued the childe to be brought vp in the lande of Israell and not in Aegipte, least he might seme to be an Aegiptian and not an Israelite. Furthermore, there was a consideration to be had of Ioseph and Mary, to whom no doubt it was greuous (the feare

of

of Herode being taken awaye) to abyde any longer without cause in Egipte, and to be depryued of their owne lande, and countrey. {*Whiche sought the childes life.*} M. This is an Hebrewe phrase, in stede of, They wer about to kyl the chyld. This same was tolde of the aungel before, but in other woordes, when he sayde: For it will come to passe that Herode will seke the chyldes lyfe to destroye it.

21 And he arose and toke the chyld and his mother, and went into the lande of Israell.

A. As Ioseph obeyed the first cõmaundement without delaye, when he was commaunded to flee into Aegipt: euen so nowe at the seconde tyme he obeyeth, cõmitting him selfe to the regiment of the heauenly kyng.

22 But when he hearde that Archelaus did reigne in Iury, in the rowme of his father Herode, he was afrayde to go thither, notwithstanding after he was warned of God in a slepe, he turned aside into the partes of Galile.

{*But when he hearde that Archelaus.*} C. It is likely that Ioseph returned from Aegipte immediatly after the death of Herode, before that Augustus Cæsar had appointed and decreed Archelaus to be his deputie and ruler in Iury, because in his fathers testamẽt or will, he was appointed the successor of his kingdome, although he toke not vnto him the glorious name and titell of a kyng, for that stoode alwayes at the appointment and will of Cæsar: neuertheles he bare rule of al thinges: after this he went to Rome, and was fully confirmed and established: all was graunted vnto him, sauing the name of king, and that was only denied till suche tyme, as he deserued the same by his valiant dedes.

But Philip bare rule of Galile, being a man of a gentle nature, and almoste none lyke vnto him. Therefore Ioseph by the forewarning of the aungell, gate him into his dominion, because vnder a gentill and mercifull prince there is no daunger. As concerning this Archelaus the sonne of Herode, we may reade more in Iosephus.

{*He was afrayde to go thether.*} C. We must alwayes haue in minde the determinate counsell and purpose of God, which kept his sonne euen from the beginning vnder the rudimentes and instructions of the crosse, because afterward, that same should be the onely waye and meane to deliuer his Churche. For therefore he toke vpon him our infirmities: therefore he was in perill and daunger: and therefore he was subiecte, to feare, that his Churche being deliuered by his power from perill, from daunger, & from feare, might feare no more, but haue cõtinually euerlasting peace and quietnes. Wherefore, his daunger was our safe garde, and his feare was our sure trust & confidence: not that he then feared that any daunger should happen to hym selfe, by reason of his age, but because for the feare of Ioseph and Mary, they were caried to and fro, he may truly be sayde to haue taken our feare vpon hym, that he myght bryng vnto vs a peaceable and quiet rule.

23 And went and dwelt in a cittie called Nazareth: that it might be fulfylled which was spoken by the prophetes: he shalbe called a Nazarite.

{*And went and dwelt.*} M. Luke the Euangelist saith, that Iesus was nourshed and brought vp in this cittie of Nazareth. This place must be ioyned with that in the second of Luke, where it is wrytten thus: And when they had performed all thinges accordyng to the lawe of the lord, (for he speaketh of the lawe of purifyng) they returned into Galile, to their owne cittie of Nazareth. Least any man should thinke that they gat them to their owne cittie immediatly after their purifiyng, ỹ history of the wyse men, doth staye & let, beside also ỹ erile into Aegipt: the which being ended, they returned into their own cittie Nazareth, as our Euangelist Mathew declareth. {*That it might be fulfilled.*} The euangelist might haue shewed another reason why they wẽt into this citty, namely ỹ which Luke semeth to alleage, when he sayth: They returned to their owne cittie Nazareth. But accordyng to his manner and order, he would not pretermit the occasion of the prophesy fulfilled,

Luke. 4

Luke. 3

Christ was receiued with the crosse, euen from his childhoode.

The cause of Christes crosse.

gentle and ciuill nce maketh subiect to et without anger.

filled, to the ende we mighte learne, that all thinges that were done as concerning Christe, were signified before by the foretellinges of the prophetes.

{By the prophetes.} Why doth Mathewe vse here the plurall number, when as he alleageth but ỹ testimony of one prophete? why he so doth we shall see by and by.

{He shal be called a Nazarite.} C. Mathew doth not bring this woorde Nazarite of Nazareth, as though it were the true and proper etimologie and force thereof: but it is only an allusion whiche hath some other meaning. For the Hebrewe woorde נזיר doth signifie holy and consecrated vnto God: of נזר Nazar, whiche signifieth to separate. The Hebrewes (truly) call נזר Nezer, a flower, but there is no doubt but that Mathewe had respecte vnto the former sence and meaning.

For we do not reade that the Nazarites are called flourishing or garnished, but they were those whiche were consecrated to the lorde, according to the prescripte lawe, as we may reade in the booke of Numbers. Wherefore the sence and meaning is this, namely, although Ioseph by feare was constrained to go into a corner, of Galile, yet for all that, the lord had a farther respect and purpose, to haue the cittie of Nazareth ordeyned a dwellinge place for Christe, to the ende the name of a Nazarite might pertaine vnto him.

Nume. 6.

The place also in the thirtene of Judges is here noted, for there mention is made of Samson: but because Samson was not called a redemer of the people, sauing only in the respecte that he was a figure of Christe: and the healthe which he brought by his hande vnto the people, was a certaine obscure and misticall prophesie and foreshewing, of the full and perfecte sauing healthe, which at the length was reueled and exhibited by the sonne of God to the whole worlde: whatsoeuer goodnes the scripture doth shewe of Sampson, it oughte to be referred vnto Christe. Wherefore Christe is the chiefe example, Sampson the inferiour tipe and shadowe. But where as Mathew putteth prophetes in the plural number, it may easely be aunswered: because the booke of Judges was compyled and made of many prophetes. Although that which is here spoken of prophetes, is muche more ample and large. For Ioseph which was a temporall sauiour and preseruer of the Churche, and many wayes bare the figure of Christ, yea the very Image and patterne of hym, was called of his brethren the Nazarite, that is to saye, the flourishing among his brethren: as we may reade in Genesis & Deutronomy. God therefore would haue the excellent dignitie (the shewe whereof he declared in Ioseph) to appeare in Sampson, and gaue him also the name of Nazarite, that the faythfull hauing these fyrste rudimentes, and enteraunces might be the more fired and grounded vpon the redemer to come, which should be separated from all men, that he might be the firste begottē among many brethren. B. Furthermore, we are here taught, that what soeuer happened vnto Christe, shall also happen to all the electe & chosen of God. For there is nothing so small or litle that happeneth vnto them by chaunce and not by the prouidence of God. But whatsoeuer happeneth, he doth wonderfully in al thinges comforte and stablishe them.

Sampson was only a figure of Christ

Gene. 4
Deut. 33

Moreouer we see all thinges so ordered in Christe, that the godly cannot chose, but acknowledge hym to bee their sauiour: but contrariwyse all thinges are so obscure to the reprobate, that nothing can be vnto them more harde: his diuinitie and godhead, is so couered with his crosse and humilitie. Againe, his portion and lot was not the least, in that he was coumpted a Galilean and a Nazarite, that is, to be borne in the poorest region or countrey of the Iewes, & in a base towne also. Whereupon, Nathanaell sayde: Can ther come any goodnes out of Nazareth? But we may see that hereby the reprobate Iewes were offended, so that in no wyse they coulde abyde to acknowledge him to be Christe. Wherefore to Nichodemus (perswading the Pharisees that no man ought to be condemned, before his cause were knowen) it was aunswered, arte thou also of Galile? Searche the scriptures, and loke, for out of Galile ariseth no prophete.

The humanitie of Christ hideth from reprobate the diuinitie.

Iohn 1.

Iohn. 17

But

But the godly, although they thought him to be a Nazarite, neuertheles when they harde him preache, & publish wordes of eternal life, & when they sawe that he sought not his own praise or glory, but ỹ glorie of his father, they by & by with all their harte beleued: and so were easely perswaded that Christe was borne at Bethlehem, according to the promises.

The thirde Chapter.

IN those dayes came Iohn the Baptiste, preaching in the wyldernes of Iury & saiyng {In those dayes.} M. Before in the first chapter, the Euangelist shewed the generatiō of Christ in the secōd chapter he shewed the reuelation of his natiuitie made by the wyse men, with the craft & crueltie of Herode, the flight of Ioseph with the child and his mother, & finally their retourne againe. Nowe of necessitie it followeth that he shewe his childhod vntill the time of his preaching. But leauing those thinges, he doth accelerate & come to those tymes. in the whiche the original & beginning of ỹ dispensing of our saluation began, & the reueling of the sonne of God. Therefore he doth begin with the preaching of Iohn the Baptist, by whom Christe was firste made knowne to the Iewes as by a forerunner & crier, ordained from aboue to this purpose, that he should beare witnes of the light. C. But it cā not be gathered by Math. and Marke, what time of his age Iohn began openly to shewe him self: therfore Luke doth sufficiently shew that he was thirty yeares of age or there about. For he saith: In the .xv. yere of the raigne of Tiberius ỹ Emperour, Pontius Pilate being liftenaunt of Iury. &c. The auncient writers of the churche almost with one consent, do affirme that Iohn was borne .xv. yeares before the death of Augustus. Tiberius his successor had obtayned the empire of Rome .xv. yeres before ỹ Iohn began to preach. Therfore as we said before, that time of .30. yeres was expired, wherof also it followeth that he did not long execute the office of a teacher, but shortly gaue place to Christ him self, because it is certaine, that Christe was baptized when he was .xxx. yere olde. And then he tooke in hande to accomplishe his office. For when Christ the bright sonne of righteousnes, immediatly followed Iohn his Lucifer or morning starre, it is no marueile if Iohn vanished awaye, whereby the only shining & brightnes of Christe might the more appere. B. For this was the moste apte and fitte time to preache the kingdom of heauē, when that the earthly kingdom was not in prosperous estate, but had euil successe. For we are neuer more apte to conceiue in oure myndes & to vnderstād heauenly things, then when as earthly thinges are out of square, and contrary vnto vs.

{Iohn the Baptist.} Bu. Therfore Iohn was so called, because that God had appointed by his misistery, the sacrament of Baptisme, & because he was the first that euer baptized {In the wyldernes of Iury.} Luke doth seme to adde more saying: And he came into all the coastes round about Iordane. But in this place of Math. and in the first of Marke, there is no mentiō made of the wildernes, but only in Luke. The Euāgelistes are thus vnited. Iohn began first to do his duty in teaching among those that bordered nere vnto him, where he dwelte: afterwarde more publiquely he preached the Gospel, ỹ it might be knowē in many places. Wherby it came to passe that in short tyme his fame was spred to Hierusalem. Howbeit, that place might be called the deserte of Iordane. For in dede it was not a wildernes, but a harde stony and hilly place, which for the smal cōpany of men is not inhabited. Bu. After the same māner also the virgin Mary is said to go into the mountaines of Iury, and to enter into the house of Zacharie. So Ioab is sayde to be buried in his own house in the wyldernesse. Moreouer Idumea or Edom, is called a wyldernes: where as it is well knowen that it was in those dayes muche inhabited. Also certayne writers haue sayde that Heluetia was barren & without people dwelling therin, and that the whole land was called the desert of ỹ Heluetiās other wise Swisers. Furthermore thinheritāce of the tribe of Iuda, is said to haue fyre cities and their villages in the wyldernes.

Verse. 1

Christ was the bright sonne of righteousnes.

What time is most apte to receiue the word of God.

Why Iohn the Baptiste was called.

Luke. 3

Luke. 1

3 King. 2.
4. King. 3.

Iosue. 15.

The customs of Heremites

Wherfore we may not thinke that Iohn gat him quite out of the cõpany of men, as the Heremites seme to do in these dais, who dwel & leade their lines in solitary woodes: but for so muche as his fathers house was in the mountaines of Iury, peraduenture he went alitle into the desert, that is, through ỹ woodes towards Iordan

2 And saying: Repent the kingdome of heauen is at hand. {*And saying, repent.*}

In this, our Euãgelist differeth here frõ thother two, Marke & Luke, that he in ỹ persone of Iohn, sheweth the sõme of his doctrine, but they with their own wordes. Although Marke hath more then Luke by one word: for he saith, he came baptizing & preaching the baptim of repentaũce. But in the very thing it selfe, they agrẽ very well in one, because all men do ioyne repentaunce with remissio of sinnes as we shal se by & by. The wordes of Iohn cõsiste of two partes. For first he teacheth what we must do: thẽ he sheweth the reasone why it ought to be done. He biddeth repent, because the kingdom of heuen is at hande. E. The Greke worde, for the which we reade (repent) is said, of vnderstanding the thing which followeth, whẽ as one hauing offended, doth marke and waye his offence. Wherefore the Greke worde Metanoia, or repentaunce, is not only referred to the mind of man, but to the worke & amendement of life, & to the whole cõuersiõ of mã: which Peter plainly declareth, when he saith: Repent you & conuert, that your sinnes may be done away. For that whiche followeth is a declaration of that whiche went before.

The sermon of Iohn consisteth of two partes.

Repentaunce

Act. 3

{*For the kingdõ of heauen is at hand.*} A. We haue shewed ỹ remissiõ of sinnes, is ioyned wt repentaunce, in the preaching of Iohn, ỹ which this reasõ following doth approue

C. For the kingdome of heauen among men, is nothing els but a restoring to the blessed & happy life, & so it is the true and euerlasting felicitie. Therefore when Iohn sayd, the kingdom of heauen drewe neare, he ment that those men that were alienate from the rightousnes of God, were banished from the kingdom of heauen, & that they were again to be gathered vnto God, that they might liue vnder his hãd. But frẽ adoptiõ & forgeuenes of sinnes, bringeth this thing to passe by the which he doth reconcile those that are vnworthy to him self. To be short, the kingdom of heauen is nothing els but a newenes of life, by the which God doth restore vnto vs a hope of euerlasting blessednes. For he doth chalẽge vs to him self, being taken frõ the bondage & seruitude of sin & death, that we being pilgrimes vpõ earth may possesse at length (by faith) a celestial and heauẽly life. And although we be like vnto dead men, yet we know we & are assured that our life is in safetie, so long as it is hid in Christ. From hence (as from the fountaine) the exhortation to repentence is brought. Neither doth Iohn say repẽt. and so by this meanes the kingdome of God shal approche straight way, but first he doth propounde & set before them the grace of God, & then he doth exhorte men to repẽt. Wherby it doth appere, that the foundation of repentaunce is the mercy of God, by the which he doth restore those that are lost. Neither doth Marke & Luke say, that he preached remission of sinnes in any other sence. For repentaũce is not placed first (as some very ignorãtly fain) as though that were the cause of the remission of sinnes, or that it should prevẽt God, that he might be fauorable vnto vs: but men are cõmaunded to repente, that they may taste of the grace profered vnto them, & the reconciliation also. But as by order, the frẽ loue of God doth go before, by ỹ which he doth receiue & imbrace vnto him miserable men, not imputing their sinnes vnto them: euen so we must note, that we haue remission of sinnes in Christ, not ỹ God doth by his suffrãce allowe thẽ, but rather ỹ he may cure & deliuer vs from sinne. Neither truly can any man taste of the grace of God, without he hate & abhorre sinne & vice. But it is conuenient to waye & cõsider so much as pertaineth to ỹ sence & meaning of this present place, ỹ the whole Gospel doth cõsist of two partes, of remission of sinnes & repentaunce. But for so much as Math. did note & signifie the first part, by the kingdom of heauen, we may therby gather, ỹ there is deadly warre and contentiõ betwene God & mã, that we are quite banished out of the kingdom of heauen, vntil he receyue vs againe into his grace & fa-

uour,

what the kingdome of heauen is.

Ephe. 1
Coloss. 3

The foundation of repentance.

Repentance is not ỹ cause of remission of sinnes.

Who they be that taste of Gods grace.

The Gospel consisteth of two partes.

Iohn the forrunner of Christe.

uour. B. Therefore very shorte are the woordes of Iohn, yet they conteyne the somme of the whole preaching of the Gospell. Wherefore, both Christ and his apostles haue begonne their Gospell in these woordes. And although Iohn propounding the grace of God, doth exhorte men to repentaunce, yet for all that we must waye and note, that this grace is no lesse the gifte of God, than is the heritage of euerlasting lyfe. For as he doth freely forgeue vs our synnes, and doth by his mercy and goodnes, deliuer vs from the gulfe and pitte of euerlasting death: so he doth make and fashion vs like vnto him selfe, that we may lyue to righteousnes, euen as he doth adopte vs to be his sonnes, euen so he doth regenerate vs with his holy spirite, that our life may testifie and witnesse howe that, not in vayne we call him father. And no lesse doth Christe, quicken vs to righteousnes, if that we crucifie our olde man, & vtterly abolishe the whole body of sinne lurking in our flesshe, then he doth put away our sinnes by his bloud, & appeaseth the wrath of his father, by the sacrifice of his death. Notwithstanding this is the somme of the Gospel, that our sinnes being wiped away, God doth imbrace vs in his sonne Christe, that we denying our selues and our owne nature, may leade a godly and holy life, and so in earth haue our mindes altogether fired in heauen.

Math. 4.

3 For this is he of whome the prophete Esay spake, saiyng: The voyce of a crier in the wyldernes, prepare ye the waye of the lord, and make his pathes straighte. {For this is he of whom the prophet}

M. The auncient latine writings haue (Which is called by Esaie,) and so hath the Greke terte also. But by Marke and Luke, they seme to be the woordes of the Euãgelistes. M. Some notwithstãding referre it to Iohn him selfe, geuing a reason of that whiche he spake, of the kingdome of God, whiche was at hande: but yet to speake this of him selfe in the persone of a foreronner, & a proclaimer. As if he should haue saide: Beholde I am a proclaimer, and foreronner before the face of the lord, shewing vnto you the cõming of the kingdome of God. But, that he might bringe credite to him selfe, he bringeth in the prophecie of Esay, admonishing them that the same was fulfilled by his ministery, whiche was spoken before in times paste by the prophete, of the redẽption made vnder Cyrus and Darius, and also to concerne & apertaine to these tymes. C. For although this place of Esay ought not to be restrayned only to Iohn: yet neuertheless he is one of them of whom the same was spoken. For after that the prophete had declared the besieging of the cittie, and the extreame destruction of the people, he promiseth the reedifiyng of the same again: the woordes are these. Comforte my people Ye prophetes, comforte my people saithe your God, comforte Hierusalem at the hart. &c. For after that the temple was destroyed, and the sacrifices abolished, the people being led into captiuitie, thinges were desperate and out of all order. And because that eares were deake and shutte at the continuall voyce of the prophetes, the lorde for a time was as it were dombe. Now in this sadde and dolefull silence, in this heuy chere, the prophete, least the godly myndes should faynte or in any wyse quayle, plainly openeth vnto them this comforte, that there shall arise newe proclaymers & setters forth of the grace of God, whiche should chere vp the people to hope for the sauing health. Suche wer Zachary, Haggeus, Malachi, Esdras, & suche like. But because the perpetuall restoring is not there promised at a moment, yea rather Esaias had much respect to the redemption, whiche was hoped for by the comming of Christe: therefore Iohn is worthely thought to be the chief among the ministers of comforte. Then it followeth in the tert of the prophete.

Esay, 40.a

{The voice of a crier.} C. This voyce is compared to that tẽporal silence, of the which we spake euen now. The Iewes were to be depriued of that doctrine (for a tyme) which wickedly they despised. M. Iohn Euãgelist, whẽ he brought certain testimonies of this crier cõcerning Christ, he said: Iohn bare witnes of him self, and cried saying: This is he of whome I spake. &c. shewyng that he declared all things with a diligent crie to euery one.

Iohn the forerunner of Christe.

Iohn. 1.

For he being indewed with the spiritie and vertue of Elias, stoutly rebuked vngodlines, (as Elias did the Thesbites) and with diligent endeuour he sought to restore againe the true religion. And certainly he is a true witnes of Christe, not which without a courage, faintly, inconstantly, and obscurely, but which openly, plainly, and truly with force, doth so witnes of Christe that none may excuse hym that he harde not the voyce of this crye.

A trewe witnes bearer of Christe.

Wherfore the lord by the same prophete, saith: Crie out and cease not, exalte thy voice like a trõpet. For in dede the world hath great neade, to haue this crie of repentaunce and true godlines in Christe, which continually refuseth to heare, like vnto the deafe adder which stopped her eares, and will not heare the voyce of the charmer, charme he neuer so wysely.

Esay. 58.

{*In the deserte.*} C. The name of deserte is put metaphorically, for the waste, wilde, & deformed reigne of the people, as it was in the time of their exile and banishment. For it was suche horrible destructiõ, that well it might be compared to a deserte. So the prophete doth amplifie the grace of God: as if he should haue said, although the people are cast out from their countrey afarre, yea, and banyshed the company of men, yet for all that, the voyce of God shall sounde in the deserte, whiche shall bryng ioyfull consolation to those that are out of harte and quite discouraged. At what tyme Iohn began to preache, Hierusalem (in this sence and meaninge) was a deserte: because all thinges were brought euery where, into waste, and horrible confusion: but it behoued grosse and dull men, to be more moued and affected with the sighte of the visible deserte, whereby they might with the greater desyre, receyue to them selues being in death, the promyse of saluation. Nowe we see howe truely this prophecie did appertayne vnto Iohn, and howe fitely it is applied vnto hym.

{*Prepare the waye of the Lorde.*} There is no doubte, but the prophete spake to Syrus and the Persians, of whose workes the lorde had intelligence: and the sence and meaning is, that the lorde would bringe to passe by his wonderful power, that his people should haue way through the vnoccupied woode, ouer the hilly and sharp rockes, and through the barren and dyre wyldernes: because at his hande he shall haue ministers of his grace, whiche shall take away all lettes & stombling blockes from among them. But this was a shadowed declaration of the redemption.

But when the spirituall and heauenly veritie came into the light and was manifeste, Iohn was sente to remoue and take awaye all impedimentes whiche might let and hinder the same. And dayly the same voyce soundeth in our eares, that we might prepare the waye of the lorde, that is: all vices being taken away whiche do stoppe and shutte vp the waye of the lorde, we maye gene free accesse and passage to his grace.

Sinne stopped the way to Gods grace.

M. Furthermore, we amending our life by the study of repentaunce, may remoue and put aparte all suche thinges, as may offende the deuine maiestie of God. C. It pertaineth to the same effecte whiche followeth in the woordes of the prophete, Let all croked thinges be made straighte. For by these woordes he doth signifie, that in this worlde there is nothing but rough, stony, hilly, and croked waies: but yet he sheweth that the lorde will make a waye through so many and harde straightes, that by his wonderful power he may pearse through the same, to the accomplishing and fulfilling of our saluation. B. But in the Hebrew terte this saying, {*In the deserte.*} is ioyned with that whiche followeth, as thus: A voyce crying in the wyldernes, prepare the waye of the lorde, that it may agree with the clause followyng: And make the pathes of our lorde straighte in the wyldernes: M. Therfore Iohn the proclaymer of Christe to the Iewes, by his crye, stirred them vp, to prepare them selues against the comming of the kyng promysed before tyme, to lifte vp their mindes also, to amẽde their liues, casting of all suche thinges as might be lothsom and odious in the eyes of his deuine maiestie, that thei might be partakers of his grace with ioye.

4 This Iohn had his raiment of Camels heare. And a girdell of skinne about his

his loynes, his meate was locuſtes and wylde hony.

{This Iohn had his reward.} C. The Euangeliſt reckneth not this among the chief and excellente vertues, that he was addicte and giuen to a rude, & auſtere kinde of lyfe, eſchewinge and not regardynge the ciuyll and accuſtomed maner of lyfe: but becauſe the ſame Euangeliſt ſhewed that he was a man that came out of the mountaines, or deſerte: he ſheweth alſo his apparell and maner of foode, which was agreable to his habitation and abydynge. And alſo he reherſeth this, not onely that we myghte vnderſtande that his ruſticall kinde of diet, did ſuffyſe and content hym, in ſo muche that he neuer hungred after delycate deyntie diſhes: but was in his vncomly and contemptible attyre, in great price and eſtimation among ſumptuouſe, and neate perſons. But to the ende ſuperſtition myghte appointe parfecte righteouſenes in eternal ſhewes, the common and ignorant ſorte of people thought ſuch continencie, to be a greate parte of holyneſſe. To this errour agreed the foolyſhe and ſuperſtitiouſe vice, of Monkery, of Hermites, of barefooted fryers, whiche were the deuills lackies, and ſuche kinde of hypocriſie, to ſeeme to be in the face of the worlde thoſe, which in deede they were not. But there is no doubt that the Euangelyſte, deſcribeth him here, to be a mountayne manne ſeperated from all vrbanitie, and ciuill faſhion and order: and not onelye contente with ſuche foode, as he coulde eaſely get, but onely eating ſuch meate, as was in the place, where he had his abode, as wilde hony. of the whiche there was greate aboundaunce, and locuſtes, of the whiche it was a moſt plentiful region: orelles becauſe it was profitable, for a contemptible, and vnſemely man to come amonge the multitude of people, that onely in hym, the maieſtie of God might ſhyne, whiche notwithſtandinge did rauiſhe their ſenſes, with the admiration of the man. B. This therefore he did that he might be the more commended of the people, and that he might adde the wayte of ſeuerities to his preachinge of the truethe. {And a girdell of skynne about.}

M. The ſame is redde of Elias the Thesbite. It is apparaunte, that in olde tyme they vſed to weare very precioufe Gyrdelles, and adorned with great coſt, very ſumptuouſly. Againſte the whiche the Prophete inueigheth, ſaying. In ſtede of your ſwete ſmell, you ſhall haue ſtinke, and in ſtede of your gyrdelles, you ſhal weare loofe bandes. His meate alſo

{was locuſtes, etc.} he vſed ſuche meate as they do, that lyue in the wylderneſſe. As ỹ holy fathers haue eſchewed luxury and exceſſe: euen ſo they coulde not abide the arrogancie, and vaine oſtentation of holineſſe, of ſuche a one as would be ſinguler. We do reade in the boke of Samuell, that in the woodde there was greate plenty of hony. We do reade alſo that the locuſtes whiche he dyd eate, were nombred among the beaſts that were cleane. Furthermore Plinie dothe wryte that this meate was in greate price, and very acceptable to the Parthians. The ſame Plinie alſo doth write, that in ſom place there are founde Locuſtes that are three ſote longe. Therefore in this place the ſobrietie and temperaunce of meate and drinke is commended vnto vs. For to al men lyuinge, it is honeſt profitable, pleſante, tractable, and a frende to Nature. On the other ſyde, luxury or ryot is fylthy, hurtfull, vnſauery, vntractable, and an ennemy to Nature.

4. King. 1.

1. Sam. 14.

Leuit. 11.

Plin li. 11. chap. 29.

Temperance.

Luxury.

5, Then went out to him all Hieruſalem, and all Iewry, and the whole region that lyeth rounde about Iordan.

{Then went out to hym.} C. The Euangeliſte dothe heere ſhewe that there was a greate multitude of people gathered together to here Iohn: wherby we gather, howe great his fame was. M. For many came vnto hym by heapes as it were, becauſe from the ſeconde temple vntyll nowe, they had no prophetes: for Chryſt ſaith. What went ye out in the wylderneſſe to ſee? a Prophete? Moreouer becauſe he dothe not ſymplelye preache repentaunce, and the obſeruation of the lawe, accordynge to the lawe of the hye prieſtes, and commaundeth to prepare the waye of the Lorde, and ſaide, that the kingdome of God was at hande. And alſo becauſe he lyued a ſtraite and auſtere

Mat. 11.

Luke. 7.

lyfe. But as it is wonte and commonly seene, that in newe thinges men are very feruent and gredy: euen so in Johns time, the people being feruent, came a pase to hym, but at the lengthe this feruent heate being colde, fewe there were (whiche by John beynge called to frewe repentance) that came vnto Chryst. For neither the austere & strayte lyfe of John, nor the gentlenes of Christe, coulde preuaile any thyng at al with this people, as appereth by the wordes of oure sauiour. Math.11. John came neyther eatynge nor drynkinge, and they sayd, beholde, he hath a deuill, the sonne of man he came eating & drinking, and they saide, behold a glutton etc. So that neyther the prophetes that were before Chryst, nor yet Christe him selfe, coulde please and wynne this people.

6. And they were baptyzed of hym in Iordane, confessyng their synnes.

{*And they were baptized of him in Iordan.*}

M. The other Euangelistes saye, that John preached the baptisme of repentãce in the remission of sinnes: that is, he called euery one to repentance, and he signed them also that professed repentaunce with the signe of baptisme, with the promise of remission of synnes, if they beleued in hym, in whom he preached, and adioined them selues in good faith to the kingedome of heauen, as we may reade in the actes of the Apostels. Chap.19.

{*Confessynge theyr synnes.*} C. The trewe testimony and signe of repentaunce, was the confession of their synnes. For euen as the lord in his sacramentes doth bind hym selfe (as it were) vnto vs, by his owne hande writynge, so likewise it is mete that wee, in all poyntes, become bounde vnto hym. Baptisme witnesseth vnto vs, that our synnes are forgeuen, and biddeth and commaundeth vs to repent. Therefore that men maye duelye offer them selues to repentance, confessing of theyr syns is required: otherwise what were that, but a vaine ieste whiche he dyd? But let vs heere note, that the wordes whiche are spoken, are of suche as were at the yeres of discretion, whom we know ought not to be admitted rashly, without consideratiõ into the church, what soo euer they be, neyther are to be vnited or knitt to the body of Christe by baptisme, vnlesse dewe examination be first had. Whereby euery man may see, how fonde the Papistes are which wrest this place to proue their auriculer confession. For neyther were there any sacrificers presente, vnto whom they mighte secretelye tell their synnes: neyther is there made mention of all synnes: Neyther did John gene his disciples any ordinary right or custome of confessinge. Auriculer confession.

But let vs graunte to the Papistes, that which they require, that confessiõ is onely proper to those that are of age, yet after baptisme, it hath no place. Trewly contrary to the crãple of John, they prescribe a lawe of confessynge from Baptisme. The like place of publique cõfession we haue in the actes, wher it is thus written. And many that were faythfull came confessing & declaring theyr dedes. Actes.19.

7. But when he sawe many of the Phariseis, and Saduseys, come to his baptisme, he sayde vnto them. O generation of vipers, who hathe taughte you to fle from the vengeãce to come

{*But when he sawe many.*} C. In this place Mathew doth shewe that John dothe not onely preache repentance generally, but also dothe apply the same to personnes. And certainely it wyll be a colde kinde of teachinge, excepte the preachers wysely waye, the time, the person, and the place where, and to whom they preache. For nothinge is more out of order, then continually to keepe one kynde of order in teching. For this cause John is thought more seuerely to handell, the Phariseis, and Saduceies, who (because of their hipocrisie & disdaine, with the whiche they did swel) sawe that more sharply he must pricke and touche them, then the comon sorte of people. M As concernyng the Saduceys, Phariseys, and Esseys, reade Josephus, in his seconde boke de bello Iudaico. These were special sectes among the people. The Phariseys dyd professe the more sure knowledge of the rytes, and customes of the lawe, they were had in great veneration and reuerence of the people, and they got vnto them selues the greatest parte of domination and rule, neither

The true fine of repentance is confession of our sinnes.

A consideration to be had in preachyng.

Saduceie

Phariseyes.

neither did they onely oppresse the people with the burthen of the prescripte lawe, but also with theyr owne traditions, in the whiche thynge, the Saduceis were greately against them, as we may reade in Iosephus. C. But they are deceiued whiche thinck them to be so named of the diuision, as though, they beinge seperated from the order of the common sort of people, might take a degree proper vnto them selues. They were called also Pherusim, that is to saye, interpreters: because not beinge contente with the symple letter, they professed that they had the keye, to vnderstande secrete misteries. Whereof there arose a wonderfull myxture, and confusion of errours, when as they (takinge to them selues the dignitie of mastership) did with their wicked lust and sence, & also with wonderfull pride, thrust in steede of the trewth, their own inuentions. Bu. Luke, bothe of the Scribes and Phariseis wryteth thus: when Paule perceiued that the one parte were Phariseis, and the other Saduceis, he cryed out in the councell. Penne and bretherne, I am a Pharisey, the sonne of a Pharisey. Of the hope and resurrection of the dead, I am iudged. And whē he had so saide, there arose a debate betwene the Phariseis and Saduceys, and the multitude was deuided. For the Saduceis say, that there is no resurrection, neyther angel, nor spirite: but the Phariseys graunte bothe. B. Therfore the Phariseyes dyd acknowledge destenye: notwithstanding with the lybertie of the minde, beleuing the immortalitie of the soule. The Saduceys wolde graunt nothing to come by destenye, but attributed all thynges to the wyll of man: neyther wold they allowe the immortalitie of the soule: these also were more rude of maners, & further from humanitie, then the phariseis. Bu. The Esseyes were the third secte, so called, as labouringe and worckinge: they attributed all thinges to destenye, B. they professed a marueylous continent life, muche lyke vnto our olde monkes. Bu. Besides, they did not allowe wedlocke, and parte did admitte it, but with great warines. Of these, bothe Iosephus in his second booke of the warre of the Iewes in the. vii. chapi. And Plini in his. 5. booke, and 17. chapter, writeth at large. But nowe let vs returne to the woordes of Iohn. {O generation of vipers.}

C. That we may wel vnderstād the meaning of the holy man, we must note that there is nothinge that dothe more amase and abashe hipocrites, whiche deceiue other by the outwarde shewes of holynes, then to haue their hipocrisy detected, and to be threatened with the vengeaunce of God. For that god may thunder generally against the whole worlde, by false imagination they make vnto them selues a sanctuarye: because they perswade thē selues that they haue nothing to do with the iudgement of God. If any man doo thincke that Iohon kept a preposterouse order in receyuing them at the fyrst gretinge so sharpely: we answere, that they were not vnknowne to him, but that he had good intelligence of them before, and yet not by experience, or his owne knowledge, but rather by the secrete reuelation of the spirite of God. Wherefore they were not to be spared one whit, lest they came home againe more puft with pride then they wente. It was necessary therfore that their highe stomackes should be abated. Againe if any shall obiecte, that they ought not to haue bē dismaied with so harde a reproche, synce that comming to baptisme, they wold afterwarde shew them selues to be altered. and to become newe men: we maye easely aunswere, that suche as do lye vnto God, and being wonte to dally with them selues doo vse falshod and dissimulatiō in stede of truth, are the more sharpely to be vrged to true repentance. For the obstinacie of hypocrites is wonderfull, therefore vntyll by force and violence, they are sleyne, they wyl holde their skinne fast. Now where as Iohn doth openly before all men, reproue and rebuke them, it perteyneth to example: in the whiche sence Luke doth say, that it was spoken to the multitude. For althoughe Iohn spake vnto a fewe, yet he hadde respecte vnto the multitude that he mighte make theim afraide. As Paule to Timothe, bad vs loke euer for that fruite in open reprehentions, sayinge: Those whiche offende openly, reproue

The terrour of hipocrites.

Chap. 3.

1. Timo. 2.

proue openly, that others may be afraid. Therfore in the parson of the Phariseys and Saduceys, he dothe comprehende the whole multitude, leaste they shoulde shewe a fayned clooke of repentaunce, in stede of trewe affection.

Moreouer it belonged greatly to the people to knowe what the Saduceyes and Phariseys were, of whom miserably the trew worshippinge of God was corrupted, the churche destroyed, and all trewe religion quite subuerted, finallye with their corruptyon, they extinguished the trewe and cleere light of God, and with their vices infected all thynges. Therefore it is certayne, that Iohn went publiquely and openly to the Phariseis, that he might admonishe the whole church of God, leaste that any more through vaine shewes, thei should blynd the eyes of the simple, & throughe wicked tyranny kepe the people in oppression. In this therefore, we may beholde the constant boldnesse of Iohn, who, for al that they excelled others, dyd not one whit spare theyr dignitie: but sharply, (as they deserued) reprehended them. Euen so it becometh all godly teachers to be bould & constant, and not to feare any power or authoritie of men, but without al feare to contend, against all that exalteth it selfe agaynste Christ. But and if they that came fayned-ly to baptisme, to beare the name of the Gospell, were so sharply and cruelly rebuked, and dealt withall, howe shall we deale, with the professed and swoorne ennemies of Christe, whiche do not onely refuse all tast and sauour of holsome doctrine: but also with swoorde and fyer, do violently rage, to seke the vtter destroyinge of the name of Christ? Certainely if thou compare the polluted Pope, and his bloody carnishe clergy, with the Saduces and Phariseyes, and do deale with them bothe alyke, they muste needes be bound al in one faggot. Wherefore they quarrel not with vs but with the spirite of God, whose eares are so tickle, that they wyll suffer nothynge to be spoken against the Pope. In the meane time, let the godly preachers, and teachers, take hede vnto the selues, when they are moued with godly zeale agaynst the tyrants of the churche, that they mingell not the lustes and affections of the flesshe. And because vehemency or zeale can not be alowed of God, but that whiche is moderated by the wisedome of the spiryte, let them not onely refraine their affections, but also geue & commit the selues wholly to the regiment and moderation of the holy ghost, leste that any thing vnadui-sedly spoken, shoulde erred.

Wrathe yeth prohibited.

{Generation of vipers.} He calleth them rather the generation of vipers, then vipers, because he wold cast in their tethe their venemouse and poysoned mallice. Neyther did he meane onely to comprehende those that were presente before him, but also the whole bodye and corporation of them, as if he should haue said, that both their sectes, and diuisions, did nothyng but ingender serpentes. For they contended with great discention among the selues: but the contempte of God, the wicked despyte of rulynge, the hatred of wholsome doctrine, and the spyrite of all mischiefe and wickednesse, was common to them all, they neuer contended about that: M. Finally the vipers of all kind of beastes are moste pestiferouse, for if they do but scant touch a man, they bring violent deathe. As appereth by the men that dwelt in the Ile of Mytelum. who whē they saw the viper hang on Paules synger after his shipwracke, they sayde, surely this man is a murtherer, whom although he haue scaped the daunger of the sea) vengeaunce wyll not suffer to lyue. But when they sawe him, (the viper beinge caste into the fyer, to haue no harme, (for they thought he should haue ben burnt, or elles sodainely fall downe deade) they altered their myndes, & sayde he was a God. So greate daunger doth the poyson of a viper bringe. Then, whē John knewe that the Phariseys and Saduceys, with the hie priestes, scribes and lawyers, were all of lyke mallice, and that they wer as wicked as their fathers whiche slewe the prophetes, so that they wouldc fyll their Fathers measure: he doth cast in their teethe, not onely their own, but also their fathers mallice, whē he sayth. O generation of vipers. With this title also they were commended of Christ

Roma

The natur of a viper.

Chap. 2 Act. 28. 4.

Luke. 11.

Math. 12.

The constancie of Iohn.

2. Cor. 10.

Christ. {Who hath taught you to.}

C. Because he suspected their repentance, doubtinge with admiration, he enquireth of them, whether it be possible that they should repent from their harte. and by this meanes he maketh them to examine their owne consciences, and to enter into iudgement with them selues, concernyng theyr owne wickednesse.

M As if he should haue said Who gaue you that mynde, beinge so peruerse, so wicked, to flye and auoide so greate vengeaunce and destruction, whiche shortly would come to passe, and presently hangeth ouer this vngodly generation. Anger in this place, iudgement, and vengeaunce are all alyke, as they be also in many other places. As in the epistle to the Romaines, where it is sayd, the law causeth wrath. To flye the vengeaunce of God, in this place is taken in good parte, because it is a meane to seeke to please God, that he wil not be ägry with vs. For the godly sorte of men, to the ende they may escape the wrath & iudgement of God, they wyll seeke al meanes possible before hande, to preuent and auoyde it. But nothinge at al it doth profyte a synner, to flie frō God, for he doth more and more prouoke him to wrathe.

Roma. 4.

M. By the vengeaunce to come maye be vnderstand, the destruction of the hole nation of the Jewes, whiche was lyke to be brought to passe by the Romaines, of the whiche is made mention hereafter: then the whiche destruction nothyng can be redde more cruel: in the which it hath ben kept miserable and voide, the time of 1400. yeres. The lorde declaringe this vengeaunce, more plainely he saythe. Wo vnto them that be with childe, and geue sucke in those dayes, for there shall be greate trouble in the lande, and wrath ouer all this people. And they shall fall through the edge of the sword, and shall be led away captiue into al nations.

Chap. 23.
Luke. 21. 24.

S. Bring forth therfore the fruites worthy of repentaunce.

B. As if he shoulde haue said. You ioyne your selues to the nomber and company of penitentes. Here is no dissembling in the matter. Therfore if you wyll be baptized, and be accepted among the nomber of them, whiche are trewly regestred citezens of the kingdome of heauen, your repentaunce must then be trew, and not fained. It shalbe true, if it bringe forthe fruites accordingly, that is to saye, contempte and hatred of all thinges present denying your selues, excellent modestie, and the burninge zeale and loue of pitie and godlines. These certainely are the fruites in deede of a repentaunt mynde, whiche willingly seketh to leade a newe life. C. Therfore John confirmeth that whiche we spake before, that the repentaunce is nothinge, whiche is witnessed with woordes and not in dede. For it is a more precious thynge then to be made lighte or a iest of. Therefore John sayth plainely, that it was not a sufficient testimonie which they did shewe: but he said, it would plainely appere in continuance of tyme, whether they receyued it wyllingely or no. The Papistes euery yere do faine a repentaunce, with forbeddyng of certaine meates, with auriculer confession, with strewing of ashes, and with certayne buzing woordes and songes. and in the meane time, whyle theye fayned these thinges, howe many of them were there, whiche by the example of the Niniuites, amended their liues, and shewed forthe the trewe fruites of repentaunce.

The fruites of repentaunce.

Papisticall repentaunce.

C. We muste note therefore, that good woorkes are called the trewe fruites of repentaunce. For repentaunce is an inwarde thing, which hath his seate in the hart and mind, but bringeth forth fruites in chaunging the lyfe. But because this part of doctrine was foulely corrupted of the Papacy, we must note this difference, that repentaunce is the inwarde renewinge of the man, which sheweth it selfe in the externall and outward life, euen as the tree of it selfe, bringeth forth fruite.

Repentance.

M. And trewly he whiche doth acknowledge his synnes from the bottom of his harte, and is trewely sory for those offences that he hath committed, he truely wil remoue and cast away al hipocrisie from him, and will take vnto him the true humilitie of the mynde, and will not onely allowe the phisition of healthe, but also, wil desire to haue him aboue al thinges: he wyll not onely abstaine from his accustomed

customed faltes, but also wil wᵗ diligent study and care, by al meanes auoide them & the occasion therof, yea, he wil greatly abhorre them. and as before, he gaue him self to filthines of lyfe, euen so now he will ensue and seeke to get with syngular diligence, puritie, innocency, and trewe godlines.

9. And be not of suche mynde, that ye would say within your selues, we haue Abrahā to our father. For I saye vnto you, that God is able, of these stones, to rayse vp children to Abraham.

{And be not of suche.} E. That is, lyue not so that you may seme to lay al your trust in Abraham. M. Or be not of this opinion, to saye that you are the sonnes of Abrahā, as though that were sufficient to righteousenesse, to be begottē of saintes.

Hipocrites are secure.

C. Untill hypocrites are oppressed, they slepe securely in theyr synnes: but when they are cyted to ỹ tribunal seate of God, carefully they seke for starting holes and lurking places, or some couering to hide them selues. Thus therefore John doth speake to the Pharisees, and Saducels, Nowe that you are sharpely reproued of mē, I would not haue you do, as others are wonte, whiche are lyke vnto you, to seke for remedy by a false, vaine, and coloured pretence. For he doth exhorte frō them the vaine trust with the which they were bewitched. The league and couenaunte that God made with Abraham, was as it were a target or buckeler to couer their euill conscience: not that they would place all their saluation vpon one man, but because God had adopted all the stocke of Abraham: not wayinge at all, that none were of the sēde of Abraham, but suche as followed his faithe, and that the league of god was not ratified to prosite to saluation, but by fayth. Therfore John addeth not this in vaine.

{Within your selues.} For although they boasted not with their tōgues, that they were the sonnes of Abrahā, yet inwardly they greatly glorved of this title: as hipocrites are not ashamed at all, to iest, & more grossely to dally with God, than with men. {We haue Abraham.} M. John knewe that they were the sonnes of Abraham, as also Christe witnesseth, saying, I knowe that you are the sonnes of Abrahā, he knew that the couenant was not only made with Abraham, but with his sēde also: I wyll make a couenaunt betwene thē and mē, betwene my sēde and thy sēde after thē. &c. This he had neuer taken frō them, if they wold haue followed the steps of their father Abraham. But because after a preposterouse sorte, they flattered them selues, through the promises made by God to Abraham: and because they perswaded them selues that it was possible that they shoulde be cut of, because the promise was made for euer to Abraham and his posteritie: their hartes were so hardened, that at no time they were moued at the threteninges of God: to powre vengeance on them therfore after the apte and profitable exhortation, to bring forth fruites of repentāce, he thoughte to take away this preposterouse securitie, and carelesnesse. John. 8. Gene. 17.

{For I say vnto you} C. The Iewes dyd flatter them selues almost after the same maner, that the Papistes do at this daye aduance them selues. It is necessary that some church be in the world, because god wyll be knowen in the worlde, and wyll haue his name called vppon. And his churche can be no where but amonge vs, with whom the lorde hath made his couenaunte. The hye priestes and byshoppes swelled aboue others with arrogancie, and others which were of great power and authoritie with them. For the common sorte of people were counted prophane and accursed of them. as we maye reade in John. But theye thought them selues to be holy primates and heades, euen as at this daye our horned byshoppes, our abbotes, our monkes our channons, oure fryers, and euerye masse priest, being elevated and puffed vp with the proude tytle of (Clergy) did muche despise the laytie. John dothe refell, and confute, this errour, that they do to much restraine the promyse of god, shewinge, that although God do want them, yet he will haue his churche. The effecte therefore of his woordes, is this. God made an euerlastinge couenaunte with Abraham, and his sēde, Yet one thing Chap. 7. The pryde Papistes.

thinge deceiueth you, that when you are more the bastardes, you thinck your selues to be the sonnes of Abraha. Therfore God will rayse vp a newe seede to Abraham, which nowe apereth not. For John speaketh here in the datiue case. (he will rayse vp to Abraham sonnes:) that they may vnderstand that the promise of god shall not be voide, but stande in effecte still. Neither was Abraham deceiued, although his sede died in them. So that fro the beginning of the world god was true & iust in his promises to his seruauntes. Neither dothe he at any tyme leaue of to geue his grace to those ỹ be his children, although he be reiecte hipocrytes. Neyther dothe John speake here of the callinge of the Gentiles, as some suppose, but he meaneth the verye stones, without any further sence. For because, that prowde men thought it vnpossible, ỹ his churche shoulde be caried to an other place, he sheweth that the lorde hath meanes & waies in his hande to deliuer his church, which they thoughte not vppon, euen, as if he shoulde create newe sonnes to him selfe of stones: As if he should haue said, I declare vnto you that God is of such power that although he be vtterly destroy you (as you haue deserued) yet he can rayse vp children to his beloued Abraham, euen of these stones. The lyke argument our sauiour Christ vsed, saying, I say vnto you that if these holde their peace, the stones shal cry. Abraham had respect vnto this power of God, when he was commaunded to offer vp his sonne.

10 Euen nowe is the axe layde vnto the rote of the tree: euery tree that bryngeth not forth good fruite, is hewen downe and cast into the fyer.

{Euen nowe is the axe layde to the roote.} C. After that John had taken awaye the cloake of vayne truste from the hypocrites, he denounceth vnto them, that the iudgemẽt of God is at hande. Before he shewed them, that being erpelled they were not the people of God: now he addeth, ỹ God is bent to banishe & rote out, al those that are vnworthy, from his church, euen as barren, vnfruitful & rotten trees, ar wõt to be cut vp. The effecte is this, that God is purposed to purge his church. For the grace of God neuer cõmeth forthe to the healthe of the godly, but also his iudgement cometh forth to the destrucõ of the world, & that for two causes: because then god will seperate his people from the reprobate, and the ingratitude of the world prouoketh newe anger. Wherefore no marualle, if the preaching of the gospell and the comming of Christ haue remoued the axe to the cutting vp of the wicked trees, & do daily hasten against them, the vengeance of God.

The health of the godly and the destruction of the wicked come together for two causes.

{Is hewen downe and cast into the fyer.} B. Here he saithe, that as trees (whiche in vayne cumber the grounde, and are vnfruitful) are cast into the fier: euen so shal you be cast out of the lãd, and be consumed with fier, which hitherto haue ben vnfruitful, & vnthankful to God. To this effecte was the parable of the figge tree alleaged, of our sauiour Christ in Luke, saying Except ye repent, ye shal al likewise perish: he tolde also this similitude. A certayne man had a figge tree, plãted in his vyneyard, & he came and sought fruite therõ and found none. Then said he to the dresser of his vyneyarde. Behold, this three yere haue I com and sought fruit of this figge tree, & find none, cut it downe, why combereth it the ground? he answered, and said vnto him: Lord, let it alone this yere also, tyl I digge round about it, and dounge it, to see whether it wyll beare fruite: and if it beare not then, after that shall you cut it downe. And in an other place Christ saith thus. If any abyde not in mee he is caste out of the doores, as a branches withereth, & men gather them and cast them into the fyer, & they burne.

Luke, 13.

John, 15

11 I baptise you with water vnto repentance: but he that shal com after me, is mightier then I, whose shoose I am not worthy to beare: he shall baptise you with the holy ghost, & with fier.

{I baptise you with water.} C. The thre Euangelistes do rehearse the selfe same wordes of John the Baptiste. In this one thynge Luke is more plentyfull, because fyrste he dothe shewe for what occasion this sermon was made, that is to saye, because it was a doubte, that the people myght take awaye the ho-

nour of Christ, by a false & wrong opinion. M. For he saith. As the people were in a doubt, & al mẽ mused in their hartes at John, whether he were very Christe, John answered & said vnto thẽ all. I baptise you with water. &c. C. Therfore that he might in time take away the occasion of the errour, he doth plainely say, that he is not Christ, and so he doth diseuer him self frõ him, that he may bringe him that right which apparteined vnto him. And truly he did this willingely, that he myghte bringe disciples vnto Christ, (as the prouerbe is) from hand to hand: but he preuenteth it the soner, least in holdinge his peace any lõger, he should confirme the errour of the people. C. His wordes therefore tend to this effect. I cal al men to repentance: and hauing professed the same, I signe them with the seale of Baptisme, whereby they maye be assured that their sinnes are forgeuen thẽ, if they beleue in him, which shal come after me, that is to say, in Christe, whiche onely forgeueth sinnes, & geueth the holy ghost, printing a true faith in our hartes, of remission of sinnes, and mortifying also the affectiõs of our flesche. {*He whiche commeth after me.*}

Luke, 3.

This is spoken in the present tence. The greke participle is doubtful, so that thou maist vnderstand it, that Christ was Iunior or younger then John, or elles that he shoulde succede John in the office of preaching. So the Euãgelist John resteth the same wordes, saying. After me there came a mã, which went before me, for he was before me. {*Is stronger then I.*}

Chap. 1.

C. By these wordes he dothe shewe, that Christ was of a greter power & dignitie, in respect of whom, he also was subiecte: as if he should say. The worke of Christ to come, that is, the redemption of mankind, & the kingdom which he receiued of God the father, do require greater force & power, then I or any man els cã shew. I am his minister, he is the lord whiche hath receiued all power of his father. Therfore in that John doth acknowledge his own imbecillitie, it is done to attribute ỳ glory of vertue & power to Christ, to saue and to destroy: to saue the elect, & to destroy the reprobate: also he doth admonish vs, ỳ there is no saint or angel, Christ only excepted, that hath power to saue & destroy. {*Whose shooes I am not worthy*}

No Angell hath power to saue.

E. He said before that Christ was stronger then he: to aplie the same, he saith, that he is vnworthye to cary his shoose: He vseth the common forme & phrase of speche, by the which he doth so extol ỳ glory of Christ, that aboue him he cõpareth nothing. To the whiche ende this is also spoken, He must increase, but I must decrease. {*He shal baptize you with the holy.*} Here John maketh Christ the authour of spyrituall baptisme, but yet neuertheles a minister of the eternall thing. Here he dothe seme to preuent before. secretly, a question, that might be obiected agaynst him, to what ende & pourpose, the baptisme, ỳ he toke vnto him, serued? Neyther was it any small triffell, to bringe a new & vnwonted thinge into the churche of God: and that specially to set forthe a new kind of begining, that shold be more perfecte, and better then the law of God. Therfore he answereth that he hath don nothing rashly, & though he be a minister of the outwarde signe, that yet he dothe nothing at al diminish the vertue & power of God. Wherfore we may easely gather ỳ it was no parte of his meaning to distinguishe & make a differẽce, betwene his baptisme, & that, which Christ gave his disciples in cõmandement to vse, the vse wherof also he wold haue cõtinually establyshed in the churche. Neither doth he compare the visible signe to the inuisible: but cõparing the persons of the seruant & lord together, he doth teache what is proper, & apperteining to the seruant, what also (as due & right) is to be rendred to the lord. And also herby is gathered a general doctrine, ỳ is to say, what are the partes of men in baptisme, & also what is properly to ỳ son of god. For only to men is cõmitted ỳ administratiõ of ỳ outward and visible thing, but ỳ trueth it self doth onely remaine w̃ Christ. The scripture sometime doth improperly assigne to men that, whiche John doth affirme onely to belong to Christe, & which he denieth to apperteine vnto men: but thã he doth not way and consider, what man hath specially by him self, but simplely doth teach, what is the force and profite of signes, & howe God doth woorke with his holy spirite by

John. 3.

Occupati

Baptism

John. 3.

Luke 24 Act. 1. &

rite by them. Here is geuen a distinctiō. betwene Christ and his ministers, least that the worlde geue ỹ vnto them, which only of duetie and right, perteineth vnto him: as nothing is more ready and inclined then the worlde, to beautifie & adorne the creatures with the spoyles of God. We knowe what, & howe great outragiouse contentions haue ben in these days, as concerning the vse and efficacy of the signes, al the which may be taken awaye with this one worde, that the whole institution of the lorde, doth comprehende the author hym selfe, and the vertue of the spirite, with the figure & minister: but when as the mynister is compared with the lord, that he maye haue al, we muste bring the other to nothing.

Difference betwene Christe & his ministers.

{*With the holy ghost.*} It may be demaūded, why Iohn did not say as wel, that it was Christ, which did washe our soules with his bloud. Forsothe, because, ỹ washing is done by the vertue & power of the spirite also, he thought it sufficient, onely in the name of the spirite to expresse the whole effect of baptisme. The meaning truely is plaine, that we must geue vnto Christ, what grace soeuer baptisme doth figurate or signifie, because that he doth sprincle the consciences of men with his bloud: he also doth mortifie the old man, and he doth geue vnto it his spirite of regeneration. {*And with fyer.*} Bu. Fyer is a signe of purging, & loue. C. But the name of fyer is applied to the spirite, because he doth purge away our filthines, euen, as golde is purified in the fyer. He is called fier metaphorically, as he is called water. Therfore, he shal baptyse you with the holy ghost, and with fier, that is he shal ad vnto it, his holy spirite, which hath the propertie & nature of fier: he shal regenerate, renouate, and make cleane your hartes, & shal consecrate you into ỹ adoptiō of the sonnes of God. To be baptised with the holy ghoste, to be indewed with the power of the hieste, to receiue the holy ghost, and to haue the power or vertue of the spirite, commynge vpon any man, signifieth all one thinge.

Iohn. 3.

Luke 24. Act. 1, & 11.

12. VVhose fanne is in his hand, and he wil pourge his floure: and gather his wheate into his barne: but will burne the chaffe with vnquenchable fier.

{*VVhose fanne is in his hand.*} B. Hitherto Iohn hath preached the lord Iesus to be the sauiour, because he affirmed that he was the giuer of the spirite, of iustification. C. That the Iewes might offer them selues to be renewed of him: now he resoneth of iudgement, & sheweth ỹ Christ is the generall iudge of all men, that he might make the conteners afraide. For, because many hipocrites alwaies proudly reiect the grace of Christ proffered vnto them, it is necessary also that the vengeance, which hāgeth ouer their heades, be declared vnto thē. For this cause Iohn doth here describe Christe to be a seuere iudge, against the harde harted & vnbeleuing. We must note here also this order of teaching, that hipocrites may knowe, that they shal not escape vnpunished, because they reiect Christ: & being awaked frō their sluggishnes, shal begin to feare the reuenger, whom (being the authour of health) they despised. But no doubte the purpose of Iohn was, to teache what Christ woulde bring to passe by his gospell. Therefore the preaching of the gospel is a fan: because before the lord dothe shake & sift vs, all the worlde is wrapped with cōfusion, euery mā flattereth with him self, & the good and euil are mingled together: and it is enough for vs to swel & increase with the chaff. But whē Christ cōmeth among thē with his gospel, whē he pearceth their consciēces & citeth thē before his tribunal seate, the chaf is winnoed or fanned frō the wheate, which before cōbred a gret rome. For although al men ar fāned by the gospel, frō the chaff. yet notwithstāding here Iohn doth compare ỹ reprobate to chaffe, & the elect childrē of God to wheat. Wherfore the flouerth is not takē for ỹ world as som deme, but for the church. For we must cōsider to whom Iohn speaketh. For the Iewes wer only puffed vp with a name or title, so that Iohn doth tel them, that they are proude in vaine, since that but for a time they occupy the roome of the churche of God, frō the which euen by and by, they shall be reiected and banyshed, euen as chaffe is seperated and deuyded from the flouerth. By this meanes he doth touch ỹ state of the churche at that tyme corrupted,

The Gospell is a fanne.

The reprobate are compared to chaff

ted, because it was full of chaffe, darnel, cockle, and refuse, but strayte way with the freshe wind of the Gospell, to be purged. But howe is Christ said to seperate the chaffe from the wheate, when as nothinge can be founde in men, but meere chaffe? It may easely be aunswered, that the elect are fourmed & made into wheat, that beynge exempted from the chaffe, they maye be gathered into the barne, Christe began, and perfourmeth this purgynge dayely, notwithstandinge the effecte of the same shall not be vntyll the laste daye: therefore John calleth vs thither. But let vs remember, that euen at this daye the faythfull enter by hope into the barne of God, that in the ende in dede they maye haue a place there, and the reprobate do feele (according to their deserte) the heate and burnynge of that fyer, which shalbe in the last day. Therfore, before the Gospell was preached in Jewery, the reprobate were not onelye ioyned with the elect, but also they were so couered with the brightnesse of the ceremoniall lawe, that they were counted for trewe Israelites. But when the preachynge of the Gospell came, which is the founde and perfect fanne, there was such a seperation made, that easelye the one might be discerned from the other, yea, the very secretes of theyr hartes were opened, Christe him selfe sayinge. He that is of God heareth Goddes worde, therefore you do not here, because you are not of God. And againe. You beleue not, because you are none of my sheepe: euen as I sayde vnto you, my sheepe heere my voyce, and I knowe theim, and they followe mee. The lyke seperation also is in these our dayes. {*With vnquenchable fyer.*}

Question.

Aunswere.

The fruite of Hope.

Iohn. 8.

Iohn. 10.

In these fewe woordes, is thretened the ponishment of euerlastinge damnation which neuer shall haue ende, appointed for this purpose, that more sharply they should be moued to repentaunce. This ponishement doth not onely apperteyne to chaffe, to be seperated from the wheate, but also to be caste into the fier, & burnte, euen as vnfruiteful braunches, are not onely cut of, but gathered and caste into the fier. The like ponishemēt doth Christ threaten to counterfait & false Christias, telling them before, what a terrible sentence he will pronounce against thē, sayinge. Go ye cursed into euerlasting fier, prepared for the deuyl and his angelles. About this fyer there hath ben great disputatiō. But we may gather out of scripture, that it is a metaphorical kynde of speche. For if we maye determyne and iudge it to be a materiall, and reall fyer, (as they terme it) thē we must adde vnto it also wodde, brimstone, and breathe to kendel it, as Esay in his. 30. chap. maketh mention. Neyther is there any further meaning in the fier, then there is in the worme. For if al men do agree and consent, that there is in the name of worme a metaphorical sence, and meaning, they must then confesse that the lyke is in the fyer. Wherefore all speculation and lokinges omitted, with the whiche dayne men do wery them selues, without profyte, let vs be satisfyed with this, that those maners & formes of speakinge (for the rudenesse of our capacitie) do note vnto vs, horrible torment, yea and so terrible, and painful, that neyther the mind of man can comprehende it, nor yet the toungue with woordes expresse the same.

Math. 25.

13 Then came Iesus from Galile, to Iordane, to Iohn, that he myght be baptised of him. {*Then came Iesus from Galile.*}

B. The preachinge of John the Baptiste being ended, the Euāgelist beginneth to preach our lord Jesus, the saiuour of the world, personally of his own woordes and dedes. And first of al he sheweth howe he was baptised not onely wt water, but also with the spirite: & was not so much celebrated, and put into the flock of Goddes people, which was the kingdom of heauē as he was declared, by the voice of his father frō aboue, to be a teacher, & kinge, of his people & kingdome. M. Marke saith, in those daies. whē as John had preached a while, and a gret multitude of the people came to be baptised: then was it a fyt & conueniēt tyme for Christ to be reuealed, the hartes of mortal men, by the preching of repentance, being pricked, & desiring, & thirsting after the grace of Christ. {*That he might be baptised of him.*}

Chap. 1.

A conuen time whe word of should be ched.

C. To what ende the son of god wold be baptised, we maye somewhat gather of his aunswere folowinge.

But

14. But Iohn forbad him, saying: I haue nede to be baptised of thee, and commest thou to mee. {But Iohn forbad him.}

M. John denied his office and ministerye to Christe, firste in consideration of his maiestie, then in consideration of his own imbecillitie and weakenes, the which he partly declared, when he sayd, whose shoose I am not worthye to beare. He knewe that Christe had no neede to be baptized with this baptisme of repentaunce, yea, rather that he had neede to be baptized of hym: he thoughte it was vnworthy and vnmete that the seruant shoulde baptize the lorde and maister of all, whiche had no necessitie therevnto. By these reasons beinge moued he refused to baptise him. {I haue nede to be.} C. It is certaine, that Christe was not onely knowne of Iohn to be an excellente prophete, (as many very fondly imagin) but also to be the son of God: otherwyse, submittinge and surrendring his holy vocation to a mortal man, he should haue ben iniurious to God. But the reader may learn, wherby he was knowē vnto Iohn in the first cha. of Iohn. This was a reasonable cause to refuse, and denye, seing that Christ had no nede of baptisme: but in this Iohn was deceyved, that he wayed not, howe that Christe dyd not desire baptisme for his owne sake but for other mennes. Therefore Christ beddeth hym to consyder, what doth belong vnto him that hath taken vpon him the parson of a seruaunte: because that willinge subiection dothe derogate nothinge of his glorye and renowne. For althoughe, Iohn knewe not his owne office, and dewety for a tyme, yet notwithstandinge his errour doth not let, but that he dio his duetie, both lawfully and duely.

15. Iesus aunswered and saide vnto hym: let it be so nowe, For thus it becommeth vs to fulfyll all ryghteousenes. Then he suffered him.

{Iesus aunswered and sayde vnto.} E. Our sauiour Christ, by these wordes doth not denie the wordes of Iohn to be true, when he said, I haue nede to be baptized of the. but graunteth the wordes of Iohn to be trew, yet neuertheless he doth infringe and put away the occasyon of controuersie which arose of those wordes, sayinge.

{Let it be so nowe, for so is becommeth vs to fulfyll all righteousenesse.}

C. By this aunswere of Christe, we may gather, why he woulde be baptised, because it becommeth vs (saith he) to fulfyll all righteousenes. To fulfil al righteousenes in the scripture, is as much to saye, as to fulfyll the lawe. And so wee may expounde this place, that it behoued Christe, which willingly submitted hym selfe to the lawe, to fulfill the same in al poyntes. But better it maye be vnderstande on this maner. as if Christe should haue sayde, Seale and leaue of to speake of my dignitie, neyther is it my purpose at this tyme to reason whiche of vs two, is the better: but rather we must looke what oure vocation requireth, and what God the father hath appoynted vnto vs For Christ vsed this generall baptisme, that he might in al poyntes obey the will of his father: but he vsed the special baptisme, that he might consecrate the same in his owne body, that it might be common to vs with him. Therfore he saith, so it behoueth vs to fulfill all righteousenesse, as if he shoulde say, I muste in all thinges be obediente to my father. Thy baptisme is apoynted of the father, therefore although I am greter then thou, yet it so pleased my father, that I should receyue baptisme of thee, and shoulde consecrate the same in my bodye, that they whiche receyue mee, and are in me baptyzed, should acknowledge me to be their brother, and fellowe heyre.

General and speciall Baptisme.

{Then he suffered hym.} Here is to be noted the modestie of Iohn, whiche by and by geueth place and obeyeth Christe. For he contendeth no farther, but hearynge reason, that so it became hym, to fulfyll all ryghteousenes, (althoughe before it seemed verye absurde) is nowe perswaded, and baptizeth Christe. Euen so Peter, which said, Thou shalt neuer washe my feete, when he heard Christ say, excepte I washe thee, thou haste no parte with me: by and by he sayde, Lorde not onely my feete, but my handes and head.

The modestie of Iohn.

Iohn. 13.

M. Whereby we are taught, that those that erre by ignorance, when they knowe the trueth, are easely perswaded.

Errour by ignorance is easely put away.

16. And when Iesus was baptized, he ascended out of the water, and behold the heauens were opened vnto hym, and he sawe the spirite of God descēdinge lyke a dooue, and lyghtynge vpon him.

{And when Iesus was baptized.} M. Now the Euangelistе dothe shewe vnto vs, howe Christ was celebrated and authorized after his baptisme. {And behold the.} C. The openinge of the heauens, is sometymes taken for the shewing forth of the glory of the heauens. But in this place it is taken for the visible seperation and diuision of the heauens, so that Iohn might se somwhat hier then the starry firmamēt, where the planettes were. But to search farther what this opening of the heauēs meaneth, or what it was, neyther dothe it parteine to the matter, neyther is it necessary: because it is sufficiēt to know that this was a signe etoken of the presence of God. Yet, where the Euangelistes do saye, that Iohn sawe the holye ghost, it is lykely that the heauens were open, specially for his sake. Although he it ought not to be denied, but that Christ in respect that he was mā, was the more assured of his vocation. And to this effect do the wordes of Luke seme to serue, whiche sayth, that when Christe prayed, the heauens were open. M. But by the openinge of the heauens here specifyed, is signified, that this is he, whiche shulde come from heauen, and shoulde teache heauenlye thynges, that is, he shoulde shewe the wyll of his father to heauenly men. For he that is of the earthe, speaketh of the earthe: but he whiche came from heauen is aboue all. Furthermore it is signified, that this is hē, whiche by his incarnation and bloud, should make agrement betwene humaine thinges and heauenly thinges, as S. Paule writeth to the Ephesians, and Collosians. Thirdly it signifieth, that he is that same Christ which made vnto vs free passage and recourse to the throne of his grace, the gates of heauen, beinge by hym broken open. To be shorte, that whiche was reuealed to Ioseph in the vision, of the opening of the heauens, and of the ladder that from the earth reached therevnto, is declared from aboue by this inauguration and celebration of Christe. {And he sawe.}

C. Namely Iohn: because by and by yt foloweth, that the spirite descended vpon Christe. M. And Iohn hym selfe in an other place saithe, I did not knowe hym: but he that sente me to baptize with water, the same sayd vnto me: vpon whom thou shalt se the spirite descende, and tary styl on him, the same is he which baptizeth with the holye ghost. And I sawe, & bare recorde, that the same is he which is the sonne of God. C. It may now be demaunded, how Iohn coulde se the spirite. We aunswere, that for as muche as the spirite of God is dispersed euerye where, and fylleth both heauen & earth, that the descention from heauen, is very vnproperly applied vnto it. the same we must iudge also, as concerning the sight therof. For although the holyghost be inuisible by it selfe, yet notwithstanding it is said, that we se it, when as it sheweth any signe of his presence. Iohn sawe not the essence of the spirite, the which essence or beinge, can not be sene with mannes eies: neyther did he se the vertue it self. which cannot be comprehended with humaine sence, but onely with the intelligence and vnderstandinge of fayth: but he sawe the shape of a dooue, vnder the which, it pleased God to shewe and manifest his spirite. Therfore this is a metonymical kinde of speache, by the which the name of a spirituel thinge, is put for a visible signe. For as some very folishly, and preposterously, do vrge the letter, that they might include the thyng in the signe euen so we must wey & consider that by these meanes & phrases of speaking figuratiuely, is noted, the coniunction of the thing, with the signe. Accordinge to this sence & meaning, the breade of the sacred, and holy supper of the lord, is called the body of Christ, not because it is so, but because it dothe witnesse vnto vs, that it is trewely geuen vs to eate. Furthermore we must call to mynd that whiche we towched euen nowe, that is, we must not fayne and imagin the commynge downe of any notable or myraculouse thynge, that the holye Ghoste should

Iohn. 1.

Question.

Aunswere.

The spirite of God can not be seene.

Metonymia is a figured denomination. as when Bacchus is put for wyne. & Venus for cherry.

Chap. 3.

Iohn. 3.

Ephe. 1.
Collo. 1.

should be sought in a signe, as though he were included in the same, as in a place: but we must satisfie & content our selues with this, that the lorde by his secrete power doth shewe forthe vnto vs by figures, whatsoeuer he promysed.

{Descending.} M. This comming downe of the spirite of God, was made for this purpose in a visible shape to descende vpō Christe, that the authoritie that he had from aboue, might be declared in earth. The like came vpon the Apostels, when they were sent to preache the Gospell throughout the whole worlde. And when the Apostles had layde handes on those that were ready to preache the Gospell, the vertue and power of the holy ghoste was geuen to theim by a visible signe, (which before they had receiued through faith, that the churche as yet being rude, should be comforted, and that by the singuler and visible gift of the spirite, they might be appointed to the worke of the misery, and instructed and confirmed in the same. {Like a doue.} C. It may be demaunded why the holy ghoste rather appeared in the shape of a doue, then in fier. The solution of this question doth depende vpon the analogy or similitude, of the thinge sealed with the figure. We knowe what the Prophete attributeth to Christe, when he sayde: A broosed reede shall he not breake, and the smoking flare shal he not quenche, he shall not cry, neither shall his voyce be harde. Because of this gentlenes of Christe, by the whiche mildely and louingly, he hath brought sinners to the hope of saluation, the holy ghost descended vpon him in the likenes of a doue. And in this signe is offered vnto vs the manifeste pledge of swete consolation that we should not be afrayde to come vnto Christe, whiche came not vnto vs in the fearefull & terrible power of the spirite, but in the pleasant & amiable shewe of his grace. M. Also by the same is shewed what Christe would worke in the hartes of the faithfull, namely the very same, whiche he him selfe saith: Be ye innocente as doues. Finally by this appearing of the holy ghoste, is shewed, what this heauenly kyng should be, how meke and louing: then what behauiour and disposition they should haue, whiche should be regenerate, by the baptisme of the holy ghost. C. Moreouer, some more curiously, then profitable, do seke and demaunde, whether this doue were a perfecte and sounde body, or only an image and figure of a Doue. For although the wordes of Luke do seme to affirme, that it was not the substaunce, but the shape of a Doue, yet notwithstanding, we can not appointe any certaintie thereof. Luke 3.

{And comming vpon him.} M. That is to say, vpon Christe. C. Here it may be demaunded why the spirite did then descende vpon him, when as before he was replenished with the same. This question is aunswered with this place of the prophete, The spirite of the lorde vpon me, therefore he anointed me, to preache to the poore he sent me. For although Christ did excell in the singuler grace of the spirite, euen vntill the myracle: yet neuertheles he kept hym selfe at home like a priuate man, vntill he was brought forth of his heauenly father. Therefore nowe when the dewe time was come, in the whiche he should prepare him selfe to accomplishe the office of a redemer, he is indewed with the newe power of the spirite, and that not for his owne cause so muche as for others. For this was done by the prouidence of God, that the faithfull might learne to imbrace reuerently his deuine power, and that the infirmitie of the flesshe should not be contemptible and despised in him. And that was also the cause, why he differred his baptisme till ỹ he was thirty yeare olde. Baptisme was the beginning of the Gospell, therefore he toke it when he began to preache the Gospell. For Christe preparing him selfe to preache the Gospell, began his office as well by baptisme, as by the instruction of the holy ghost. The holy ghoste therfore descending vppon Christe, appeared vnto Iohn to teache that no carnall or earthly thing was to be foūde in Christ, but as a diuine person to come from heauen, in whom the fulnes of the spirite raigned. We knowe vndoubtedly that he was God, manifested in the flesshe: yet notwithstanding his heauenly vertue is to be cōsidered in

Question.

Aunswere. Esay. 61. Luke. 4.

Baptisme was the beginning of the Gospell.

the persone of a seruaunt, and in his humane nature.

17 And loe, there came a voyce from heauen, saying: This is my beloued sonne in whom I am well pleased.

{And loe, there came a voyce.} M. Math. doth not saye simplelie that a voyce was heard from heauen, but that a voyce came frō heauen. C. For out of that diuision and opening of the heauens (whiche we touched euen nowe) came this voyce, wherby he might haue the greater maiestie.

{This is my beloued sonne.} M. This testimony of the father being brought from the heauens to the earth, as concerning his sonne, hath a declaration of his will towardes mankynde, with a declaration also of Christe, the onely begotten sonne of God. C. For the title of (sonne) doth only pertayne vnto Christe, truly and naturally: but yet the sonne of God was made manifest in our flesshe, that by the same righte that God was father vnto him, he might make him our father also. Wherefore God bringing vnto vs a mediator, in the tytell and commendation of his sonne, doth shewe him selfe to be a father to vs all. The Greke woorde doth signifie more then my beloued sonne, in the superlatiue degree, my best beloued sonne. For Christe is so called, because when we were hatefull and odious vnto God, it was necessary that his fatherly loue should flowe from Christe vnto vs. M. As if the father should haue sayde: He whom I haue sent vnto you, and caused to come in your flesshe, is my only beloued sonne: In whome you may see howe greatly I loue mankynde, and his saluation, wherefore se that you cleaue vnto him by faythe. But S. Paule doth very well interprete this place saying: By his grace he made vs accepted through the beloued. {In whom I am well pleased.} Ephe.1.

The Greke woorde doth signifie a minde so inclined, that it hathe a singuler and ready good will and affection, separated from all anger and displeasure.

C. Therefore it declareth that the loue of God so resteth in Christe, that he doth geue him self from him vnto vs, and not only to vs, but to the very aungels: not that they haue neede of reconsiliation, who were neuer out of Gods fauoure, but because they them selues cleaue not vnto God, but by the benefite of the head. Wherefore he is called the first begotten of all creatures. And S. Paule in a nother place teacheth, that he came to set at peace all thinges bothe in heauen and earth. M. The Apostle Peter gotte the certainty of the faith & doctrine of Christ, by this testimony of the father, whiche was declared in the mounte. Moreouer this place teacheth vs that none can reuele the sonne but only the father: according to the saying of Christe. None knoweth the sonne sauing the father, and agayne. Flesshe and bloud hath not reueled this vnto thee, but my father whiche is in heauen. Also he sayth: No man cōmeth vnto me excepte my father whiche sent me drawe him. Wherefore we must praye vnto God, that he will reuele vnto vs, and make vs knowe his welbeloued sonne Iesus Christe, in whome he is so well pleased, that whatsoeuer we aske in his name we shall receiue the same, if it be according to his will.

Coloss.1. Coloss.1. 2.Pet.1. Math.17 Math.11 Math.16 Iohn.6.

The.iiij. Chapter.

THen was Iesus led in to the wyldernesse of the spirit, to be tempted of the deuell.

Verse.1

{Then was Iesu led into.} B. In this fourthe chapter, the Euangelist doth shewe that our lord was tempted, before he toke in hande the office of preaching: M. Then what disciples in the beginning of his preaching he called vnto him: Last of all, howe at the firste in Galile, with going about, with teaching, and with healing those that were diseased, his name was spred throughout all Syria. M. Therefore immediatly after baptisme (as Marke saithe) he was led or caried, as it were from the middes of the people, and from the conuersation of his former lyfe, from those thynges whiche he (being subiect to his parentes) hitherto exercised. {Into the wyldernes.} Marke.1.

The wyldernes was a place not inhabited. or

ted, or voyde of men, for Marke sayethe, that he was among the beastes. C. For twoo causes Christe went into the wyldernes, first, that after the fast of fourty daies, he might come forthe as a newe man, yea rather as a heauenly creature, to the executing of his office. Secondly being proued and tried, with nothing but temptatiõs, he might (being throughly instructed in all pointes) prepare hym selfe to so difficulte and excellent an office. Knowe we therfore, that Christe (the spirite being his guyde) was led awaye from the company of men, that he might when he came againe appeare, to be the chief doctor & teacher of ỹ churche, and the Embassadour of God, that he might rather be thought to be sent from heauen then to be taken out of some cittie, or from the company of men. Euen so God toke Moyses into the mounte of Synai, when that he purposed to promulgate and set forth his laude by his hande, and being taken out of the peoples sight, was receiued as it were into a consecrated and holy place.

Nowe it behoued Christe to shyne no lesse with the notes of heauenly grace and vertue, then Moyses, leaste that the maiestie and authoritie of the Gospell, should be lesse then the force of the lawe. For if the lorde did decke the doctrine being the minister of death, with so excellent dignitie, howe muche more shoulde he beutifie the doctrine of life? And if the shadowed figure of God had so great light and brightnes, how necessary was it then for his face and countenaunce, which appeareth in the Gospell with glittering beames to shyne. {*Of the spirite.*} Bu. That is to saye of the holy ghoste, by the which euẽ now he was declared to be the sonne of God. But al this is signified to be done by the prouidence of God, and not by fortune or chaunce, but by the councell of the spirit to be gouerned. Not as though he wanted hitherto the direction of the spirite: but that now by the appearing of the spirite, and by his more manifest impulsion, he shoulde do greater thinges. Marke saith, The spirite droue him into the wyldernes. Luke saith he was forced of the spirite, that we may vnderstande, that nowe at this time by a speciall kinde of meane, through the force of the spirite he toke in hande higher thinges of greater and waightier charge. M. By this example we see how that those which the spirite of God dothe selecte and chose, to the glory of the deuine office, are chaunged into other men, and by the spirite of God are dryuen and constrayned to take great matters in hande, as we maye for example see in Moyses and Dauid.

The force of the spirite.

{*To be tempted of the deuell.*} C. Sathan toke occasion to tempte Christ by his hunger, as we shall here anone. But nowe generally we must see why God would tempte him. Mathew and Marke by their wordes do seme to affirme that he was led into the wyldernes of the spirite, by the sure & determinate coũsel of God. who no doubt would shew in the person of his sonne, as in a clere glasse, what a cruel & importunate aduersary Sathan is to the health & saluation of mãkinde. Wherby it came to passe that more sharpely he assaulteth Christe, and vseth al his force and power against him, euen in this moment, which the Euãgelistes do note: and that because he sawe him prepared at his fathers commaundement to worke the redemption of man. Therefore, then he resisted our saluation in the persone of Christe, euen as he doth cruelly bende all his mighte, dayly against the ministers of the same redemptiõ, the authour wherof is Christ. But we must also note, that the sonne of God did wyllingly without coheersion, take these temptations vpon him which here are mencioned, and that he contended with the deuill hande to hande, that by his victory he might cause vs to reioyce and triumphe. Therefore so often as Sathan doth assaulte vs, let vs remẽber that we can by no other meanes sheylde and defende our selues then by this bucler: and this was the cause indede that the sonne of God suffered hym selfe to be tempted, that he might helpe vs, so often as Sathan armed him selfe against vs. M. For in that he was tempted him self, he can help thẽ that are tẽpted. Therefore when he led a priuate life at home, we reade not that he was tempted, but when he toke vpon him the office of a

Sathan the enemy of mãkinde.

Christe suffered him self to be tempted willingly.

Hebr. 2

of a redemer, he descended into the midst of the fielde, to take the quarrel in hand, in the name of his churche. But if Christ was tempted in the common state and persone of all the faithfull, let vs then wel know that those temptations which we suffer, are not by chaunce, or at the wil and pleasure of Sathan, without the permission of God, but that the spirite of God is the cause of all our temptations, by the whiche oure faithe is tried. Whereby a sure hope is to be gathered, that God whiche is the chiefe ouerseer and moderator, will not be vnmyndefull of vs, but will helpe vs at all suche nedes and straites whiche are to harde for vs. But the woordes of Luke haue more force, who saieth that Jesus being ful of the holy ghost, retourned frō Iordane: By the which he signifieth that he was then endewed with more plentifull grace and power of the spirite, that he might be more strong and apte to the enterprise whiche he had in hande, neyther in vayne did the holy ghost descende vpon him in a visible shape. But at the firste sighte it semeth very absurde, that Christe shoulde be subiecte to the deuels temptatiōs: because it is a great vice and infirmitie, that causeth man to be tempted. First I aunswere, that Christ toke our infirmities vpon him, but without vice: furthermore, that nothing of his glory was any whit the more deminished, in suffering him self to be tempted, then it should be in taking oure infirmities vpon him. For this was the cause that he was made man, that taking vpon him our flesche, he should take our affections also. But all the doubte consisteth in the first member or parte, how Christ should be inclosed in our infirmitie that he might be subiecte to the temptation of Sathan, and yet neuertheleſſe to be pure and frē from all vyce and synne. But truly this is no doubt at all if we call to mynde the whole and perfecte nature of Adam, in whome although the Image of God did shyne, yet neuertheleſſe, he was subiecte to temptations. Moreouer, loke howe many corporall affections there be in men, so many occasions dothe Sathan take to tempte them. And this is worthely thought to be the infirmitie of mans nature to haue his sences moued with those thinges that are before him: whereby it commeth to passe that Sathan doth at no time set vpō vs, but he doth woūde vs, or at least with some stroke or other hurte vs. But the integritie of nature in this parte, doth seperate vs from Christ. Howebeit, suche a meane condition, as was in Adam, is not to be imagined, who had power geuen hym only not to synne. But truely we knowe that Christe was so replenished with the vertue of the spirite, that the ingins and dertes of Sathan could not once pearce and enter into him. Bu. Nowe as touching the terte, Mathewe here calleth hym the deuell, whom by and by he calleth Sathan, that the Greke terte whiche signifieth (deuel) and the Hebrew terte that hath (Sathan) may be all one. In some places these two are ioyned together. The olde Serpent whiche is called the deuell and Sathan. where the Hebrewe terte doth alleadge this woorde (Sathā) the. lxx interpretours haue altered it into (deuell). Properly this name deuell doth signifie a priuy accusar and slaunderer, causing infamy, & betraying men. According to the etimology or force of the same woorde, John sayth: The accusar of our brethren is cast downe, whiche accused them before our God daye and night. But (Sathan) dothe signifie an enemy, an aduersary, & a hatefull persone. As Dauid sayd: what matter is betwene you and me, for this daye ye are become aduersaries vnto me. The Lattin terte hath. Cur efficimini mihi hodie in Satan. Euen so to Peter he perswading Christe from the crosse, it was sayde: Come after me Sathan, for he was an aduersary vnto Christe reuoking him from his fathers commaundement.

2 And when he had fasted fourty dayes and fourty nightes, he was at the last an hongered. {And when he had fasted.}

C. The fasting of Christe, and his departure into the wyldernes, were done all to one effecte and purpose. Neyther did Christe abstaine from meate & drinke, to geue an example of temperaunce, but because thereby he might haue the greater authoritie, and being exempted from the com-

Temptatiōs come not vnto vs by chaunce

Obiection.

Aunswere.

So many affections in mā so many temptations also.

Apoca. 12. 3. King. Iob. 1. b zacha 3. a Psal. 99

Apoca. 12

2. King. 1

Math. 16

the common cõpany of men, might come as an aungell from heauen, and not as a man out of the earth. For what vertue of abstinẽcie was that, not to taste meate, to the desire wherof he was not once moued by hanger? For it is moste sure, and the Euangelistes do declare the same that he suffered hunger no other wyse thẽ as if he had not taken vpon him our flesh. Wherefore the faste of the holy tyme of Lente (as they call it) was mere foolishenes synce it was appointed to the immitation of Christe. Neyther is there any suche reason to perswade vs more to followe this example of Christe at this day, then there was to moue the holy prophetes and fathers in tymes paste vnder the lawe, to followe the example of Moyses fast. And we know that none remembred this. Also, allmoste for the same ende, God caused only Helias to faste in the mounte, because he was a minister of the restoring of the lawe. They fayne them selues to be immitators and followers of Christe, whiche obserue and kepe the faste of the holy tyme of Lente: For they so stuffe their bellies at dynner, that at night they may easely go to bed without a supper. Are these lyke vnto the sonne of God? Are these immitators of hym? The faste of our fathers was farre greater, yet it was in no point to be compared to Christes faste. Moreouer, neyther Christe nor Moyses, did obserue this solemne faste euery yeare, but both of thẽ fasted but once in their whole lyfe. But I would they had bene contented with apyshe toyes onely, and not to haue attempted to fashion them selues to his rule, with their fayned fastinge, whiche was a wicked and moste detestable deriding of Christe: for because they perswaded them selues, that it was a meritorious worke, & a worshiping of God it was a wicked superstition. But this cõtumely towardes God is not to be suffered, because they obscure and darken his singuler myracle. Then they are iniurious to Christe: because they detracte from him excelency & decke them selues with his spoyles. Thirdly they are enemies to the Gospell, from the which they take no small authoritie, except this faste of Christ be knowen to be his seale God did shewe a wonderfull myracle when ỹ he exempted his sonne from the necessitie of eating: do they not with madnes immitate God, and seke to be lyke vnto hym, whẽ that they thinke they are able by their owne power and strengthe to do the lyke? Christ was marked to be knowen, with deuine glory by his fasting: Do they not (he being robbed of his glory) take away his excellency, when as they soyne them selues being mortall mẽ to be fellowes and companiõs with him. God apointed to the faste of Christ, this ende, that he might seale the Gospell: nowe they whiche brought the same to an other vse, did they not take awaye the dignitie of the Gospell? Away therefore with this Cacozelia, or false, peruerse, & apishe immitation, which both doth peruerte the councell and purpose of God, and also the order of his workes. But let the Reader note here that we speake not generally of fastinges, the vse whereof I would to God were oftner among vs, (So that it were pure & holy as it ought to be) but our purpose and intent is to shewe for what ende Christe fasted.

{He was at last a hongered.} M. As if the Euãgelistе should haue sayd he hongered not before. For Christe fasted (as we haue shewed already) not as we faste, (whiche somewhile leaue our ordinary and accustomed diet or fare, somwhyle lesse somwhyle more, we take as occasion and custome shall serue) but farre exceding the custome and manner of men he fasted, abstaining wonderfully altogether both from breade and drinke, finally from all kynde of foode to sustaine humane nature: for he liued that tyme amonge the beastes wher was nothing to be gotten. It was necessary therfore that the humane body should be preserued by his deuine power, that he should lyue not only without meate, but also that he shoulde not be a hongred so longe as the appointed tyme of temptation endured.

The miraculous faste of Christe.

3 And when the tempter came vnto him, he sayde, if thou be the sonne of God, commaunde that these stones be made bread.

And

{And when the tempter.} M. Nowe Mathew beginneth to declare the order of the temptatiõs of Sathã. And first he called him the tempter, whome before he called the deuell, whereby he admonisheth the faithfull to take hede of him: as doth also the apostle Paule, saying: Least peraduenture the tempter tempte you: and in an other place: Least Sathan tempt you. He is iustly called by the name of Sathã since the tyme, in the whiche he with a wyly and subtill temptation, caused all mankinde in our first parẽtes, to be subiecte to death. C. Whereby also we may gather that those temptations whiche stirre our myndes to euill, do only come from him. For where it is sayde that God doth tempte, that is done to an other end namely to trie the faith of his seruaũtes, or els to punishe the vnbeleuing, or at least to make their hipocrisie (which loue not the truthe) to be openly knowen.

1. Thes 3.
1. Cor. 7.

Euel temptations come from Sathan.

P. But craftely the deuel bryngeth men to mischiefe or calamitie, that he may leade them to desperatiõ and blasphemy. These craftes and wyles of Sathan, let vs learne to knowe, that we may flie to our captayne Christe the sonne of God, whiche fighteth against the deuell, as it is written in Genesis. This seade shall treade to wne the head of the Serpente which agreeth with this saying of John. The sonne of God came to destroye the workes of the deuell.

Genesis 3

1. John. 3.

{He said if thou be the sonne of God.} M. This is the first temptation of Sathan whiche is here described, with the whiche by occasion of hunger he setteth vpon Christe.

{Commande that these stones be made bread.} C. Here some auncient writers with slender reasons dallied. For they sayde that the first temptation was of Glottony. The seconde of ambition, and the thirde of couetousnes. But very ridiculous it is, to referre that to the intemperance of glottony, when a man that is very hongry, doth desire to haue meate, whereby he might sustaine nature. Moreouer what delicates or daintes do they fayne in breade, that he may be thought to be very delicious and daintie, whiche was contẽted (as we saye) with drie bread? But the only aunswere of Christe doth sufficiently declare, that the purpose of Sathan was otherwyse. For certainly the sonne of God was no rude, or inexperte wrastler, which knewe not to shonne the trips of his aduersary, which being offered the foyle on the right syde, would not defend him selfe on the lefte. Therefore if Sathan went about to deceiue hym with pleasures of Glottony, he had in a readines the testimonies of scripture, with the which he mighte repelle him and put him to flight. But yet he propoundeth no suche thing, but taketh this sentence that man shall not lyue by bread only, but by the secrete benediction of God. Whereby we may gather that Sathan began directly with the kaythe of Christe, that the same being extinguyshed, he might constrayne Christ to seke his liuing by peruerse and vnlawefull meanes. And truly then he followeth vs at an inche (as we saye) when he assayeth to bryngе this to passe, that we distrusting God, may helpe our selues otherwyse then Gods worde doth allowe. Therefore, the effecte and sence of the wordes is this: Seing thou seest thy selfe to be forsaken of God, it is tyme to loke to thy selfe. Therefore make thy selfe meate, whiche God refuseth to helpe thee with. For although he pretende the deuine power of Christ, by the whiche the stones might be tourned into breade, yet notwithstanding this only he hunteth after, that Christe departing frõ the worde of God, whatsoeuer he should haue sayde, should haue bene discredited. To the purpose therefore Christ maketh aunswere, that man shall not lyue by bread only: as if he should haue said thou beddest me seke some remedy, whereby I may helpe my selfe otherwyse then God doth allowe: And this were distruste, whereof there is no nede, so long as God doth promyse to nourishe me. Thou Sathan, doste bynde his grace vnto breade: but he on the contrary parte witnesseth, that his grace is sufficient to nourishe and succoure vs. Nowe let vs consyder what kynde of temptation this was: surely suche a one, with the which Sathan dayly fighteth against vs. For the sonne of God would not suffer any vnwonted

Deut. 18.

Sathan seketh to make vs to distrust Gods prouisiõs.

temptation.

temptation, but would fight in the same battaile that we fight in, to the ende that we, being fournished with the same armoure, wherewith he was armed, nede not doubt of the victory, but that already we haue the palme in our handes.

4 But he aunswered and said: It is wrytten, man shal not lyue by bread only, but by euery woorde that proceadeth out of the mouthe of God.

{And he aunswered and.} C. First, this is here worthy to be noted, that Christe taketh the scripture for his buckler, for this is the true kynde of fight, if we couet to haue the victory. Neyther in vayne doth Paule call the woorde of God the swoorde of the spirite. M. Christe coulde by his deuine power haue caste Sathan into the bottomles pit: but for our sake, he would ouercome his temptations, that his deceites should not only be frustrate, but also we that shoulde followe, thereby might learne howe to fight. A. That we being well appointed with the armoure of the woorde of God might bouldely resiste our enemy the deuell. C. Whereby also we may gather that the Papistes hauing made a league, and agremente with Sathan (as it were) to caste out the soules of men, to thende they may cruely of hym be destroyed, they suppressing the scripture, do despoyle the people of God of their armoure, with the whiche they might only defend them selues. For they whiche caste from them this armour, and exercise not the selues daily in the schole of God, are worthy euery houre to be in daunger of the deuell: to whome they do betraye them selues. Neyther is there any other reason why Sathan should so spoyle and ouercomme so many, were it not that God would be reuenged on their negligence and contempt of his woorde. Now we must consider the testimony of Moyses, whiche Christe citeth.

{Man shall not liue by bread.} M. By this word bread he vnderstandeth all maner of fode what soeuer we vse, to ỳ sustentation of our body: Loke in ỳ first chap. folowing. Some very falsely wreste this testimony of Moyses, as if it had bene saide that the liues of mẽ were not nourished with visible breade, but with the woorde of God. In some respect this is true, but Moyses respected another thing. For when they had no other bread at hande, he sheweth that Manna was an extraordinary fode to the people, that by this document it might be witnessed for euer, that the life of men is not included in bread, but to depend at the wil and pleasure of God. The woorde therefore in this place is not take for doctrine, but for the decrẽ, which god published to the defending of the order of nature, & to the nourishing of his creatures. Neither doth he reiecte men which are the workemanship of his handes, but for this cause he powreth life into them, that once being geuen, he may daily sustaine the same. The woorde is the vertue and power of God, by the whiche we be sustained as well without meate as with meate: whether he place any other thinge in steade of meate, as Manna, which he gaue to our forefathers: or nothing, as he kept and preserued Moyses, Helias, and Christe so many dayes. C. So sayethe the Apostle, he ruleth all thinges with the woorde of his power. That is, al the worlde is preserued, & all the partes thereof abide in their proper state, at his becke and decrẽ, by whom al thinges are gouerned. Therefore although we be fed by bread, yet we must not attribute our lyfe to the vertue of the same, but to the secrete power of his grace, whiche God inspireth in the bread to feede vs. Wherupon also it followeth that God, whiche vseth ỳ ordinary meane of bread to our sustentatiõ, will otherwise (whẽ it pleaseth him) fede vs, that we may liue. B. Therfore the aunswere of Christe, is in effecte thus. Although I honger, yet God by his power can preserue me still as he hathe done hitherto without meate, that I shal not nede to make these stones bread.

A. Neyther is the power of my father tyed vnto bread. By this sentence of Moyses, therefore their wickednes is condemned wiche counte that their lyfe and felicitie to haue aboundace and superfluitie of all thynges pertayning to the body. Here also is reproued the distruste & wicked carefulnes, whiche causeth vs to seke after vnlawfull thinges.

Mans lyfe consisteth not in bread.

God geueth life to man to sustayne lyfe in him.

Hebr. 1.

Bread is but the ordinary meane of life.

Mans felicitie consisteth not in meate and drinke.

And to this point the aunswere of Christ is properly directed: that we must so trust to receiue our foode, and other thinges necessary to our life, that we passe not the boundes limited vnto vs. For if Christe thought it not lawfull and mete to make breade of stones, contrary to his fathers commaundement, muche lesse it is lefull to get our liuinge by rapine, violence, murther, bribery, extortion, vsury, and suche lyke. We knowe it was sayde to Adam in the beginning. Thou shalt get thy liuing in the sweate of thy browes. And Paule: He whiche laboureth not let hym not eate. And againe, if any prouide not for his housholde, he hath denied the fayth, and is worse then an infidele. And these places are wrytten leaste that any man should take occasion to lyue idely, & refuse the labour of his handes whiche God hath appoynted to get our liuing by.

Unlaufull meanes ought to be auoyded

Gene. 3.

2. Thes. 3.

1. Tim. 5

5 Then the Deuell toke hym into the holy cittie, and set hym on a pinnacle of the temple.

{Then the deuell toke him.} M. This is the other temptation of Sathan, by the which what he wente aboute, we may gather by the aunswere of Christe.

Luke resiteth this in the second place, but the Euangelistes ment not so to order the history. that they would obserue and kepe alwayes exactly the order of tyme: but rather to gather the speciall thynges, that they might set forthe as it were in a glasse or table, those thynges whiche were moste profitable to bee knowen, as concernyng Christe. This therefore shall be sufficient for vs to knowe, that Christe was tempted three manner of wayes. But whiche was the fyrste, seconde, or thyrde, it maketh no matter vnto vs.

A. Here Mathew declareth that Christ was taken of the deuell, and set vppon the Pinacle of the temple. E. But howe he was taken and caried, whether by force, or by his owne free wyll, following the Deuell. C. Or whether he were caried through the aire, or whether it were done by a vysion, it is not for the godly to searche. It may be that there was no small tyme betwene the first and seconde temptation, and betwene the seconde and the thyrde, but that there was some distaunce: whiche is moste lykely, although by the wordes of Luke it is gathered, that there was no long space betwene, because he sayethe, that Christ had reste for a tyme. {Into the holy cittie.}

Luke. 4

M. Luke calleth it Hierusalem, whiche in dede was the moste corrupted cittie, notwithstanding it was called holy, not of her owne righteousnes, but for the grace of God, because he would haue the habitation of his name there.

Why Hierusalem was called holy.

After this sorte the Prophetes called it holy, partly for the promises, and partly because of the holy thinges whiche the lorde wrought there. Reade the xi. the chap. of Daniel. Euen so although we are sinners, yet we are the holy people of the lorde, because of the name of God which we call vpon. And this title ought to be a sufficient warning vnto vs, that with all our myndes we should study true holynes. {And set him on a Pinacle.}

Daniel

Bu. That is, vppon the very shafte or steple, being the highest place of the temple, vppon the whiche commonly we set wethercockes for the wynde.

6 And sayth vnto him: If thou be the sonne of God, caste thy selfe downe hedlong, For it is wrytte, he shal geue his aũgels charge ouer thee, and with their handes they shal holde thee vp, that thou dash not thy foote against the stone at any tyme.

{And he said vnto him.} C. To this ende the wiles and deceites of Sathan did tende that Christ forsaking ỳ ordinary meanes might tempte God. Before, the Deuell sought to bring Christe into dispaire, because he wanted foode, and the appointed meanes against honger: now he stirreth him to vayne glory and light credit, that he reiecting the ordinary meanes, which was at hand, might put him self in perill without necessitie. And as it is not mete for vs to dispaire, whẽ as we are oppressed with nede and penury, but still with a sure trust and confidence to depend vpon the prouidence of God: euen so it is not laufull for vs to exalte our selues, and to reache farther then God would suffer vs. Nowe let vs note what was the dryfte of Sathan

We must ther dispaire nor presume

of Sathan in this poynte: Surely, to cause Christe to tempte God with foolyshe and vngodly rashenes, in assaying what he was able to do by the power of his Godheade. M. As if Sathan should haue sayde: For so muche as thou dost e so depende vpon thy fathers prouidence, that being a hongred, and in extreame penury, doubtest not, but that he wyll sustayne thee, it is well: now caste thy selfe downe hedlong, that thou mayst the more shewe thy selfe to depende vpon his prouidence: for there shall no perill come vnto thee.

Question. But wherefore doth not Sathan go about to throwe downe Christe, rather then to perswade hym that he woulde throwe him selfe downe hedlong?

Aunswere. The aunswere is this: No man tempteth God which doth not willingly without necessitie cast him self into daunger, but against his wyll is brought thereto: furthermore the prouidence of God hath a care, not of those whiche loue daunger, but of them whiche against their wylles are in hasarde. Therefore Sathan when he tempted the sonnes of God, he seketh not to throwe them downe perforce, or by violence into destruction, but rather that they them selues should wyllingly throwe downe them selues hedlong into mischiefe. Furthermore, it is not in his power by violence to constraine the children of God. To tempte it is permitted vnto him, but to destroye it is not so. Whereby it cōmeth to passe, that he drowneth not ỳ desperate against their wills, he hangeth them not, he cutteth not their throates, but by his temptations he bringeth to passe, that they do vnto thē selues suche violence. {For it is written.}

C. This malice of Sathan is here to be noted, in that he abbuseth the testimony of scripture, to bring death vnto Christe, and to tourne the bread into poyson. For dayly he ceaseth not to vse this crafte: and the sonne of God in his own person wold enter into this contention, whiche is a common example of all the Godly, that euery one of them might learne to take hede to them selues, least by the deceitful and false colouring of Scripture, thei fall into the snares of Sathan.

Gods prouidence.

The subtiltie of Sathan.

Sathan cannot lay handes violently on the children of God.

We must ether dispaire nor presume.

Nor there is no doubt, but that the lorde doth geue so much libertie to our enemy, least with negligence we shoulde be to slowe & dull, but that we might watche continually to beware of him. But let vs not be like vnto prepostorous men, which caste the scripture from them as a thing ambiguous, because that Sathan dothe falcifie the same, as though we ought to abstaine from meate, leste we should be poysoned. Sathan dothe profanate the worde of God, and doth seke all that euer he can, to wreste the same to our destruction: but for somuche as the same is ordayned from aboue to vs for saluation shall the councell and purpose of God be of none effecte, vnlesse the wholsome vse thereof do perishe, through our sluggishnes? But this matter hath no nede of any long disputation: Let vs only loke what Christe doth prescribe vnto vs by his example, whiche we must follow as a sure and certayne rule. Doth Christe geue place to Sathan, moste wickedly wresting ỳ scripture? Nay, rather he doth boldly refell and confute the wicked calumniation of Sathan, whiche he obiected by the scripture. Wherefore so often as Sathan dothe seme to alleage by his fallacis the scripture, and by the selfe same pretence wicked men setting vpon vs, to the ende they mighte oppresse our faythe, let vs borrowe weapons from no other place to defende our fayth then out of the scripture.

The Papists saye the scripture is doubtfull.

For although this promyse, (He shall geue his aungels charge ouer thee. &c.) dothe pertayne to all the faythfull, yet notwithstandinge specially it dothe belonge vnto Christe, who, as he is the head of the whole Churche, euen so by his owne ryghte he dothe gouerne his aungels, and dothe geue them charge and care ouer vs. Wherefore Sathan dothe not deceyue in this that he proueth by this testimonie that the aungels are appoynted ministers ad seruauntes vnto Christ, which should kepe hym and holde him vp with their hands: but the fallacion and deceit is in this, that he draweth the custody of aungels to that whiche is vncertayne and rashe, whiche custody is promised to ỳ sonnes of god, so

The worde of God is a sufficient weapon to driue away Sathan.

The aungels are Gods ministers to kepe vs.

longe as they kepe them within their boundes and walke in his wayes.
God doth commaunde vs to walke in his wayes, and then he dothe promyse that his aungels shall kepe vs. Sathan pretending the custody of aungels, exhorteth Christe to caste him selfe down from the pinnacle headlong, as if he shoulde haue sayde: If thou caste thy selfe into the perill of death, contrary to the wyll of God, he wyll by the custody of his aungels defende thee and preserue thy lyfe. To conclude, the deuell would haue had Christe to trye the power of his Godheade, in throwynge downe hym selfe, when as he might descende by the steres from the pinnacle, the whiche God would haue vs vse, rather then to caste our selues downe and nede not.

The ordinary meanes must be vsed.

7 Iesus sayde vnto hym, agayne it is wrytten, thou shalte not tempte thy lorde thy God.

{*Iesus sayde to him.*} M. Here our sauioure Christe doth very well set and compare Scripture to Scripture, not to deny the Scripture whiche Sathan broughte, as though it were false, but rather to refect ỹ whiche he falsely applied out of the scripture, saying: Throwe thy selfe downe. Although the Greke woorde πάλιν, is so placed that it may be referred to both: He sayde agayne, or againe it is wrytten. Furthermore sometime it signifieth an itteration, sometyme a contrarietie. If it be referred to this woorde (sayde) it signifieth an itteration, for he answered before once, but if it be referred to this woorde (it is wrytten) it signifieth then a contrarietie. As if he should haue sayde, on the contrary parte, it is wrytten: that he might set scripture against his scripture, not that he woulde deny the same (as it was sayde euen now,) but that he might resiste the temptation of Sathan by the testimony of scripture.

{*Thou shalt not tempte.*} B. This place is in the booke of Deutronomie, where as Moyses doth warne the Israelites not to tempte the lorde, as they did in that place whiche was called Massa and Meriba, that is temptation. For there when they thyrsted, thei would proue whether there were a God amõg them or no, saying: Is there a God amonge vs or not?

Deut. 6.

Exod. 17

C. Holte aptly therefore dothe Christe answere that the helpe whiche God promysed there, is no otherwyse to be hoped for, then if the faythfull modestly committe them selues to hym to be gouerned. For we can no otherwyse allaye the promyses of God, then if we obeye his commaundementes. But for so muche as God is tempted by many kyndes of meanes: in this place he is sayde to be tempted, when we forsake the ordinary meanes whiche are before oure eyes. And they, whiche forsakinge the meanes that God dothe commende wyll trye the power and strength of God, do euen as if one should cut of a mans armes and his handes, and after bedde hym set them on agayne and go worke. Or as if a man hauing his limmes should lye styll in the ditche and yet despyse God to helpe hym out.

Obedience is a trial of gods promises.

Presumptiõ

To be shorte, whosoeuer seketh to trie the deuine power, whereas there is no necessitie, he tempteth God, makyng his promyses to none effecte.

M. So the Iewes tempted Christe saying: What signe doest thou showe that we may se and beleue the? What worckest thou? Our fathers did eate Manna, &c. And in an other place, when as somme of them tempting hym, required a signe from heaue. But this place which our sauiour Christe alleageth, was spoken of Moyses plurally. as thus, see that ye tempte not the lorde your God, as ye did in the temptatiõ. Yet he toke no more then that which should serue for his purpose, leaning out that whiche followed. (as ye tempted in the temptation) because that did appertayne to the children of Israell.

Iohn. 6.

Luke. 11.

8 Agayne the deuell toke him vp into an exceading hyghe mountayne, and shewed hym all the kyngdomes of the worlde, and the glory thereof.

{*Againe the deuell toke him.*} M. By the two former temptatiõs, the tempter nothing preuayled. For Christe neyther gaue place to the honger, nor to the subtill wrestling of the Scripture amisse.

There-

Therefore nowe the enemy taketh another kynde of temptation in hande.

{*And shewed him all the kingdomes of the world.*}

C. This truly was a vision, yet we muste note that it was not made by the imbicillitie and weakenes of the nature of Christe, that Sathan shoulde staye his eyes, but rather by voluntary dispensation and sufferaunce.

Furthermore, his sences were so pleasauntly touched and stirred with the kyngdomes of the worlde set before him, that his mynde was nothyng at all therwith touched: When as the lustes of the flesshe, (as wylde and vntamed beastes) are caried headlong to those things that seme pleasaunt vnto vs. For Christe had the lyke sence and felinge that we haue, but not his desyers and appetite so vnruly and out of square. Nothing therefore is laide here to be vnworthy of Christe, although he were God nor nothing secrete vnto hym. For it was necessary that his diuinitie for a tyme shold be hidde, that he myghte bee subiecte to temptations.

9 And he sayth vnto him all these wyll I geue thee, if thou wylt fall downe and worship me.

{*And he sayde vnto him all these.*} C. The order of this temptation was, that Christe should seke for the enheritaunce whiche God had promysed to his sonnes, from some other then of God hym selfe: then being delighted with the pompe of the worlde might submitte him selfe to Sathan: with the whiche temptations we are daily assalted. And here the theuishe boldenes of Sathan, in stealing of holy thinges, doth shewe it selfe, in that he vsurpeth the kingdom of the earth to him selfe, whiche pertaineth vnto God. A. As more plainly by the wordes of Luke appereth, where he saith. I wyll geue thee all this power and the glory thereof, because they are geuen vnto me, & to whom I will, I geue them. C. And we with the same deceite muste haue no lesse contention daily: the whiche all the faithfull do fele in them selues, and is more plainly perceiued in the whole life of the wicked. For although we repose all oure strength, and defence, all our riches, and profite in the blessing of God, yet neuertheless, our sences do prouoke and allure vs, to seke for the helpes of Sathan, as though God alone were not sufficient. For the chiefe parte of the world, taking away from God the empyre, and rule of the earth, do perswade them selues that Sathan is the geuer of all good thinges. Whereby it commeth to passe that they are addicte and geuen to euell practyses, to rappyne, and to all kynde of deceites. Thei truly with their mouth desier God to geue them their dayly breade, but no farther then with their mouthe, because they make Sathan the chiefe in distributing the ryches of the whole worlde.

M. Moreouer the bysshop of Rome doth immitate this lie of Sathan, which saith that the power and empire, both of heauen and earth, is geuen vnto him, that also he hath by ryght the dispensation of kyngdomes, and that by his liberalitie it came to passe that the empire came to the Germanes.

The Popes Sathan in ambiton and lying ar alike

{*If thou wilt fall downe and worship.*} C. This is the spirite whiche krō that time requireth to haue deuine honor of mortal mē, in the which, because of his pride, he was cast downe from heauen into the inferior partes. He prescribeth this condition to his subiectes, to whō he promiseth earthly power and glory, that they may worship him. And this was the chiefest cause of worshiping of deuels, that therby they were prompted to haue the kingdome & rule of this worlde.

10 Then sayde Iesus vnto him, auoyde Sathan: for it is wrytten, thou shalt worship the lord thy God, and hym only shalt thou serue.

{*Then saide Iesus vnto him.*} B. As in ỳ former temptations, so euen in this Sathan perswaded to do that whiche was wicked, & farther he exalted him self abone god. For this cause, Christ only seking his fathers glory, doth more sharpely geue him the repulse, & called him Sathā (that is an aduersary) which euen now openly went about to withdrawe him from God and to worship him. C. Luke hath: Come behinde me Sathan. Wherefore some very fōdly trouble thē selues about ỳ aduerbe when as it was said to Peter: vade retrò,

Sathan signifieth an aduersary.

Math. 16.

that is, come backe, as though Sathan also heard not the same, for Christe simplely bed him departe. {For it is written.}

C. Christe defendeth hym selfe with scripture, not as with a target or sheelde made of strawe or rushes, but with a buckler as it were of brasse and steele, citing the testimony out of the lawe, that one God only is to be worshipped.

Deut. 6. And now by the application and circumstaunce of this present place, we maye gather of what force, and wherefore the worshipping of God is appoynted.

The Papistes denye only God to be worshipped. The Papistes, when that they denye only God to be worshypped, they with a false comment and interpretation, do shyfte and falsefie this place and the like. They graunte that the deuine worshyp, oughte to be lefte vnto God alone: but they attribute and gene a certayne seruice to the deade, to their bones, and Images. But that friuolous and vayne destinction being reiected, let vs consider that Christe dothe chalenge only to God προσκυνησιν or adoration, by the whiche we are admonished to haue respecte rather to the thynge it selfe then to the woorde, so often as there is any mention made of the worshipping of God.

Idolatry. The Scripture commaundeth to worshyp God alone: We must loke to what ende it so commaundeth. If man do take any thyng awaye from his glorie, and ascribeth the same to the creatures, it is a robbyng and violation of his deuine worshyp. And this is manifestly sene to be done, when as we attribute those benefites that we receyue to creatures of the whiche God in dede wyll be acknowledged to be the authour. But nowe, as Religion properly is spirituall, and the confession thereof pertayneth to the body: euen so not only the internall worshyp is due solely to God, but also the externall shewe and testimony of the same. M. Furthermore against temptation, this woorde (feare) is chaunged into the woorde (worshyp) where as the sence is all one. For to worshyp God and to feare God, are bothe of suche lyke pietie and godlynes, that very well the one may be taken for the other. Agayne this woorde (only) is not in the Hebrewe

why God must be only worshipped. terte, but the three score and tenne, interpretours vsed the same, and that worthely. For Moyses speaketh there, not simplely, that as concerning he is God, he is to be feared and worshipped, (which peraduenture no man wil deny) but that he is therefore to be feared and worshipped, because beside him there is no other God. Wherupō immediatly it followeth, Deut. 6. ye shall not go after straunge Gods of the Gentyles.

11 Then the deuell forsoke him, and behold the aungels came and ministred vnto him. {Then the deuell forsoke.}

C. Luke expresseth more, saying: All the temptatiō being ended, as if he shold haue saide. Christ had not rest and quietnes, before that he was exactly proued & assayed with all kinde of temptations. Moreouer he addeth that Christ was left for a tyme, that we may knowe that the reste of his life was not voyde of temptations: but the power of Sathan was stayed from aboue, least importunately he shoulde be troublesome vnto Christe, euen as God doth commonly deale with those that are his. For if at any tyme he suffer them to be vexed, after a littell temptation, he dothe somewhat aswage and slake, that they may breathe a whyle and call their myndes and spirites vnto them: notwithstanding he doth not spare them least they shoulde be careles and sluggyshe, but doth as it were prepare them to a newe battayle. Neuertheles, we must always resiste hym boldly, and that with faythe, as Peter teacheth vs, that beyng alwayes ouercome he may departe from vs. The affections truly and motions of Sathan are neuer wanting: but the lorde hath hym bounde that he can exercyse his deceites no farther then he wyll suffer hym: Moreouer we haue a promyse, God is faythfull and wyll not suffer you to be tempted aboue your power, yea euen in the middest of temptation he wyll make awaye for vs, by the whiche we maye escape. In fine, let vs resiste the deuell and he wyll flye from vs. {And beholde the aungels.}

Temptatiōs are but a trial for a time. 1. Pet. 5. 1. Cor. 13. Iames, 4

C. This, is to be referred to Solace and comforte that Christe might knowe that his father had a care ouer him and also that

that he wanted no sure munition and defence against Sathan. For the wyldernes might be an increasynge of sorrow, when as he was depriued from the company of men, and led his lyfe among the wilde beastes. Neyther must we thinke that Christ at any tyme, was forsaken of the angels: but that there might be tyme and place geuen to the temptation, the grace of God, for a while (though it were present with him) was hyd from hym in respect of the flesshe, according to ẏ sence and felinge therof. M. By this place let vs learne, that those which constantly resist the temptations of Sathan, shal neuer wãt the aide & helpe of god: but in the very moment, when daunger approcheth, they shal be sure to be deliuered.

12 VVhen Iesus hearde that Iohn was taken, he departed into Galile.

{*VVhen Iesus hearde.*} M. After the description of the victory of Christe, (whiche he gate of Sathan the temptour) the Euãgelist consequently goeth forward to declare the beginninge of the manifesting of him, and of his preaching. And fyrste of al, he sheweth whither he went when he came out of ẏ desert, namely into Galile: but after this sorte, that he sheweth a reason why he abode in Iewery.

{*That Iohn was taken.*} C. Luke only sheweth the cause why Herode did caste Iohn into prison. Ioseph saythe, that he was cast into the prison of Macherõ, because that Herode feared the tumulte of the people, and newe matters: because his authoritie was suspected. But we shall gather the certainety of this history out of the Euangelistes. to whose testimony we must stande. {*He departed into Galile.*} M. The Greke worde somtime signifyeth to retourne, somtime to departe, and to slyppe priuily away, when daunger is at hande. Luke in his tert hath, And Iesus retourned in the power of the spirite into Galile: the whiche kinde of speache, is firste of all to be noted. For it maketh great matter, that we imagin no earthly or humaine thing in Christ: but the heauenly power in him, & the deuine vertue alwaies come to our remembrance, and occupie our sences. Moreouer the narration of Iohn, doth not seme to agre with these, who saith, that Christ and Iohn at one time, toke in hand their office of teachinge. We muste note, that Mathewe, Marcke, and Luke, did pretermitte with silence the shorte space of that tyme, because as yet the race of Iohn was not ended, that is, the preparation, to receyue the Gospell of Christe. And trewely althoughe Christe had done the office of a teacher within that tyme: yet notwithstanding he began not properly the preachinge of the Gospell vntill he had succeded Iohn. Wherfore the three Euangelistes do graunt and assigne, not absurdly that tyme, to the mynistery of Iohn, by the whiche he prepared disciples vnto Christe: as if they should haue saide, the morning geuing place, the sonne ariseth. Iohn. 3.

13 And left Nazareth, and went & dwelt in Capernaum, whiche is a Citie vpon the sea coastes in the borders of Zabulon and Nephthalym,

{*And lefte Nazareth.*} M. Why did Christ, leaning his own countrey, go to Capernaum? Luke in his. 4. chapt. sheweth. The ingratitude of the countrey droue away Christe, the Nazarytes dyd not beleue Christ, because he was known vnto them. Furthermore they were offended with him, because he reproue them, and therfore they went about to cast him downe hedlong. He therefore him selfe, truely saythe of them, A prophete is not accepted in his own countrey. This disease hath ben of longe time, as Christe taught, by the examples of Elias, and Elizeus, and we our selues also, haue experience of the same. For those thynges whiche are best, cõmon, auncient, plentiful, and familiar, are dogge cheape (as we say) and of no reputation. This happened not to the prophetes, & Christ alone, but to all the giftes of God. Suche is our wickednes, which deserueth to be depriued of the gyftes of God, til such time we be more desirous of the. Therfore by this example of Christ, we are taught, to departe for a time (if we maye) when that the furor of the wicked rageth against the ministers of God. A. For as before, our lorde auoyded the outragious cruelte of Herode, so nowe he eschewth the rage

Thinges familiar vnto vs, are not estemed.

rage and madnes of the Nazarytes.

{And dwelt in Capernaum.} M. That is, ofte tymes he abode there. Wherefore being reiected of the Nazarytes, the Capernaites receyue him. So that we see, there wanteth no place to those, which are banished for the trueth of God. This cittie gat a wonderfull gifte, and a great prerogatiue, aboue all other citties: beside this, a singular cõmoditie for the knowledge of God, by the presence of Christe. But it vsed not this gift well, as we shal se anone. Math. 11.

{Which is a cittie vpon the sea coastes.} M. The Hebrews call the metynge, and gathering together of many waters, the sea, and therfore the lakes, and marishes by them are called the sea. So the lake of Genesar, is called the sea, and Caparnaum, a cittie bordering vpõ the sea coastes, because it is nere vnto that water, where the endes and borders of Zabulon, and Nephthalym do meete: otherwise Nazareth shoulde be nerer to the sea Mediterrane, then Capernaũ: least some shuld thinke, that the cittie was for that cause, sayde to border vpon the sea.

14. That it myghte be fulfylled whiche was spoken by the prophete, saying.

{That it might be full.} M. Why did Christ returne out of Iewrye, into Galile, and for what cause, leauinge Nazareth, came he to Capernaum? What is that therfore that Mathewe saith, he lefte Nazareth, & came to Capernaum, that the sayinge of the prophete might be fulfilled? The answere. It is no rare or vnwonted thing, that those thinges which are done by deuine power, ar done for certain humain causes. For it was so appoynted of God, that in this region Christ shuld set forth his light. First, because when Iohn was taken, he went into Galile: then because of the ingratitude of the Nazarites, he left his countrey, and wente into Capernaũ. But as concerning the fulfyllinge of the scripture, we haue spoken before. Question. Aunswere. Chap. 2 verse. 15.

15 The land of Zabulon, and Nephthalim, by the way of the sea beiond Iordan, Galile of the Gentyles.

{The lande of Zabulon.} A. This place is taken out of the. 9. of Esay. C. But Mathewe semeth to abuse the testimonye of the prophete in an other sence: yet if we waye and consider the true meanynge of the prophete, the applynge of the same to this present place, shalbe very apt and easy. For after that Esay had spoken of the great calamitie, and destruciõ of the people: to comforte them againe, and to adioyne ioye with sorrowe, he promiseth that when they ar brought to extremitie, there shall a deliuerance com, which shal driue away the darkenesse most vncomfortable, and restore vnto them agayne, the parfecte lighte of lyfe. The woordes of the prophete are these. Out of such aduersitie he shall not escape. Euen like as in tyme past, it hath ben well seene, that the land of Zabulon, & the land of Nephthaly (where throughe the sea way goeth ouer Iordane, into the lande of Galile) was at the first in lyttle trouble: but afterwarde sooze vered. The people that walk in darkenes haue sene great light. At this time the people of Israel were in double calamitie, and, bothe the waies oppressed. Firste, where as they were broughte into eryle by Tyglath peleser, beinge in nomber, 3. tribes, or there aboutes. Then where as Salmanasar cut of the whole kingedome of Israell. The thirde calamitie remayneth in the latter ende of the. 8. chap. whiche the prophete saith, shulde be most cruell of all. Nowe in the woordes whiche we haue rehersed, there followeth a mittigation: namely because God will stretch out his arme ouer his people, to defend thẽ, deathe shal be now more tolerable, then the diseases at the first, saith he, although al the people shall be destroyed, yet notwithstandinge, the shyninge lighte of grace shall bring to passe, that ther shalbe lesse darknes in this later destruction, then in the double ruine and destruciõ of the tenne tribes. Forasmuch as therefore he doth promise the instauration, and reedifiing of the whole churche, it must needes followe, that he comprehendeth the land of Zabulon, and the land of Nepthalim, and Galile of the Gentiles, in the nomber of them, whose darkenes of deathe, is to be chaunged into the lighte of life. The beginning of this light, was as it were the dawninge of the peoples retourne out of

Babilon.

Babylon. At the length arose Christe, beinge the sonne of righteousenesse, with parfecte brightnes, which wholly abolyshed the darckenes of deathe by his comming. Therfore Paule sheweth vs, that the same whiche was spoken by the prophetes, was fulfilled in hym, saying. Awake thou that slepest, & Christ shal geue thee lighte. Nowe, since we knowe that the kingdome of Christ is spirituál, it is necessary that the lighte of his saluation, whiche he offereth, and what helpe so euer we haue at his handes, should be according to his nature. Whereby it followeth, that our soules are ouerwhelmed in the shadowe of euerlasting death, vntill he doth illuminat thē with his grace. But as concerning the destruction of the Gentiles, the prophet sufficiently sheweth. But what the state and condition of mankinde was, vntyll the comminge of christ, it is described as it wer in a glasse. M. For those thicke darcknesses do take place, where so euer that light of ỹ grace of Christ doth not shine. This darknesse dothe ingender all kinde of wickednesse, whiche the apostel calleth the workes of darkenesse: {Galile of the Gentiles.} C. This lower Galile, was called Galile of ỹ Gentiles, not onely for the adioyning to Tyre & Sydon, but bicause ỹ there the Iewes and the Gētyles wer mingled together, oute of the whiche specially, Dauid had graunted to king Hiram certaine cities, to declare, that the lyghte of the Gospell shoulde be caried also to the Gentiles.

Iesus spake vnto Paule thus, Delyueringe the from this people, and from the Gentiles, vnto whom nowe I send thée, to open their eies, that they may be turned from darkenes to light, and from the power of Sathā vnto God, that they may receyue forgyuenesse of synnes, and inheritaunce among them, which are sanctified by faith, that is toward mé.

16. The people whiche sat in darknesse, haue seene greate lyght: and to them which sat in the regiō and shadow of darkenesse, is the lyght sprong vp.

{The people which sat in darke.} M. The Apostell Paule most plainely declareth what it is to sit in darknesse and in the shadow of death, saying. Remēber that ye being in times past Gentiles in the flesh, were called vncircumcision, from that whiche is called circumcision in the flesh, which circumcision is made by hands: remember I say, that at that time ye were without Christ, being aliantes from the common weale of Israell, and strangers frō the testamētes of the promise, hauing no hope, & being without God in this worlde. Ephe 2.

{Sawe great lyght.} C. That they whiche sat in darknesse are said to se great light, so sodaine and manifest a chaunge, dothe amplifie and inlarge the greatnes of the deuine sauing health. M. Christ doth cal him selfe the light of the worlde. The propertie of the lighte is to dryue awaye the darkenesse, and to lyghten those that are in the same. So, Christ is the true lyght of the worlde, which lighteth euery man comming into the worlde, that is, he putteth awaye the darkenes of our mindes, he openeth the secretes of our hartes, and by his holy spirite, he maketh vs to haue parfecte knowledge of God. Iohn.8, 9. and.12. Iohn.1.

{In the region and shadowe of deathe.} S. He calleth it the region and shadowe of deathe, according to the maner of the Hebreues a region, in the whiche there are darke cloudes, euen as in hell. The shadow of death, is the comming of present death, yea euen the very terrours of death, and it signifieth a continuall trouble of consciences. {Is a light sprong vp.} A. To se the light, and to haue the lyght to shyne vpon any man is all one.

17. From that tyme forth Iesus began to preach and say, repent, for the kingdome of heauen is at hande.

{From that tyme forth.} C. Mathewe in this place doth seeme somwhat to differ from the other two Euangelistes, Marke, and Luke. For after he saide, that Christ leauinge his countrey, went into Capernaum, at length he toucheth the beginning of his preachinge: but Luke and Marke say, that he taughte openly in his owne countrey. A. For thus saith Marke. After that Iohn was taken came Iesus into Galile, preaching the Gospel of the kingdome, and saying: The time is fulfilled, and the kingdome of God is at hande: repente and beleue the Gospel. But Luke Chap. 1.

sayth

saith. And Jesus returned by the power of the spirite into Galile: and the fame of him was spredde throughout the whole region, and he preached in theyre synagogges, and was cõmended of all men. But the solution of these, is easie & soone gathered. For the aduerbe of time, which Mathew hath, oughte to be referred, not onely to the nert member, but also to the whole somme of the narration. Therefore Christ, by his comming into Galile, entered and began his race.

Chap. 4

{*Repent, for the kingdome.*} C. The somme & order of this doctrine, differeth nothinge from that which John vsed: of the which we spake before. For it consisteth of two partes, of Repentaunce, and of the preaching of grace and healthe. He exhorteth the Jewes to cõuersion and amendment of life, because the kingdome of God was at hande, that is, because God wold take in hand him selfe to gouerne his people, with full and parfect felicitie and blessednesse. Marke, a littell otherwise saythe. The kingdome of heauen is at hand, repent and beleeue the Gospell: notwithstandinge, euen in the same sence that Mathew writeth. For speaking before of the restoring againe of the kingdome of God to the Jewes, he exhorteth to repentaunce and fayth. A. Christe hym selfe commaundeth his apostelles to preache the like. Se that ye preache, sayinge, the kingdome of heauen is at hande. and againe: he sent them to preache the kingdome of God. Also: saye vnto theim, the kingdom of God is come vpon you. And againe: Repentaunce, and remission of sinnes, muste be preached in his name. The whiche commaundement the Apostells obeyed. For when they went forth they preached, repentaunce. But Peter said vnto them. Repent and be baptised, euery one of you, in the remission of sinnes And again, Repente and conuerte, that your sinnes maye be done awaye. Notwithstanding, it may be demanded, forasmuche as Repentaunce dependeth vppon the Gospell, why Marke did seperate the same frõ the doctrine of the Gospell. We maye aunswere two maner of waies. For God somtimes doth so bed vs amend our lyues, that he onely saith, the same must be chaunged into a better: afterward he sheweth, that conuertion and newnes of life, is the gift of his holy spirite: that we maye knowe howe we are commaunded not onely to do that which is our duetie, but also that the grace and vertue of obeyng, is with the same offered vnto vs. If after this maner we vnderstande that whiche John preached of repentaunce, the sence and meaning is, The lorde commanndeth you to tourne vnto him: but because of your selues, you can not do it, he prompteth his spirite of regeneration. Wherefore you must receyue this grace by Fayth: although the faith which the Gospel requireth, ought not at all to be restrayned to the gifte of renouation or renuinge, but specially it dothe belong to remission of synnes. For John ioyneth repentaunce with faythe: because God dothe reconcile vs to hym selfe, to be worshipped and honored of vs as a father, in holines and rightousnes. Furthermore it is no absurditie to saye, that to beleue the Gospell, is as muche, as to imbrace and receyue free iustification & righteousenes. For often times in the scripture, this speciall relation betweene faith & remission of sinnes is had: as when it teacheth, that we are iustifyed by faythe. Bothe wayes we maye expounde this place, but the beginninge is sure and ratyfied, that free saluation is offered vnto vs of God, that being tourned vnto him, we may liue to righteousnes. Therefore he promising to vs mercy calleth vs to the denynge of our flesche.

Chap. 3.

Math. 10.

Luke 9.

Luke. 10.

Luke. 24.

Mark. 6.

Actes. 2.

Actes. 3.

Actes. 20.

Marke.

Luke. 5.

18, As Iesus walked by the sea of Galile, he sawe two bretherne, Simon whose syr name was Peter, and Andrew his brother, castinge their nettes into the sea (for they were fyshers.)

{*As Iesus walked.*} M Here the Euangelist in fewe wordes toucheth the callinge of certaine of his disciples. C. But because this history is placed by Luke after the two miracles which we shal se anon, it grewe to a common opinion, that the miracle which he declareth, was shewed within shorte tyme after they were called by Christ, to be his disciples: but the reason which moueth them thus to think is of small force. For it was not the Euangelistes

Luke. 5.

ohn. 20

ohn. 1.

arke.

uke. 6.

uangelistes intente and shooteanker to make by a sure & distincte order of times, a yerely cronicle. Whereby it commeth to passe, that the order of dayes beynge neglected, they thought it sufficient, orderly to gather the speciall actes & dedes of Chryste. They had a consideration of yeres, that it might be apparante to the readers, how Christ perfourmed his race, during three yeres, from the beginning of his preachinge, vntill the tyme of his deathe: but those miracles that happened at that time, they sette together at theyr pleasure: as shal apere hereafter by more examples. But nowe it is manifeste and playne, by many argumentes, that this same history is shewed of Marke & Luke, which is here declared of Mathew: amõg whiche argumentes, let this one suffice the contentiouse reader, that these three with one consent, at length do teach that Peter, and Andrew, James, and John, were made Apostelles. If they were called before, it shuld follow that they were Apostatas, whiche, forsaking theyr master, and despising their calling, retorne to theyr former kinde of life. This is only the difference, betwene Luke and the other two, that he onely reciteth the myracle which they omitted. But this is no vnwonted thing to the Euangelistes, to touche one part of an acte, and to pretermyt many of the circumstances. Wherefore it is no absurditie if we say, that two pretermitted the miracle whiche one reherseth. And we must not be vnmindful of that which John saith: that among the innumerable myracles of Chryste, there was a speciall parte chosen, which shuld serue & suffice to the confirmation of our faythe, and to the probation of his deuine power. No maruaile at all therefore, if Mathewe and Marke do not so at large shewe the calling of the foure Apostels, as Luke, who taketh in hande to shewe the occasion of their callinge, as there at full we maye reade. {Symon whose surname.}

A. To this Peter Christ sayd, thou shalt be called Cephas, whiche by interpretation signifiethe Peter. Also Marke hath, whom he named Peter, and Luke hath in like maner the same woordes: That we might vnderstand that this Apostle had a peculiar name geuen hym of Christ, to signifie vnto vs, that a constant faith and confession is requisite to be in vs: or ells of a rocke, he obteyned his name. Thou arte Peter, and vppon this rocke I wyll buylde my church. Math. 16. {And Andrewe his brother.}

Of this Andrew, reade the first of John.

{Castinge theyr nettes, for they were fyshers.}

E. The Greeke woorde doth not signifie a fysher, of the fyshe, but of the sea. Here we may see what maner of men the lord called to the ministery of his woorde.

C. Dull ideotes they were trewely that he chose, whiche were not onely rude of wytt, but also voyde of learning: whom he so garnished, and renued with his holy spirite, that they excelled all the wyse men of the worlde. So it pleased hym to abase and beate downe the pryde of the fleshe, and to geue a wonderful shewe of spirituall grace in their person, that we might learn to craue and begge the light of faythe from heauen, knowing that by our owne industry and labour, it wyl be gotten. The rudenes of Christes disciples whē they were called.

M. Wherefore Paule saithe to the Corinthes, Behold your calling brethern, how that not many wyse after the fleshe, not many mighty, not many of hye degree are called, but God hath chosen the folishe thynges of the worlde to confounde the wyse, because noo fleshe shoulde reioyce in his sighte. Wisedom commeth not by our owne industry. 1. Cor. 1.

Agayne in the actes. When they sawe the boldenes of Peter, and Iohn, and vnderstoode that they were vnlearned and laye men, they marueyled, and they knewe them, that they had ben with Jesus, and beholdyng also, the man that was healed, they could not say agaynst it. Actes, 4.

Beholde here the aduersaries of Christ, beinge learned, wise and mighty, are amased and confounded at the doinges of symple men, neyther cā they finde any thinge to gainesaye them. But because, (when he chose those that were vnlearned and rude) he did it not to leaue such behinde him alwayes, we can not at this daye take it for an example, to chose and ordeyne suche pastors and mynisters into the churche, as muste after their election go to schole, to learne to do their duetie. The ignorāce of the Apostels, is not an exāple for blind guides, in these daies

We are not ignorant of the rule prescribed by the mouthe of Paule, who commaundeth to ordeyne none, but 1. Timo. 3. & Tit. 1.

suche

such are apt to teache. Neyther trewely did Christ chose such, as thoughe he dyd preferre ignorance before learninge, as certain franticke and mad men perswade them selues, reioysing in their ignorãce, & thinkinge the more ignorant that they are, the liker to be to the apostells. No, God would in the beginnynge electe and choose contemptible and symple men, to beate downe their pride, which thought that heauen was not open vnto vnlearned men, but he adioyned Pauls a cõpanion to fisher men, whiche was diligently instructed, and brought vp, euen from his childhode

Why Christe chose suche as were ignorãt

Actes. 22.

19. And he saith vnto them followe me, and I will make you fishers of men.

Ose. 11.

{And he sayth vnto them.} B. Here is the sainge of the prophete Ose fulfilled. They shall walke after the lorde. And Ieremy, saiyng. Ye shal call me father onely, and not chrinke from me.

Iere 3.

{And I wyll make you fishers.} M. The Apostels are not called to preache out of hand but that in trauailinge abroade with the lorde, they should be herers and seers, of all those thinges which he spake and did. For as yet they were rude and ignorant of deuine thinges, and therfore fyrst they wer to be instructed & framed to the same purpose. C. But althoughe it perteyne not to the purpose to make any long disputation or inquisition about the reason of the metaphor, because it was taken of a thinge present, notwithstanding. very aptly it was aplied of our sauiour Christ to fyshing, when as the matter was, as concerning the preaching of the Gospel: because that men, being strayers & wanderers in this worlde are gathered together by the Gospell, as in the waste and cõfused sea. But the historie of the which John maketh mention in his fyrst chapt. differeth from this: as may easelye be gathered by the order of the texte.

20. And they, strait wayes, leauing theyr nettes followed him.

C. Fyrst of all, here apereth the greate force of the voyce of Christe: not that the voice onely doth so effectually perce into the hartes of men, but because the lorde dothe compell and force those. whom he wil drawe vnto him, by the inward worckinge of his spirite, to obey his voyce.

M. Christ speaketh vnto vs by the mynisters of his worde, the whiche can nothinge at al profite vs, excepte he touche our hartes. C. Secondly the redines in obeyinge the voyce of Christ, is to be cõmended in the Apostelles, who preferre the callinge of Christ before all the busines in the worlde. This example specially belongeth to the mynisters, who forsakinge all other busines, ought to geue them selues wholly to study, & dyligence in profiting the churche.

21 And when he was gone forthe from thence, he sawe other two brethern, Iames the sonne of Zebede, and Iohn his brother, in the shyppe with Zebede their father, mending their nettes, and he called them.

A. Here Mathewe sheweth the callinge of the sonnes of Zebede, in the which, the self same thinges ar to be obserued which were noted in the callyng of Andrewe. For they had al one trade of liuyng, that is, they were all poore fisher men.

22 And they immediately, left the shyp and their father, and followed him.

M. Why did they all this? certaynely to followe Christ, and to be instructed and taught of him, how to become fyschers of men. Neyther dyd they seke their owne profite. For it was impossible to loke to theyr worldly affaires, and vnfaynedly to followe Christ, who went euery wheare preachinge and teachinge.

23 And Iesus went about all Galile, teachinge in their synagogges, & preachinge the Gospell of the kingdome, and healynge all maner of sickenesse, and all maner of dissease, among the people.

{And Iesus went about.} C. The selfe same myracles doth the Euangelist Mathew reherse in the. 9. cha. folowing. But it is no absurditie at all (when as Christ ceassed not at no tyme to shew almoste innumerable miracles) twise or thrise to touche them briefly in generall.

{All Galile.} B. Beholde howe this regyon, whiche somtime was base, darck, and oppressed, with the shadowe of deathe, is nowe lightned with the brighte sonne of righteousnes, and is also become gloryous.

{Teachinge in their synagogges}

M. Accor-

M. Accordinge to the Greke worde, it is called a Synagogge, and to the Latine worde, a place for the people to assemble together to here diuine matters: by the whiche name also, the places for the assembly of Ecclesiasticall persons, are called. In these places Christ taught, leaste he shoulde seme to do any thynge in secrete, as one that suspected his owne doctrine to be euyll: furthermore leaste he shoulde be thought to condemne that custome, of the meting together of the people. The whiche custome was geuen to the people from God, to the exercysing of godlynes, & to the readyng of the law For it is wrytten, Moyses of olde tyme hath in euerye cittie, them that preache hym in the Synagogges, when he is red euery Sabboth daye. C. Here therfore we must note, that Christe rested in no place, that he might sowe the sede of the Gospell euery where. This truely is the office of the vicars of Christ, so to walke a progresse, that they call synners to lyfe by the doctrine of saluation, if they seeke to preferre Christ, rather in dede then in name and dignitie. But what did Christ preache? {*The Gospell of the kingedome.*}

Synagogge what it is.

Actes. 15

The office of the vicars of Christe.

Here is to be noted the epitheton or title of the Gospel. The which title also Mark addeth vnto it. For herby we learne, that by his preachinge the kingdome of god is erected and set vp in earth, and that God doth rayne by no other meanes amonge men for their saluation. Whereby it appereth howe miserable the state and condition of men is, without the Gospell. Mathew therefore doth seperate the parfecte and euerlastynge blessednes, from the prosperouse and pleasaunte thinges whiche are in this lyfe. C. The Gospell of the kyngedome is preached, when we are admonished of our mysery, and when Christe is offered vnto vs, who delyuereth vs from the kingdom of sathan, and sanctifieth vs in the obedience of God.

Chap. 1.

The gospel of the kingdom.

{*And healinge al maner of sycknesse.*} C. In that Mathewe sayth, that he healed all sycknesses, we must vnderstande, he ment all kynde of diseases. what so euer they were. For it is certayne, that all were not delyuered from theyr diseases: but there was no kynde of dysseased person brought vnto him which he healed not.

24. And his fame spred abrode throughout all Syria, and they brought vnto hym all sicke people that were taken with diuerse diseases and grypinges, and that were possessed with deuilles: and those whiche were lunatick, and those that had the palsey, and he healed them. {*And his fame spred abroade.*}

M. This was done not onely that the name of Christe shoulde be famouse in Iewry, and in Galile alone, but also amonge the Gentiles. For although the tyme of the callyng of the Gentiles was not yet come, notwithstandyng the way of Grace was prepared vnto them. And trewely the blyndnes of the Iewes must nedes be greate, whiche so obstinately refected the sauiour sente vnto theim, so manifested with the lyght of his diuyne grace, that his fame was spred throughout all Syria. {*And they brought vnto hym all.*}

The fame of Christe.

M. This fame, whiche was spredde throughout all Syria, as concernynge the dedes of Christe, maye be proued in that the Syrians brought out to hym all the dysseased. By this it may appere that our sauiour Christ dyd two thynges in especiall, that is to saye, He preached the Gospell of the kyngedome, and he healed all those that had infyrmities. By the fyrste benefyte, fewe were moued, by the seconde verye many. These broughte theyr sycke, seknynge to haue them cured: but as concernynge the doctryne of lyfe, there is no mention that they soughte after that, where as it was the trewe medycine of lyfe, in the which myghte be sene the croked and peruerse nature of men. For he whiche is sicke in bodye, will without blusshynge disclose his griefe and dissease vnto the phisition: but hee whiche is sicke in minde, dothe indeuoure to hyde his vyce, and often tymes dothe cloake the same, wyth the shewe of vertue. If he be easely prouoked to anger, he pretendeth the name of zeale: If he disdayne synners, he will seme to loue rightuousnes: if he be fearfull, he fayneth hym selfe to be verye ware: If he be nigardely, he woulde be

The two speciall thinges that Christe dyd.

We all seeke more for the healthe of our bodies than of our soules.

Dissimulatiō

The cloake of hypocrites.

counted to haue a care ouer his houshold. If he be proude, he wold deceiue the eies of men with a clenly cloake. And if he be obstinate: he wolde be thought constant. So that in dede, we seeke to cloake & hide all the diseases of the mynde, so farre is the care of spiritual health from vs. The phisition of the earthly & corruptible body, shal not want for no price, if he wyll minister medicine: but as for the heauenly phisition, fewe or none regard hym.

{*That were possessed with deuils, & were lunatike.*}

C. He reckeneth vp the speciall kynde of diseases, in the whiche Christ exercysed his power. The scripture calleth not all them generallye possessed with deuilles, whiche are vexed of the deuyll, but those whiche are solde vnto sathan, by the secrete vengeaunce of God, that he maye possesse theyr mynd and senses. They are called Lunatike, the force of whose dyssease, doth increase or decrease, accordig to the inclination of the mone, suche are they that haue the fallinge sickenes, the frensie, and suche like. Nowe for so much as we knowe that these kind of diseases, are not curable by naturall remedyes, it followeth by theim the dygnitie of Christ is proued, for so much as he most miraculously cured them.

25 And there followed him great multitudes of people from Galile, and frō the ten citties, and from Ierusalem, and from Iewery, and from the regions that lye beyonde Iordane.

A. By this it should appere that Christ was known more & more vnto ỹ world. So excellente was the begynning of his preachinge of the Gospell, and so greate was his fame, that this great multitude followed him, from place to place.

The fyfth Chapter.

WHEN he sawe the people, he went into a mountayne, and when he was sett, his disciples came vnto him.

{*When he sawe the people*}

Chap. 6.

C. This sermon of Christe differeth not frō that which is in Luke. They whiche thincke otherwyse, reade the words of Luke preposterously, because Christ descended into the playne fielde, & because, he castinge his eies vpon his disciples, spake after this maner. For it was the purpose of bothe the Euangelistes, to gather at once, into one place all the speciall and principal partes of the doctrine of Christ, which appertined to the methode and rule, of frāminge a godly and holy life. Therfore although Luke at the firste doth make mention of the plaine fæld, yet he doth not prosecute by and by the same history: but sheweth thē of the miracles that Christ wrought, & after the myracles, he passeth forward, to shewe of his doctryne, neyther shewinge the tyme nor place. Mathew in like maner describeth the place, but not the tyme, And it is lykely that Christ did not preache vntyll the twelue were chosen: but I would not ỹ we should be to curyouse in searchinge out the order of tyme, which we sawe to be neglected of the spirite of God. For this ought to suffice the modeste readers, that they haue the breke some of the doctrine of Christe set before theyr eies, beinge collected and gathered out of many and sundry of his sermons, of the whiche, this here mentyoned was the fyrste, wherein he preachethe to hys disciples, of the trewe blessednes.

{*And when he was sette.*} M. It was the custome, that those which dyd teach shulde sytte and teache. Euen so Christ, when he red the prophesye of Esay in the Synagogge of Nazareth, he closed the boke, gaue it to the minister, and satte downe and taughte. And in an other place hee sayde to the souldioures in the garden: ye are come forthe as vnto a thefe, with swoordes and staues, to take me, I satte dayly teachynge in the temple amonge you, and ye toke me not, Also John saith all the people came vnto hym, and he sat downe and taughte them. The bysshops followed this custōe, because it brought som maiestie vnto thē. And they thought it mete for none to teache after this sort, but bysshoppes. Herevpon came the bysshoppes Chayre, whereof diuers churches are called cathedrall Churches. For it maketh no matter to graunte vnto them

Luke 4.

Math. 2.

Iohn. 8.

The bysshops chayre.

to them this maiestie of teachyng, so that they instructe the people as they ought to do in the doctrine of Chryst. But now where as none of them do teache neither sittynge nor standynge, howe shall they be excused? Christe hym selfe dyd teache somewhile standynge, somewhile syttinge, according to the opportunitie of the place. {His disciples came} Bu. The disciples came vnto Christe as witnesses of the doctrine of truethe, that they mighte therefully preache, and leaue the same in writinge to their posteritie, whiche they has receyued from his moste holy mouth.

2. And after that he hadde opened hys mouth, he taught them, saiynge.

{And after he had opened.} C. This is accordyng to the Hebrew phrase. He opened his mouthe, that is, he began to speake.

{He taught them saiynge.} Bu. Christ taught his disciples as well as the multitude. But first of all we must see to what ende & purpose our sauiour Christ did preache vnto his disciples, of the trewe and parfecte blessednes. We knowe that not only the common sorte of people, but also wyse men thē selues haue ben in this errour, thinkinge that he is happy & blessed that is exempt and voyde of al grieke and trouble, and that hauing his owne desire leadeth a ioyful and quiet lyfe. Yea truely, all for the moste parte do thincke that felicitie dothe depende vpon the presente state of this life. Christ therfore (that he mighte accustome, and make his seruantes acquainted with the sufferaunce and bearynge of the crosse) seketh to take away and redresse this wicked opinio, that they are blessed which liue prosperously and well in respecte of the flesche. For it is vnpossible, that they shuld willingly put their neckes vnder the yoke, of sorrows, and iniuries, which thincke that patiēce is disagreinge and contrary to a blessed lyfe. Therefore there is one solace and ioye, by the whiche the sharpe and bytter stinge of the crosse, and of all euylles, is made swete and mittigated: that is, whē we perswade our selues, that in the middest of misery, we are blessed and happy: because the lord doth blesse our patience, who in short time wil send a more ioyful ende. We cōfesse truly that this doctrine entreth the common sence, & capacitie of men: but it was necessary that the disciples of Christ shuld be so instructed, that they might ground their felicitie in heauen, and not in this worlde, nor in the pleasure and affection of the flesche. For althoughe that the reason of flesche, wyll neuer admit that which Christ here preacheth: yet neuertheleſſe he propoundethe no fained thing, as the Stoikes, plaied in their paradoxis: but in very dede he sheweth why they (whose state and condition is thought miserable) are parfectly happy. This therfore is the som of the firste part of the sermon of Christ. First he denieth those to be miserable which are oppressed with iniury, & which are subiecte to diuerse kindes of calamities. Secōdly he sheweth that they do very peruersely which measure the blessednes of men by the present state of this life, because the miseries of ỹ godly shal in a shorte time, euen as it were in a moment be altered & changed into ioy. Therfore he exhorteth them to patience in hope of the rewarde.

3. Blessed are the poore in spirite, for theirs is the kingdome of heauen.

{Blessed are the poore in.} M. This is the beginning of the sermon of Christ, following, in the which we must not only note & marke what Christ saith, but also with what affection of mind he speketh it. For these sentēses do not only seme to teach, but also to cōmende theyr felicite, to whō the kingdome of heauen is appoynted. Luke maketh this sentence, a bare Metaphor: but because the pouertie of many men is iudged accursed, & vnhappy, Mathewe dothe more plainely set forthe the mynde of Chryste. Therfore, where as many men beyng oppressed with euil, do swel with disdaine & madnes, Christ pronounceth those to be blessed, which patiently suffer such troubles as are laied vpon thē, and with humilite wholly submit them selues to the will & pleasure of the almighty. M. But howe, and after what maner are the poore and afflicted blessed, when that pouertie and affliction doth rather appertaine to misery then to felycitie? For as pouertie can not be said to aperteine to felicitie, euē so felicitie cānot be said to apertein to pouertie. So that if poore men are blessed in respecte of

Blessednesse partayneth to the patient.

Question.

pcte of their penurie, then ar those that are blessed pwre, whiche is most absurde.

Aunswere. Lette vs heare the reason therefore, for what cause they are called blessed.

{Because theires is the kyngedome.} Therfore the pwre are not blessed for their pouertie, but because the kingedome of heauen is geuen vnto them. C. So that we see that Christe dothe not puffe vp the mindes of his seruauntes with any lyghte or vaine perswasion, but calling them to the hope of eternall lyfe, he dothe animate, and strengthen them to pacience: because by this meanes they shulde come to the heauenly kingedome of God. Furthermore we must note, that none is poore in spyrite, but he whiche beinge humble and lowly in his owne eyes, trusteth onelye in the mercy of God. For they which are ouerwhelmed with desperation, when they frette and fume againste God, are puffed vp with a lofty and proude spirite.

Poore in spyrite.

4 Blessed are they that morne, for they shall receyue comforte.

{Blessed are they that moorne.} This sentence dothe not onelye depende of that whiche wente before, but also is a confyrmation of the same. For, because that sorrowes doth make a man myserable, it is thereby thought, that mournyng and griefe doth alwayes come with the same. And nothinge is more contrarye to felicitie and happinesse then mourninge But Christ doth not onely denye those to be myserable, but also doth declare that this mournynge dothe greately helpe to a blessed lyfe, because that by this meanes, men are made to taste and feele, the euerlastinge ioye, & are as it were with a spurre prouoked to seeke for their comforte and consolation onelye in God.

The mourning estate is happy.

So the Apostell Paule sayde, Let vs reioice in tribulations, because they bring pacience, pacience bringeth tryall, tryall worketh Hope, Hope maketh not ashamed. Bu. But they are mourners, whiche do trewelye with all their harte sorrowe and bewaple their synnes committed, their errours, their creedyng studye and care of earthely thynges, and their small desyer of heauenly thynges. For that is that Godly sorrowe, whiche causethe repentaunce vnto saluatyon.

Roma 5.

Godly sorrowe.

2. Cor. 7. d

Christe therefore, here, speakethe not of all suche as moorne, but of his disciples and faythfull, whose condition and state of lyfe is, in this worlde to suffer trouble, oppression, and wronge, as he hym selfe sayth in John, the sixtene chapter. Wherefore in Luke it is sayde, Blessed are ye whiche weepe nowe, because ye shall laugh. Christian men truly are not stony harted, voyde of all humaine affection, for they sorrowe, they moorne, they lamente and weepe: but not without measure, not without the inuocation of God, and not without the hope of better thynges. No doubte the churche and congregation of the faythfull dyd moorne, when that Peter was caste into prison by Herode. They dyd moorne, when that any had committed a greate enormitie, or grenouse offence agaynste God: the whiche mournynge, the Apostel required of the Corinthians, that they shoulde sorrowe for the fornycatoure. He byddethe vs also, to weepe with theim that weepe, and to moorne with them that moorne. Christ also telleth his disciples, that when the bryde-grome is taken from them, they shal fast and moorne The whiche he confirmeth in an other place, sayinge, Ye shal wepe and moorne, but the worlde shal reioyce.

Chap. 16. Apoc

Chap. 6.

Actes. 12

1. Cor. 5.

Roma 12

Who are

Math. 9.

Iohn. 16.

Roma.

{Because they shall receiue comforte.}

P. Here consolation is promised to them that moorne, bothe in this lyfe, and in the life to come. M. Christe was sent to the greate comfort and consolation of them that moorne. wherevpon he sayde to his disciples. The worlde shal reioyce, but ye shall be sorrowefull, but your sorrowe shall be tourned into ioye. Agayn, it is wrytten, The apostelles departed from the counsell, reioycynge that they were counted worthye to suffer rebuke, for the name of Jesus. And Paule, Blessed be the God of all comforte, whiche comforteth vs in all tribulations. There is also an euerlastinge comforte, of the whiche Paule speaketh, saying. And he gaue euerlastinge comforte. This comfort Abrahã vnderstode, when he spake vnto the ryche man, saying. Remember that thou in thy life time, receiuedst pleasure, & Lazarus likewise receiued peine: but

Objecti

Esay. 6.

Iohn. 16.

Actes, 5.

The natu the wiche

2 Cor. 1.

Pprouerb

Aunswe

Luke. 16

but nowe is he comforted. and thou tormented. And in the reuelation of sayna John, it is written, God shall wype awaye all teares frome the eyes of the saintes, and there shalbe no more death neyther sorrowe, neyther crying, neyther shall there bee any more payne, for the olde thynges are gone. And he that satte vppon the seate, sayde, beholde I make all thinges newe.

5 Blessed are the meeke, for they shall receyue the inheritaunce of the earthe.

{Blessed are the meeke.} F. Our sauioure Christe by this sentence dothe comforte those that are oppressed, which haue none to defend them, and reuenge their cause, and he techeth, that the vengeance which belongeth to God, is to be cómitted vnto hym, as Ioseph and the Israelites in Aegypte, Dauid vnder Saule, the godly vnder Antiochus, the churches vnder Diocletian: all these were withoute defence C. The meeke therefore are such, as are not easelye prouoked by iniuries: who by euery offence are not waywarde and frowarde, but are rather readye to suffer any thynge, then they will be lyke vnto the wycked: fynallye they are suche, whiche do not resiste euyll, but do ouercome euill in doynge that whiche is good {For they shall receyue the inheri.}

C. This semeth to be very absurde, that the meeke should haue the possession and inheritaunce of the earthe. They rather seeme to haue the dominion and rule of the earthe, whiche at no tyme will suffer iniuries, but beinge hurt, are by and by, with force readye to reuenge. And trewely, experience doth teache, that the wicked do more boldly rage and spoyle, when they are paciently and mekely forborne. And hereof commeth this deuelishe prouerbe. We must holde with the Woulfe: because that euery one that maketh hym selfe a sheepe, is by and by deuoured of the Woulfe. But Christe setting his fathers defence and his against the furor and violence of the wicked, doth affyrme not in vayne, that the meke are lordes and heyres of the earthe. The children of this worlde, thynche that they can be in no better sauegard, then if they cruelly resiste the euill brought vnto them, and so they defende theyr lyfe with force and armes. But trewly, seing we must appoynte none to be the preseruer and staye of our lyfe, but onely Christ, there resteth nothinge elles, but that we hyde oure selues vnder the shaddowe of his wynges. Furthermore, we must becom sharpe, if we will be of his flocke.

P Those whiche are tyrauntes think, that theyr empire, authoritie, and rule, is supported and kept, by the crueltie of vengeaunce: on the contrary parte, the gospell teacheth vs, that in a iuste cause we shoulde be constante, and yet for all that, that wee shoulde not seeke the reuengement of our owne cause, but committe the ende vnto God, that we maye lyue a quiet lyfe. If any do obiecte that this whiche is here spoken, is contrarye to experience: fyrste let hym here waye, and consyder, howe vnquyete, fierce and cruell personnes are, in so muche that they are troubled euen of them selues. Trewelye in so troublesome a lyfe, although they be lordes of the earth a hundred tymes, yet in possessinge all thynges, they possesse nothynge. But the sonnes of God, although they can at no time possesse and kepe that which is their own, yet do they quietly inioye the mansion place of the earthe: neyther is this any immagined or fayned possession, by the which they do inhabite the earth, the whiche they knowe to be geuen theim from aboue. Agayne, they are defended against the intemperancie and furiousenesse of the wycked, and beinge subiecte to all the assaultes of Fortune, beinge in daunger of the dishonestie of the wicked beinge compassed aboute with all daungers, yet notwithstandinge, they committe them selues wholly to the tuition of God, that they might tast of his grace. And this is sufficiente vnto them, vntyll they come to the euerlasting inheritance in the laste daye. Our lorde therefore in this place saithe, in effecte. Let the children of this worlde braule, and chide, let them go together by the eares, let theim moue sedition, for empires & kingdoms, for rule and lordshyp, for authoryte and

The impacyente of the wicked.

Christe our onely stay in trouble.

Cruel persons are a feare to them selues.

The inherytaunce of the godly.

power, for estimation and preferemente: (for in these vaine and fonde titles, doth the worlde delight): but you that are my disciples, shall not appointe and determine any blessednesse to be in those most fraile and vayne thynges, but rather in this, that with a quiete mynde ye leade your liues, & in that you are chosen before the foundation of the worlde, to be heyres of euerlastinge lyfe. This sentence semeth to be take out of the psalme where it is thus wrytten. The wycked doers shal be rooted out, but they that patiently abide the lorde, shall inherite the lande, The meeke spirited shall possesse the earth, & shalbe refreshed in the multitude of peace.

The fore of vngodly.

Psalm. 37.

6 Blessed are they that hunger & thirste after ryghteousnesse, for they shalbe satisfyed, {Blessed are they that hunger.}

C. To hunger and thyrste, here, are taken by a figure called Synecdoche, by the whiche, parte is used for the whole, and the whole for part, so that to hunger and thyrste, is to be in neede, to wante those thinges whiche are necessary, and also to be defrauded of a mannes owne righte. Where as the Euangelist therfore saith to hunger after righteousnes, he putteth the parte for the whole. S. Some man might here say, if we be meke, vice wyll increase and preuaile. To the which Iesus answereth priuily, sayinge I meane not that ye should be meeke in allowing wickednes, but I say, that such are blessed, as haue a hüger & thirst after righteousenes. {Because they shalbe satisf.} That is, God wyll here their sighynge, and wyll accomplishe their desyre, whose office is to fulfil the hungery with good thinges. M. Euen so the prophetes before Christ which were put to deathe of the wycked, hungered and thyrsted after ryghteousnes. Christ hym selfe, & the whole multitude of martires, bothe of that and oure tyme also, whiche were innocentely oppressed, commended theyr spirites to the iuste iudge. They shall be satisfyed at that day, in the whiche all secrete thynges shall be made manyfest, and al thinges shall be brought to iudgemente. He shall make theyr righteousenes, as clere as the lyghte, and theyr iuste dealynge, as the nwne daye.

Obiection.

Aunswere.

Luke, 12.

Psalm. 37.

7 Blessed are the mercyfull, for they shall obteyne mercy.

{Blessed are the mercifull.} The reward is here promised to the mercyfull, which do helpe and defende the afflicted. For mercifulnes is taken here for gentlenes and liberalitie, A. by the whiche one man being touched with the misery of an other, taketh pittie on hym that suffereth, and to his power helpeth him that laboureth. Euen so the faythfull, whiche are knytt vnto Christe, do bewayle those that are in mysery, specially when they them selues are afflicted and troubled manye wayes, so that by theyr owne afflictions they are moued to haue compassion and mercy vpon other mennes mysery. these are pronounced to be blessed of Christe: because that whiche is wonderfull and seldome hard of, is contrary to the iudgement of man. For the worlde counteth them happy, whiche hauing no care of other mennes mysery, lyue quietlye and in ease, and seke to vphoulde the same. But Christe in this place doth call those blessed, whiche are not onely contente, to beare theyr own troubles, but do take vpon them other mennes mysery also. Christe reproupnge the vnmercyfull Pharisees murmurynge agaynste his disciples, sayde. If ye knewe what thys mente, I wyll haue mercye, and not sacrifyce, ye woulde neuer haue condempned innocentes. He aunswered them also that murmured againste hym, because he kepte companye with publicanes, euen in lyke sorte, sayinge. Go learne what this meaneth, I wyll haue mercy, and not sacrifyce. Furthermore the parable of the Samaritane doth playnely declare, what it is to shewe mercy.

What mercy is.

Math. 11.

Math. 9.

Luke, 10.

{Because they shall haue mercy.}

C. They shall not onely haue mercy at the handes of God, but among men also, whose mindes God dothe inclyne to humanitie. And although oftentymes the whole worlde is vnthanckful and recompenceth euyll to theym, that haue well deserued, yet this oughte to suffyce, that God hath in store to rewarde those that are mercifull, so that they shalbe sure to haue him louing and fauourable vnto them.

The godly their pun shall not vnrewar at the ha of God.

them. For the good man that is merciful and lendeth, shall neuer be moued.

8 Blessed are the pure in harte, for they shall see God.

{Blessed are the pure.} B. This is the office of a true Christian, to defende the purenes and cleanes of his harte, whiche is simplicitie and integritie, that he thinke not one thing in his harte, and with woordes and externall shewes declare an other, but that al thinges be done with a simple and pure harte to the glory of God, and to the profite of our neighbour, not seking our owen proffite. C. All men do graunt that purenes of harte is the mother of al vertues, but notwithstanding there is scant one among a hundred whiche hath not craft and deceite in steade of excelet vertue. Hereupon it commeth that the common sort of people thinke them blessed and happy, whiche are conning and practised in working deceites: and which can deale craftely with such as they haue to do withall. Christe therefore doth nothing at al agree to the reason of the flesh, when he calleth those blessed, whiche are not delighted in deceit and fraude, but do walke sincerely among mē, and do shewe no other thinge with their woordes and countenaunce then they thinke and pretende in their harte. M. Double in harte and pure in harte are contrary. Lorde who shall dwell in thy tabernacle? Euen he that leadeth an vncorrupte lyfe, and doth the thing whiche is righte, and that speaketh the truthe from his harte. And agayne who shall ascende into the hill of the lorde? or who shall ryse vp in his holy place. Euen he that hath cleane handes and a pure harte, and that hath not lifte vp his minde vnto vanitie, nor sworne to deceiue his neighbour. This cleanenes or sincerities of harte commeth not of the nature of man. For mans harte (as the prophete sayethe) is wicked and inscrutable. And the thoughte of mans harte is wicked euen from his youthe. Furthermore who can saye, my harte is cleane or I am free from synne? But this cleanes and puritie of harte is geuen to man, of God from aboue: wherfore Dauid saith. Make a newe harte within me O God. Also this sincerite is gotten by fayethe in Christe: by which fayethe he purifieth the harte. Therefore, whosoeuer beleeueth in Christe he is of a pure harte, and so many as follow the study of innocencie with a true faith. For although our innocēcie in al pointes is not perfect, notwithstanding we are sayde to be pure and cleane, because the lorde doth impute the moste perfecte cleanes of Christe vnto vs, and for our fayethe, he doth accept and receiue vs as cleane. M. Moreouer, the lorde doth seme to reproue the hypocrisie of the Pharisees, whose hartes as they were hollowe & crafty, so were they obstinate and peruerse, and had a false and wronge iudgement of the doctrine of truth. Blessed (saith he) are the pure in harte: that is which ioyne them selues vnto me with a pure, symple, & desirous minde of knowing the wyll of God, and do imbrace the doctrine of truthe, without hipocrisie and doublenes of harte. Suche were the disciples of Christ, who imbraced the doctrine of Christe, so sone as it was offered vnto them. Suche was Nathanael, of whom Christe sayde, Beholde a true Israelite in whome there is no deceite. Iohn.1.

{For they shall see God.} C. Because the symple are derided as fooles, for that they are not circumspecte to their owne luker and proffite, Christe calleth them to consider farther: that if they be not circumspecte to defraude and deceiue in earthe, they shall haue and enioye the syghte of God in heauen. Therefore, they whiche are not delighted with crafte and deceite, but walke godly, purely, and sincerely amōg men, whiche also adioyne them selues with a sincere and feruent mynde vnto Christe, suche I saye shall see God: that is, firste they shall be endewed with the perfecte knowledge of God: they shal vnderstande his wyll and mynde, what affection he beareth towardes them: and laste of all, they shall haue euerlastynge lyfe, when they shall beholde hym, not in the darke speakyng of fayethe, but face to face, with his holy aungels. The iust shall see God.

9 Blessed are the peace makers, for they shall be called the sonnes of God.

{Blessed are the peace makers.} C. He vnderstādethe suche peacemakers whiche do not only study for peace, and so muche as in Peacemakers

them lieth do eschewe & put away brawlinges, chidinges, and contentions, but also which with diligence pacifie contentions, whiche aryse among others: they are the authours of peace among all mē: they cut of the occasion of hatred and debate, as commaundeth the prophete David. Eschewe euell, and do good, seke after peace and insewe it. Neither is this spoken of the lorde without great consideration. For, seing it is a troublesome thing to pacifie those whiche are at dissention among them selues, moderate & temperate men, which study and seke by all meanes to get peace, are constrayned to beare this dishonestie: that they beare the reproches, the complaintes and quarels of both partes: which riseth hereuppon, that none would willingly haue thē to be their aduocates, whiche wyll not take their parte and defende them. Let vs not therfore depende vpon the fauour of men. Christe biddeth vs to haue respect vnto his fathers iudgement. Who, for so muche as he is the God of peace, taketh vs to be his sonnes, so long as we seke for peace, although oure study and indeuour please not men.

Psal. 34.

{For they shalbe called.} M. That is, they shall be thought, they shalbe in dede, and they shalbe acknowledged the sonnes of God, whether it be of God him selfe, or of those whiche haue the spirite of God. The Hebrewe texte hath this woorde call, for to suppose or thynke. In Isaack shall thy seede be called. The which Paule expoūdeth thus: Neyther are they all children straightwaye that are of the seede of Abraham. But in Isaac shall thy seede be called: that is to saye, they whiche are the children of the flesshe, are not the children of God. But they whiche are the children of promise, are counted the seede. Also where as Mathewe hath. My house shall be called the house of prayer. Luke saith It is the house of prayer. Therefore if there aryse any contention and strife among men, the preachers of the woorde of peace, shall redresse the same. And for this purpose the Magistrate is appointed of God, that we may one with another liue a godly and a peaceable life. And so we shalbe blessed and happy. For we shalbe called, that is, we shalbe the sonnes of God, whiche is the God of peace, and not the God of debate and stryfe. Also if we be sonnes, then are we heyres of his glory and true felicitie. Let the Cardinalles, Bysshoppes, & heads of the church in these our dayes, reade and waye these thinges diligently. For men may easely vnderstande whose sonnes they be, whē that thei blowe not the trōpe of the Gospel in the courtes of princes, but rather they sounde their trōpet to warres & battayle.

Gene. 12.

Roma. 9.

Math. 1.

The magistrates office.

1. Cor. 1.

Roman.

10 Blessed are they that suffer persecutiō for righteousnes sake, for theirs is the kingdome of heauen.

{Blessed are they that suffer persecution.} M. It is a wonted and a commen thing for the children of this worlde to persecute the godly. This wicked nature is declared, by an infinite number of examples from the beginning of the worlde. Bu. Therfore the worlde in this life doth counte them moste vnhappy and miserable, which are banished their countrie, spoyled of their goodes, and hated and despised of al men. But on the contrary parte, the lorde pronounceth them blessed, so that they suffer the same persecution and afflictiō for the lorde & rightuousnes sake. Of the whiche doctrine the disciples of Christe haue great nede: and the more harde, and grenously that flesshe wyll beare the same, the more intentiuely we ought to meditate vpon the same. Neyther is there any other condition to fighte vnder the banner of Christe, then that when the whole worlde doth ryse against vs, and pursue vs to the death. The matter is thus: Sathan the prince of the worlde ceaseth not to arme his souldiours with furious madnes, to the ende they may ryse against the members of Christe. This is very monstrous truly and exceadinge nature, that they whiche imbrace righteousnes should be violently vexed contrary to their desert. Therefore Peter sayth. Who is it that wyll harme you if ye followe that which is good: yea happy are ye if any trouble happen vnto you for righteousnes sake. But in suche vntamed and fierce wickednes of the worlde, it happeneth to much oftentimes, that the good, by the zeale of righteousnes, do inflame the hatered of the wic

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the wycked against them selues: and this is specially common vnto Christians to be hated of the greatest number of men. For flesshe can not beare the doctrine of the Gospel: none can abyde to haue their faltes reproued. M. But persecution, is an obstinate pursewing to destroy, by the whiche there is no place of reste and quietnes geuen, but the destruction of innocentes is soughte with all kynde of violence and deceites. {For righteousnes.} C. They are sayde to suffer for righteousnes, whiche therefore purchase and prouoke the hatred of euell men, because with all their indeuour they resiste that whiche is euell, and defende that whiche is good. In this part therefore the truthe of God worthely hath the preheminence. Wherefore, by this note Christe doth discerner his martyres from the euell and wycked persones. A. Accordyng to that saying of Peter. Se that none of you be punished as a murther or as a thiefe, or as an euell doer. If any man suffer as a Christian man, let him not be ashamed, but glorifie god on this behalf. Therefore for so muche as all they whiche wyll liue godly in Christ Iesus, must suffer persecution (as witnesseth the apostell Paule) this admonition dothe belonge to all the godly alike. But and if the lorde do at any tyme beare with our infirmitie & weakenes, and wil not suffer the wicked to ver vs at their pleasure: notwithstanding it is mete that in peace and reste, we meditate and thinke vpon this doctrine, that we may be ready so often as nede shal require to come into the field, and not to encounter with our enemy vntil we be therunto sufficiently armed and appointed.

{For theirs is the kingdome of.} A. This is a moste ample and large reward, of the which also S. James speaketh thus: Happy is the man that endureth temptation, for when he is tried, he shall receiue the crowne of lyfe, whiche the lorde hathe promised to them that loue him.

For so much as therefore in the whole race of this lyfe, the state of the godly is moste miserable, Christe doth worthely call vs vnto the hope of a heauenly lyfe. Bu. And therefore the lorde whiche is liberall shall rewarde vs, for the losse of our countrey, for our goodes taken from vs, for the vayne glory of this worlde, he wyll geue vs a celestiall countrey, euerlasting goodes, and perfecte glory, farre exceading the light in brightnes.

11 Blessed are ye when men reuile you, and persecute you, and shall falsely saye all maner of euill saying against you for my sake.

{Blessed are ye when men reuile you.} M. Pere, by a figure called Apostrophe, he declareth to whom he hath spoken al these things, namely to his disciples, which beleued in him, whiche were afflicted by dyuers meanes despised and reiected for the Gospels sake. C. But the Euāgelist Luke hath. Blessed shall ye be when men hate you, and thrust you out of their company and raple on you, and abhorre your names as an euill thinge. By the whiche wordes Christ would comforte his faithfull, that they should not be discouraged, although they perceiued them selues to be the moste detestable in the sight of the worlde. For this was no sma'll temptatiō to be cast out of the churche as prophane and heathenishe men: for when as he knewe, that nothinge was more venemous then hypocrites. Furthermore, when he forsawe with what violēt force the enemies of the Gospell were vehemently inflamed against his litle and cōtemned flocke: he would fortifie them that they might not fainte, although an exceading sorte of reproches were presently ready to be layde against them. And hereby it appeareth how litle the excommunication, and cursing of the Pope is to be feared, when as he lyke a tyraunt doth separate vs from his synagoge, because we wyll not be diuorsed frō Christ. Luke.6. The Popes excommunication is not to be feared.

{And shall falsely say all.} A. The children of this worlde, because they can not hate them which are indewed with the spirite of Christe, because they so lyue that they cannot worthely deserue their hate, and be afflicted: in stede of the truthe they inuente false crimes, the whiche they alleage as causes worthy of hatred & persecution. M. Here they saye, that they reiecte not the woorde of God, but that they cannot beare with suche as are alterers of custome, makers of new thinges, The excuse of the wicked.

disturb-

disturbers of peace and religion, and finally contemners of true worship. So Christe was accused to Pilate that he seduced the people, and that he was a mouer of sedition against the empire. And the enemies of Steuen brought in false witnes, which sayd: we harde him speake contumelious woordes against Moyses and against God. M. And Christians were called malefactours, murtherers, and seditious persones. As concerning the whiche we may reade in Tertullian, howe the wicked cried against the Christians if any calamitie & trouble chaunced. To the beastes, to the beastes: away with the churcherobbers: it is not mete for suche wicked persones to lyue: and suche kynde of cruell and reprochefull woordes cried they against them.

Luke. 13.

Acte. 6.

Tertullian.

{For my sake.} Bu. That is, if thou suffer persecution for Christe and his Gospell, not for thy faltes and wicked desertes: Finally if they be false and imagined accusations, whiche are layde against thee, thou shalt be happy and blessed. For if thou be called a mouer of sedition, an heretyke, a robber of God of his honour, and arte suche a one in dede, so that they be verified in thee: then thou hast no cause to thynke thy selfe happy, but rather accursed.

We are not persecuted when we are iustly punished.

12 Be glad and reioyce, for great is your reward in heauen: for so they persecuted the Prophetes whiche were before you.

{Be glad and reioyce.} C. By these woordes he declareth that the remedy is at hande, least we should be dismayed with iniust reproches and slaunders: because so sone as we lifte vp our myndes to heauen, there the inspeakeable ioye offereth it selfe vnto vs, and taketh away all occasiō of heuines. A. Whereupon Peter the apostell saith: In the whiche ye reioyce though now for a season (if nede require) ye are in heuines through manifold temptations, that the triall of your faithe being muche more precious then gould that perisheth (though it be tried with fyre) might be founde vnto laude, glory, and honour, at the appearing of Iesus Christ, whome ye haue not sene, and yet loue hym, in whome euen nowe though ye see him not, yet do you beleue, and reioyce with ioye vnspeakeable, and glorious, receiuing the ende of your faythe, euen the saluation of your soules.

1 Pet. 1.

{For great is your reward.} Bu. As if he should haue sayde. If it greue you that you suffer infamy, and that you are persecuted in this worlde, remember I praye you, howe greatly your glory shall increase in the worlde to come. For loke howe greate your affliction is in the earthe, so muche the brighter shall your glory be in heauen. Here the Papistes playe with this name of reward, saying that there is speciall relation betwene the reward and the deserte, but they erre for the promyse of the reward is free. Furthermore if we consider howe mutilate, imperfecte, and vitious all good workes are what so euer they be, that come euen frō the very beste, we shal then well knowe that God at no tyme shall fynde anye worke worthy of reward. There is none therefore so simple, when he heareth mētion made of the reward that wil thinke vs, when we spende oure lyues for the Gospell, to deserue any thynge at the handes of God, that is, to do any thinge by the whiche God may become debter vnto vs. We are all at the wyll and pleasure of God, and he made not only vs, but also all our goodes, what so euer, & that of nothing, for it is he that worketh in vs both the wyll and also the dede, enē of good wyll. Notwithstāding the scripture calleth that a reward which is geuen of God, to suche as neyther do nor can deserue the same at all, because they labour and worke all that they can to attayne the same. Euen as the father sayth vnto his sonne, go diligētly to thy booke, apply thy mynde to learninge, and thou shalt haue a godly reward of me, a new coate, or some other thing as good: nowe this coate is a reward, and it is not: because he obtained that reward not by his diligence, but it happened to the child by his fathers gifte, neuertheleste not without the accomplyshinge of that diligence and study, whiche he requyreth. Euen so there is none that obtayneth this reward, of the which the lorde speaketh here, excepte he suffer for Christe: and for

and for this cause it is called a rewarde. Also, if it were possible that thou shouldest die a hundred tymes for the Gospell, yet for all that, thou couldest not deserue the worth of a here at the handes of God, that is, thou canst not constrayne and bynde hym to owe thee any thing at all. for so often as thou shouldest receiue life so often thou shouldest become detter to hym againe. And for this cause they are not rewardes whiche are geuen to vs of God, but they are his free giftes freely geue without any desert in vs. As plainly appeareth by these testimonies of scripture: Abraham, I am thy defence, and thy rewarde shalbe exceading great. that is to saye: I wyll be thy defender, thy gayne, thy ryches, and thy felicitie. And the Prophete speaking of the consolation of the people vnder the person of Rachel, sayth. Leue of from weping and crying, withholde thyne eyes from teares, for thy labour shalbe rewarded saith the lord. And they shall come againe out of the lande of their enemies. So that, where he saith, thy labour shalbe rewarded, is euen as if he had sayde: The tyme wyll come that thou mayste knowe, that thou hast not had chyldren in vayne, for yet there remayneth a rewarde of this thy labour. Moreouer, in the Psalmiste it is wrytten. Lo, children, and the fruite of thy wombe, are an heritage, and reward that commeth of the lorde. In this place, the heritage and the rewarde, are taken for the free gifte of God. For there the Prophete dothe recorde, that not only all thinges that we desyre, but also, children come vnto vs, by the gifte of God, and through his goodnes, not by our labour & care. By these and suche lyke places of scripture, it is apparant inough, that in the scriptures, this worde rewarde, is taken for those benefites that we receiue from the lorde. In this place therefore the spirite of God would vse this woorde to shewe vs, that we ought to seke for nothing so muche as for the giftes and rewardes of God, the whiche he bestoweth vpon those that beleue in hym. Therfore when as our sauiour by these presentes sayde that they should loke for a large rewarde in heauen, whiche suffered persecution for his names sake, he ment, that they did an acceptable thing, and of great price, by bearing the burthē of the crosse, layde on them for the glory of his name, and that they them selues also thereby got great profite. To be briefe, so often as a rewarde is promised to good workes, their deserte is not sayde to be the cause of rigteousnes or of saluation: but only the faithfull are incouraged to do well, since that they are sure that their labour shal not be in vaine. Wherfore these two do very wel agree that we are freely iustified, because we are acceptable vnto God without desertes: and yet for al that, he doth bestowe at his wyll and pleasure, free rewarde vpon vs for our dedes.

Why the rewarde is promised.

{In heauen.} C. Here he requireth of vs hope, whiche dothe not beholde thinges present, but thinges to come. To this effecte pertaineth that whiche is written of the apostell, saying. For our tribulation whiche is momentany and lyghte, prepareth an exceading and an eternall wayght of glory vnto vs, whyle we loke not on the thinges whiche are sene but on the thinges whiche are not sene. For the things which are sene are temporal, but the thinges whiche are not sene are eternall. 2. Cor. 4.

{For so persecuted they the prophetes.} This was added by the deuine consell of the spirite, least the apostels hoping to get the victory and triumphe without labour & fight, should fainte in the midest of persecution. For, because the restoring of all thinges was promysed in the scripture, vnder the kyngdome of Christ, it was a venture that thei did not deceiue them selues with vayne truste, not thinking on their warrefare. And by other places also it doth appeare, that they very fondly imagined the kyngdome of Christ to be replenished with earthly ryches & pleasure. Wherefore not without cause, Christe doth admonishe them, that they must enter into the same battayle that the prophetes did, because they are their successors. Neither doth he saye only in respecte of tyme that the prophetes were before them, but because they are of the same order, and that therefore they must frame them selues according to their example. Finally, this sentence bringeth great-

great cõsolatiõ to the disciples of Christ. Neither can they easely be remoued whẽ that they knowe them selues to be the fellowes of the prophetes. M. Moreouer we must here note howe great the iniquitie is, of this present worlde, which letteth not to trouble the people of God, yea his speciall ministers, with lyes, reproches and persecutions.

Nowe for so muche as this hapned to them in the Churche of God to the which they were appointed, what shall become of them that are without the churche? Euen so the Prophetes, Christe him selfe and the Apostels, suffered all kynde of reproche and trouble, layde vpon them by the Church of Israel. Therefore what can be more blockishe and foolishe then they whiche thinke that none at this day can be afflicted and oppressed with injury by the heads of Churches? As though the state and condition of the ministers of Christe were better at this day, then was the state of Christe him selfe, his Prophetes and Apostels in their tyme. Let the ministers of Christe therefore haue respecte vnto the lot and chaunce of thẽ, which were before them in the office and ministery of the woorde of God, neither let them hope in their tyme to haue better estimation and fauour, if they teache Christe sincerely then had the Apostels and Prophetes, which were before time.

The affliction of the apostels pertaineth to the ministers in these dayes

13 You are the salte of the earth, but if the salte hath lost his saltnes, what shal be seasoned there with: it is then good for nothing, but to be caste forthe of the doores and to be troden vnder feete of men.

You are the salte of the earth. E. Nowe he doth bothe exhorte his disciples by reason to beare and suffer all kynde of euell for his kingdom, and also to followe and immitate whatsoeuer is ioyned with excellent vertue. C. Christ here doth referre the propertie of the doctrine to the persons, to whome he had committed his ministration. For in calling his Apostels the salte of the earth, he meaneth that it is their office and dutie to salte and season the earthe: because men haue nothing but that whiche is altogether vnsauery, vntill they be seasoned with the salte of heauenly doctrine. M. Christe our sauiour therefore by these woordes doth signifie and teache that all mankind hath nede to be seasoned, least that it putrifie and perishe. for it is altogether vnsauory, and wholy subiecte to corruption and destruction, if it be not seasoned with the heauenly salte, and so preserued. The doctrine of the Gospell is this salte, with the whiche al men ought to be seasoned, that they maye attayne to the sauer and taste of the heauẽly and euerlasting life. This doctrine for ỹ sharpenes therof, is hated & enuied of the corruptible worlde, for it requireth mortification of the flesh, a liuely faythe and true repentaunce frõ deade workes, and suche lyke, which are not very pleasaunt to the flesshe. Preache thou the woorde saithe saint Paule: be feruent in season and out of season, improue, rebuke, exhorte, with all long suffering and doctrine. B. Certainly it was necessary that the doctrine of the infallible truthe, whiche is the present medicine of the whole worlde, should byte, searche, smarte, burne, purifie, dissolue, and heale: by certayne reason notwithstanding and iust meane. For as the salt is a certayne seasoning of the meate and as the temperate vse of the same bringeth some pleasaunt taste and pleasure: euen so the immoderate mixture, and ouergreat quantitie, maketh the meate very vnpleasaunt. This doth signifie, that the pastors and teachers ought to do all thinges with iudgement, and aduisedly, least that they make the doctrine of truthe to be hated of many, in beynge to curious in reprouing.

The nature of man is vnsauery vntill it be salted with Gods woorde.

But if the salt haue lost. C. After our maister Christe had taught his disciples wherunto they were called, he doth denounce vnthem greuous and horrible iudgement, except they discharge their office & duty. And he sheweth farther, that the doctrine which they preache, is so ioyned to a godly and and a honest lyfe, that the corruption whiche is tollerable in others, is cõted in them detestable and monstrous. As if he should haue sayde: If other men be vnsauery before God, to you is geuen salte to make them sauore, and to haue a taste or reliche: but if you your selues haue

haue lost youre saltnes. whence will you seke for the remedy, whiche you shoulde geue to others?

M. For as the salte beinge vnsauory, cannot season any thyng, neither can the salte it selfe, hauing losse the proper nature, by any meanes be seasoned againe: euen so if those do amisse, to whome it belongeth to exhorte and instructe others to the study of godlynes, these twoo inconueniences and dammages shall ensue: The one is, that the foolyshenes and corruption of mankynde, cannot by any other kynde of doctrine be amended: for here, neither the shewe of serimonies, neither mans traditions and inuentions, are of any force: here, vayne is the perfection of Philosophers: yea, vayne is here the holines of flesshe. The other is, that the ministers of the Churche, if they falle, if they erre, if they do amysse, then can not they by the seasoninge of other mens disciplyne be amendended and restored. The whiche truly (not onely the experience of the tyme paste, but also, of this tyme present) dothe plainly enoughe declare, namely that the corruption of ecclesiasticall ministers, is incurable.

1.

2.

{*It is then good for nothing els but.*} Christe very aptly doth prosecute his metaphor, when he sayethe, that other thinges whiche do degenerate from their nature, are notwithstanding by some meanes profitable after their corruption: but the salte also to be very hurteful, as to bryng barrens euen to the dounge hyll. The effecte therefore is this, that the disease is incurable, when the ministers them selues do erre, and are decepued: because they ought to season all the worlde with their salte. B. For as the well head beyng dryed vp, from whenche all other do spryng and flowe: and as the lyghte being extinguyshed from whence all other candels are lighted, there can no other water or fyer bee founde, from whence they may receyue their qualitie agayne: Euen so truly by foolyshe teachers who shal learne wisdom and knowledge, and by blynde gurdes, who shall be conducted and led the ryght waye. This therefore is a wonderful inconuenience and incurable. E. Finally this admonition is not only profitable to the ministers, but also to euerye Christian man. For so muche, as God intendeth to season the whole earthe with the salte of his worde, it followeth that whatsoeuer wanteth the same salte, is not only vnsauory, but putrified also & corrupted before him, although he seme to be seasoned in the sight of men. Wherefore there is nothing better then to admitte and receiue this kynde of seasonynge, by the whiche onely oure putrifaction is corrected and amended: but in the meane tyme let the saltours take hede, that they suffer not the worlde in their foolishenes, yea, much more, let them take hede that they infecte them not with their euell and corrupte seasoning. And therefore, the impudency of the Papistes, is not to be borne with all, who are not ashamed to adorne and decke their masking Prelates with these tytels, that none myght so hardy of his eares, reprehende any thing in them. As though truely it were the purpose of Christe to geue vnto his disciples vnlaufull lybertie, and to appoynte and make them sleers of soules, as tyrauntes and not rather to admonyshe them of their dutie, leaste they shoulde departe from the ryghte lyne.

He that wanteth the salt of Gods worde is corrupted.

Impudence of Papistes.

Christe dothe here shewe, what manner of persones he would haue the teachers of his Churche to be. Let therefore all vnsauory ministers, pastors and teachers, yea, and suche specially as vaunte them selues to be the Apostels successours, let suche I saye, consider what a seuere commination, and threatning our lorde and maister pronounceth against them, that they of all men are in worse case if they be vnsauoury.

The punishement of vnsauery salters.

As plainlye we may reade in the prophetie of Malachy. V. Wherefore let the preachers of the woorde take hede that they discharge their office and callynge thoroughlye, leaste that the curse of the Lorde pronounced, by the mouthe of the Prophete, fall vppon them, sayinge: Seynge thou haste refused vnderstandynge, therefore wyll I refuse the also, so that thou shalt be no more my Prieste.

Malachi 2.

Osee. 4.

14 You are the lighte of the worlde: a

cittie set on a hill, cannot be hidde.

{*Ye are the light of the worlde.*} M. He speaketh here in effect, the same thing which he spake in the wordes going before, saving that he addeth a more plaine admonition. Bu. Those whome before he called salte, he now calleth light, and where as before he called them the salte of the earth, he now calleth thē the light of the world: so that nowe by the worlde he understandeth men liuing in the worlde. Therfore, as there is nothing more clere then the lighte, so there is nothing more profitable then the same. He hathe very well therefore shadowed and prefigured the teachers of the church by the lighte, & by that meanes also, the celestial & euangelicall doctrine: then the which, as there is nothing more pure & cleane, so there is nothing that doth more replenishe vs wt heauenly benefites thē that. For the Prophete saith. Thy woorde is a lanterne to my fete, & a light to my pathes. C. For al though we be all the sonnes of lighte, after we be illuminated by faithe, & are cōmaunded to haue cādels burning in oure handes least we wāder in darkenes, yea, and to shewe others the way of life: Notwithstandinge, because the preaching of the Gospel was appointed to the apostles aboue other men, & also at this day is appointed to the pastors of ỹ church, Christ did specially geue this titel vnto them, as if he should haue saide: that for this cause they were placed in this degrée. to shyne clerely vnto all men. M. Finally Christe doth plainly shewe, that this world without the doctrine of the kingdome of God, (whereof his disciples shoulde be the ministers) should be oppressed, & quite ouer whelmed with ỹ darke & obscure cloudes of errour and sinne. Furthermore we see that the ministers of Christe, ought to be in steade of the light, lighting the darkenes of this worlde, because of the doctrine of truthe whiche they shewe to the whole worlde. For this is iudgement, that light is come into the worlde: and men loue darkenes more then lighte. The doctrine of the Gospel is the light, bewraying, detecting, and reproouing, vngodlines, and the ignorāunce of the true pietie of God: and for this name it is muche enuied of the worlde (for he which doth euill, hateth the light, neither commeth to the lighte, least his dedes should be made manifest.) Then after it hath put awaye the darkenes of ignorāunce, it offereth the knowledge of God, and true godlines to the hartes of mortall men. But here it maye be demaunded how and after what sorte, the disciples are the lighte of the worlde, when as Iohn woulde not graunte the same to the forerunner of Christ, saying: He was not the lighte, but he graunted that Christe was the light of the worlde. And Christe speaking of him selfe, saith: I am the light of the worlde. I aunswer. Christe is the true light, which receiueth not the light from any other, but by his owne proper nature hath strengthe and power to illuminate. His Apostels haue not so, but are therefore called the lighte, because they bare wytnes of the true lighte, and they receyued the brightnes of the deuine knowledge of that lighte whiche saythe: I haue chosen and ordayned you. And agayne, without me ye can do nothyng. Euen so Iohn was a burnyng and shyning lyghte, but not of hym selfe, for he was lyghted of this lyghte whiche is Christe.

Psalm. 119.

The ministers of Gods woorde are the lighte of the worlde.

Iohn. 3.

Bu. The synceritie and integritie both of lyfe and manners, whiche oughte to be in them is signified by this lyghte, as appeareth by the woordes followynge. So let youre lyghte shyne before men, that they may see your good workes and glorifie your father whiche is in heauē. Hereuppon Saynt Paule saythe, do all thynges without murmuringe and disputynge, that ye may be suche as no mā can complayne on: and vnstained sonnes of God, without rebuke, in the middest of a croked and peruerse nation: amonge whome see that ye shyne as lyghtnes in the worlde. {*A cittie buylte on a hill cannot be hid.*}

Bu. Nowe he sheweth by this parable that the heauenly doctrine and the lyfe of the teacher, muste be godly, holye, pure, perfecte, and irreprehensible.

B. But oure lorde leaste the exposition of this collation, to the intelligence of the hearers: as thus.

As a cittie builte on a hill, cannot be hid, euen so ye can not be hyd, neither ought ye, but

ye but ye shalbe made manifest vnto the whole worlde, euen as a cittie set vppon an hill. Wherefore by all meanes endeuour your selues, that men may se that in you, whiche is godly and verteous to immitate and followe.

15 Neither do men lighte a candell, and put it vnder a bushell, but on a candelsticke, that it may geue light to all that are in the house.

{*Neither do men light a candel.*} C. He doth shew vnto thē by these wordes, that they ought so to lyue, as if they were set forth for all mē to beholde. And certainly ỳ more a mā doth excell, the more he doth hurte by his euell example, if he behaue him selfe not well. Christ therfore wold haue his disciples to be more ware and circumspect, to leade a godly & sober lyfe, then are the cōmon sort of people, because al men do beholde them as candels, and that they are in no wise to be borne withal, except godlines and integritie of life, be agreable to the doctrine whereof they are ministers. B. In another place we reade that the lorde vsed the lyke similitude of a candel, when he expoūded the parable of the sede falling in diuers places, after the whiche he addeth. Is the candell lighted to be put vnder a bushel or vnder a table? Is it not lighted tobe put on a cādelstick, that those which come into the house may se ỳ light? For there is nothing so secrete, that shall not be opened, neither hath it bene so priuie, but that it shall come abroade. If any man haue eares to heare, let him heare: & he sayd vnto thē, take hede what ye here. Vnto him that hath, shall more be geuen: And from him that hath not, shalbe taken away, euen that whiche he hath. C. The whiche similitude, semeth not to be applied like vnto this. For there Christe doth admonishe them that they must diligently beware, least any man bearing him selfe bolde of the darkenes, do take occasion and libertie to sinne.

16 Let your light so shyne before men, that they may see your good workes and glorifie your father whiche is in heauen.

{*Let your lyght so shyne.*} C. After that our Sauiour Christ had taught his Apostles that they were set in the state and degree, that as well their vices as their vertues were sene a farre, eyther to good or euill example: Nowe he byddeth them so to frame their lyfe, that all that behold the same may be stirred vp to glorifie God.

Let men saythe he, see your good woorkes and glorifie God: because, as Paule wytnesseth, the faythfull do make prouision for good and honest thinges, not onely in the sighte of the lorde, but also in the sight of men. 2.Cor. 8.

M. By this therefore we are admonyshed to apply our selues to good workes, and that so diligently, that those men with whō we haue to do, by our workes may knowe what pietie there is in oure hartes {*And glorifie your father which is in heauē.*} Bu. Beholde the ende of good workes. As if he should haue sayde: Not that men maye glorifie you, or prayse you, or extoll you aboue the heauens, and to worshyp you as Gods, offering their goodes vnto you: but that they may glorifie God, that they attribute all prayse to God, that they may onely depende vpon God, that they honour hym, worshyp hym, and serue hym with their whole harte. M. So Peter also sayth: Se that ye haue honest conuersation amonge the Gentyles, that where as they backebyte you, as euell doers, they may see your good workes, and glorifie God in the daye of visitatiō. C. Finally, if the glory of good workes ought rightely to be geuen vnto God, and if he be the onely authour of them, it can not be without the derrogation of Gods glory, that free wyll shoulde be so highly exalted, as though good workes came of the same. Agayne here we may see howe fauourably the lorde doth deale with vs, to cal thē our good workes the prayse whereof by right he shoulde haue ascribed to hym selfe.

Good workes become a Christian for Christes sake.

Good workes may not be done for vayn glory.

1.Petr. 2.

Against free wyll.

Good workes are sayde to be our workes because God imputeth thē vnto vs.

17 Thinke not that I came to destroye the lawe and the Prophets, no I came not to destroy, but to fulfill them.

{*Thinke not that I came.*} Bu. Hetherto our sauiour Christ hath reasoned as cōcerning the true and perfecte felicitie: nowe he commeth to the manifestynge and declarynge of the Lawe of God it selfe, and to remoue and puryfye the same

from the traditiõs of the Phariseis with the whiche they corrupted and defiled, the true vse and meaning of the Lawe. C. And although Christe might worthely haue boasted that he came to fulfill the Lawe with the perfection of his lyfe: here notwithstandinge, he entreateth of doctrine, not of his life. Moreouer, because he cried that the kingdome of God was come, and lifted vp the myndes of men with a rare and vnwonted hope, and called his disciples to baptisme: it is probable that the myndes of men were suspended, and doubtfull, and that they dyd diligently searche to what end this newnes did appertaine. Nowe Christe dothe testifie that there is suche concordaunce and agrement betwene his doctrine and the Lawe, that it dothe very well agree with the Lawe and the Prophetes: and that it doth not only agree, but also is a fulfilling of the same. For two causes he should seme to be led to testifie the agrement of the Lawe with the Gospell. So sone as there ariseth any newe order or forme of teaching, straightway the common people thinke, that there is made an alteration of all thinges. But suche was the preaching of the Gospell, to put men in hope that the Church should be otherwyse appointed then it was at the firste. Therefore they thought, that the old and accustomed gouernemẽt was abolished, whiche opinion was very hurtfull many wayes. For ỹ godly worshippers of God, had neuer imbraced the Gospell, if it had bene a decresinge or diminishing of the Lawe: for some light and troublesome spirites hauing gotten occasion, assayed, gredely to ouerthrowe the state of religion. For we knowe how proudely rashnes reioyseth in newe thynges.

Two causes moued Christ to declare the agremẽt that was betwene the Lawe and the Gospell.

1

Moreouer Christe sawe that many of the Iewes, although they did professe, that they did beleue the Lawe, were notwithstandinge, profane, and vnlyke to their forefathers. For the people were in suche disorder, all thynges were so corrupted and defyled: The Priestes with their luskishnes and malice, did so extinguyshe the pure lighte of the doctrine, that there was no more any great reuerence of the Lawe. But if any newe manner of doctrine had bene brought in, whiche had abrogated faythe from the Lawe and the Prophetes, then had Religion bene miserably shaken.

This semeth to be the fyrste reason why Christe denieth that he came not to destroye the lawe: Whiche also may be gathered by the texte. For by and by, in steade of confyrmation he addeth, that not one tyttel of the Lawe shall perishe: and he curseth those teachers whiche haue not laboured to preferre the authoritie of the same. 1

The second reason was, that he might put awaye the wycked calumniation of the people, who sayde that he came to destroye the Lawe. But we must note that this was the counsell of Christe, so to call and exhorte the Iewes to receiue the Gospell, that he might staye them notwithstanding in the obedience of the Lawe: Then he dothe refelle and put awaye the vndeserued reproches & sclaunders, by the whiche the enemies went about to defame, and discredite his preachinge. For if a man purpose and determine to restore thinges decayed and dispersed into a better order, then this wysdome, and moderation is alwayes to bee had, that the people maye knowe that the euerlastynge woorde of God. is not for that cause displaced, neyther newnes brought in, whiche is contrary to scripture, leaste any suspition of contrarietie shoulde take awaye the faythe of the godly: and leaste rashe men should be presumptuous, by the colour of newnes. Finally that there might be a remedy against the prophane contempte of the woorde of God, and that Religion myght not altogether be despysed, and of no reputation amonge the vnlearned. 2

But the defence of Christ with the which he dothe purge his doctrine, oughte to animate, and incourage vs, If we at this daye haue the lyke reproche and false accusations layde against vs.

This cryme also was layde againste Paule, sayinge that he was an Apostata contrary to the lawe of God. Wherefore it is no marueyle if the Papistes in like sorte falsely accuse vs, and rayle against vs. Actes.

But

The Gospell is subiecte to sclaunders.

But by the crample of Christe, we must reiecte all false accusations and not regarde them: notwithstanding, we muste freely professe the truthe although it be subiect to false sclaunders. B. But here this woorde {Lawe.} is taken for the doctrine ordeined for the institution of lyfe, by the wyll of God. Wherfore immediatly the lorde dothe adde to the Lawe, the Prophets also, saying: I am not come to destroye the Lawe and the Prophetes, that so he might more plainely declare what he ment by the Lawe, namely the doctrine and institution of life, which the Prophetes shewed and declared also. It is certaine therefore, whatsoeuer thinges are written in the Lawe, do appertayne to this ende, namely to call the minde of man to the perfecte and true righeousnes, that the man of God may be perfect, and prepared to all good woorkes. The whiche also the lorde signifieth, when after the exhortation to the lighte of good woorkes, and the necessitie of fulfillinge the lawe, he addeth that therfore he came to fulfill the same. And so we vnderstand by the Lawe and the Prophetes, the doctrine of God comprehended in the holy scriptures, by the whiche men are instructed to liue righteously and godly in this present world: whiche is comprehended in this, that we trust in God, that we feare and loue him with all our mynde: to the whiche our elders added and appointed the Lawes of sacrifices, and of other ceremonies of the tabernacle. Furthermore, that we loue our neighbour as our selfe: to the whiche was added ciuile Lawes. Laste of all, that we vse those thinges cõtinently and comly, with modestie, which the necessitie of the body requireth: to the whiche also appertaineth whatsoeuer is cõmaunded, for the cleannes and comlines of bodies, to the which are added certaine eternall purifiynges.

2. Timo. 3.

What is ment by the Lawe in this place.

1.

2.

3.

{To destroie.} M. The Lawe is destroyed or broken, when that it is made voyde, & of none effecte, by false expositions & traditions of men: or els, when as men do violate and breake the preceptes thereof, either by the imbecillitie & weakenes of the flesh, or els by a wicked & contemptuous minde. But here he vnderstandeth the destroying of the Lawe after the first maner, namely by false expositiõs. A. To breake the Lawe, and to destroy the lawe are all one, as appeareth by the saying of Christe in John. If a man on the Saboth daye receiue circumcision, without breaking of the lawe of Moyses, disdayne ye at me because I haue made a man whole on the Saboth day? {No I came not to destroye.}

Iohn. 7.

C. God truly had promised a new league by ỹ cõming of Christ, but he had shewed also that it shoulde litteli differ from the first: but rather this to be the end, that he would obserue & kepe the league whiche he made with his, euen from the beginning. I wil wryte saith he my Lawes in their hartes, & I will forget their sinnes. By these woordes he doth not so departe from his former league, that he woulde deny his lacte to be firme and sure when the newe succeded. And this is the meaning of the woordes of Christe when he saide, I came not to destroy, but to fulfil ỹ Lawe. For truly he fulfilled it, in quickning the dead letter with his spirite, thẽ shewing the same in dede, whiche was declared vnder figures & signes. Therfore in respect of doctrine, we must imagine no abrogation of the Lawe in the comming of Christe. For seing that it is an euerlasting rule, to lyue well and godly by, it must be immutable, euen as there is one only permanente righteousnes of God, which is cõprehended therin.

Ieremi. 31.

How Christe fulfilled the Lawe.

As touchinge ceremonies, although they may be thoughte improper and not pertayning to the Lawe: notwithstanding they wer only abrogated in vse, but the signification abideth still. Wherefore the comming of Christe did detracte nothing, no not from ceremonies, but rather the truthe of shadowes being declared, it doth bring great cõfirmation vnto them, when we beholding the true effecte, do perceiue that they are not vayne and vnprofitable. Let vs learne therefore to kepe this holy bonde and knot of the Lawe and the Gospell inuiolable, the whiche many do breake amis and very fondly. M. Christe fulfilled the Lawe and the Prophetes, first by his comming in the flesh, when as he fulfilled those thinges whiche are written in the Lawe

and the Prophetes, as concerning his kyngdome and the redemption of mankynde, promysed longe before. Of the whiche Luke speaketh in his.xvi.iy. chap. Therefore as saint Paule saythe, Christ is the fulfilling of the Lawe to all them that beleue: Do we then destroye the Lawe through faythe? God forbidde, but we rather maynteine the Lawe.

Roma.10.

Roman.3.

18 For truly I saye vnto you: tyl heauen and earth passe, one iot or one title of the Lawe shall not escape till all be fulfilled. {For truly I saye vnto you.}

Bu. Although that whiche was spoken of before, was made manifest enough: yet for all that it is more strongely confirmed agayne by the mouth of the lorde. For he vseth a moste vehement othe and confirmation, saying: For truly I saye vnto you. Truly, is a worde peculier to the Hebrewes, confirming and wytnessing the truthe, & for this cause it is so often repeted of the lorde. And the Apostell Paule saythe. All the promyses of God, by Christe, are yea: and are in hym amē, vnto the laude of God. Whiche is, as if he shoulde haue sayde, all the promyses of God are sure and certaine, by Christe.

2.Cor.1.

{Tyll heauen and earth passe.} Luke in wordes somwhat differeth, but in sence he very well agreeth, saying. It is easier for heauen and earth to perishe, then for one iot or titell of the Lawe to fayle.

Luke,16.

For the holy ghoste would teache by both places, that there was nothing so fyrme and stable in the whole worlde as the truthe of the lawe, & that truly in euery pointe. Some very subtilly dally with this worde {Vntill.} As though the vanishing of heauen and earth (whiche shal be at the last daye of iudgement) shoulde bringe an ende to the Lawe and the Prophetes. And truly, euen as then, tounges shall cease, and prophecies shalbe taken awaye: euen so we thinke that the Lawe written with the exposition of the same, shall cease. But because Christe spake more symply, suche intisementes being set to allure, this shalbe sufficient for vs to note, that heauen shal perishe, and the whole worlde shall decaye, before the stabilitie and strength of the Lawe be once

1.Cor.13.

The firme strengthe of the Lawe.

shaken. For so sayth the Prophete: Thus saithe the lorde. If the couenaunte which I haue made with the daye and the night may be brokē, Then may my couenaunt also be broken, whiche I made with Dauid my seruaunt. And a littell after, he sayethe agayne: If I haue made no couenaunt with daye and nighte, and geuen no statute vnto heauen and earthe, then wyll I also caste awaye the seede of Iacob and Dauid my seruaunt.

Iere.33.

Gods promises are immutable.

{One iot or titell of the Lawe shall not passe tyll all.}

C. What meaneth this, that euery iot and titell of the Lawe shall be fulfilled. For we se howe farre men are (yea and suche as are borne a newe by the spirite of God) from the perfecte obseruation of the Lawe. I aunswere, that this fulfilling of the lawe is not referred to the life of man, but to the sounde & perfect truth of doctrine: as if he shoulde haue sayde, there is nothing vnstable in the Lawe, there is nothing rashely put in the same, and therfore it can not come to passe, that one letter shall banishe or passe awaye. Wherefore this place here, is of the certaintie and truthe of the worde of God, that we might not doubte, no one tittell in the Lawe, no one iot to be in the Prophetes, in the whiche the vndoubted and infallible worde of God is not declared. For the wordes of the lorde are pure wordes, euen as the syluer, which from the earth is tried, & purified seuen times in the fier. Bu. Tittels, are the smalest thinges in wryting: by the whiche also Christe dothe signifie, that the smalest thynges sene and red in the Lawe, shall be fulfilled. V. Neyther is the lawe of God a humane and mutable constitutiō, (as are the preceptes of money or apparell, whiche are dayly altered): but as the wysdome of God & his euerlasting righteousnes, are immutable, euen so his lawe of perpetuall and euerlasting obedience, abideth for euer.

Question.

Aunswere

Psalm.12.

19. VVhosoeuer therfore breaketh one of these least cōmaundementes, and teacheth men so: he shall be called the least in the kingdome of heauen. But who so euer dothe, and teacheth the same, shalbe called great in the kingdome of heauen.

VVho-

{Whosoeuer therfore breaketh.} C. Here Christ speaketh particularly of the commaundementes of life, or of tenne sentẽces, by the whiche all men that are the childzen of God, ought to frame theyr lyues. And therfore he pronounceth them to be false and peruerse teachers, whiche kepe not theyr scholers vnder the obedience of the lawe: and he counteth them vnworthy, whatsoeuer they be, that be of the church whiche diminishe the authoritie of the lawe in any poynct: & those to be honest, and mete ministers of God, which do allowe and commende the obseruation of the lawe, as well by the example of their life, as with wordes. S. To breake the lawe, and to fulfyll the lawe, are contrary. He breaketh the lawe, whiche despyseth another mannes wyfe, although he commit not adultery: and he is in this opinion that he beleueth, that the fulfyllynge of the lawe, maye be forgeuen for oure imbecillitie and weakenes sake, or elles that God wil not so straightly deale with vs, for the fulfyllinge of the lawe.

{One of these least commaundementes.} C. He calleth them the least commaundementes, according to the sence & meaning of men. For although all are not of lyke force & weyght, but when we compare them together, one is greater and lesse then an other: Notwithstandinge, we may not thincke any thynge smale, of the whiche it pleaseth the heauenly lorde and lawe maker, to commaunde. For howe great derogation is it to the glorye of God, to take any thynge disdainefully which cõmeth out of his mouthe? For by this meanes his maiestie shoulde be controlled. Wherefore where as Christ calleth them lyttell commaundementes, it is a kinde of graunting. {And teacheth men so.}

B. He doth not reiecte him onely, which transgresseth some cõmaundement, and despiseth the parfection of the same, but also him, which teacheth others so namely that so greate perfection is not requyred: as the Pharisees and Saduceyes, whiche requiringe onely the externall workes, and contemninge the spirite of the lawe, counted it nothinge. to lust after a woman, and so they taught also.

{Shall be called the least.} C. He alludeth this to that whiche was spoken of a lyttell before, as concernyng the comaundementes, notwithstandinge the sence is manifest and playne, that they shall be reiected as the outcastes of all men, which make the lawe to be contemned, in any one poynct. The kingdome of heauen is taken here, for the renouation or renuyng of the churche, or for the second state and condition of the church, which arose then of the preachinge of the Gospall. Luke.7.

So Christ maketh him which is least in the kingedome of heauen, greatter then John. This maner of speakinge is, because God renuinge the worlde, by hys sonne Christe, made his kingdome firme and sure. Therefore Christ admitteth no teachers into his churche, after it is renued, but such as are faythful interpretours of the lawe, and apply them selues to maintaine and set forthe the wholsom doctrine therof. Bu. Let such reade these thinges more diligently, whiche at thys day handle the law of the lorde, very negligently and slyghtly: when as by these woordes of the lorde, a man may plainly perceiue, that there is nothinge set forth by the heauenly wysedome of God in his diuine lawe, whiche requireth not onely greate and earnest study, but also much estimation and credite. But some men wyll here demaunde. Are not the ceremonies amonge the preceptes and commaundementes of God, and what nede haue we of them, to what ende shall wee obserue them? They are answered, that if they weye and consider the ende & purpose of the lawe maker, they shall be satisfyed. For althoughe God do cõmaund ceremonies, that the externall vse of thẽ shoulde be tempozall, but their signification eternall: yet he doth not lose & take away the ceremonies, whiche keppynge still theyr effecte, omitt that whiche is figuratiue and shadowed. Nowe when as Christe dothe banishe all those from hys kingdome, whiche accustome and teache men to despise the lawe, theyr senceles sence is wonderful, who ar not ashamed with theyr robbinge indulgences, to remit that, which God moste seuerely doth require, and vnder the coullour of venial

Question.

Aunswere.

The externall vse of ceremonies is done away.

Indulgences

synne, to treade vnderfote & not regarde, the righteousenes of the lawe.

{But who so euer dothe, and teacheth the same. &c.}

M. This that is spoken here perteyneth to the ministers of the word. C. He teacheth them therfore what perfectiō is required of thē, namely that they expresse and declare those thynges in theyr lyfe, whiche by their doctrine they declare and teache. So Paule dyd chastice his bodye, and brought it into subiection, least whē he preached to others, he hym selfe shuld be a cast awaye. And writinge to Timothe. 1. Cor. 9. 1. Epist. 4. Titus. 2. He (sayth he) vnto them that beleue an ensample, in word, in conuersation, in loue, in spirite, in fayth, in purenes. And to Titus he sayethe. In all thynges shewe thy selfe an example of good workes, in the doctrine, with honestie, with gra, uitie, and with the wholsome woorde, which can not be rebuked: that he which withstandeth may be ashamed, hauynge no euill to saye of you. The lyke wordes hath S. Peter in effecte. 1 Petr. 5.

20 For I saye vnto you, excepte youre righteousenesse exceede the ryghteousenes of the scrybes and Pharisеis, ye can not enter into the kyngdome of heauen. {For I say vnto you, excepte.}

C. Now he towcheth the scribes which wente aboute to blott the doctrine of the Gospel, as thoughe it were a destroying of the lawe. Of this matter he reasoneth not at large, but briefely shewethe, that there is nothing in their mind lesse, then the zeale of the law. As if he should haue saide, they fained thē selues to be against me, because thei wil not violate or breke the lawe: but by theyr lyfe it appereth, howe colde they be in reuerenceinge the lawe. yea, howe carelesly they mocke with God, when they boast them selues to men, with theyr false & fayned righteousenes. The lyke do manye interpretours. But beholde and se if that they do not decepue the people, euen as the scribes & Pharisеyes dyd. For when as they restrayned the lawe of God to externall offices onely, they fashioned their disciples as apes, to hypocrisie.

We denie not trewely, but that they led their liues as muche amis, yea, rather worse then they taughte: therefore we ioyne vayne ostentation of ryghteousenes with peruerse doctryne. Notwithstanding it is manifest, wherfore Christ dothe inuaye against this righteousenes in the wordes following, where he, purginge the lawe from theyr wicked inuētions, restoreth it to his proper puritye. To be shorte, he turneth that vppon the Scribes, whiche wickedly and vniustly they obiected againste hym. Beholde (saithe he) howe parfect and cunning interpretours of the lawe they be. for they faine and inuent vnto thē selues, righteousenesse, whiche shutteth the gates of heauē against them. And therfore Christ mente not to adde here any perfection to the lawe, neyther woulde he teache the Gospell to be more parfect then the law, but onely how our righteousenes ought to excede the righteousenes of the scribes and pharisеyes, which was false and fayned: A. by the whiche they greatly seduced the people. C. He ioyneth the pharisеys to the scribes, to amplifie, because that secte were counted muche more holy then others. And here they are decepued whiche thincke theim to be so called, because they beynge separated from the company of the common sorte of people, chalenged to them selues a proper state and degree, of the whiche we haue spoken before. {Into the kingedome of heauen.}

Chap.

C. Here the kyngdome of heauen dothe signifie the immortalitie, eternall lyfe, and euerlasting felicitie to the sonnes of God promised.

21. Ye haue harde that it was sayd to thē of olde tyme. Thou shalte not kyll: Who so euer killeth shal be in danger of iudgement.

{Ye haue harde that it was sayde.} Bu. For so muche as euery errour as concernynge true rightеousenes, sprange of the false construinge and vnderstandinge of the lawe: the lorde (to the ende true righteousenes might be obserued) doth restore the trewe and proper sence and meaning of the lawe, and dothe pourge the same from the inuentions and additions of the pharisеyes, shewynge by the lawe, that spirite and faythe, loue, and the very affection of loue is required of God, which he plainly sheweth by exāples taken out of the

of the lawe. C. Wherefore this sentēce and others following, do agre with that whiche was laste spoken of before. For Christ dothe shewe more largely by particulars, howe crokedly the Pharisepes did deprave the lawe, that their ryghteousenes might be nothyng elles but the refuse and abiecte of all. But manye of our elders wer deceiued, which thought, that this was the correction & mendinge of the lawe, and that Christ did exhorte his disciples to a higher degree of perfection, than coulde Moyses the dull and carnall people, which were scarse apte to learne the externall elementes and signes.

So did many men beleue, that the beginning of righteousenes was geuen in the lawe, but perfection to be taughte onely in the Gospel: But Christ ment nothing lesse, then to alter, chaunge, or renewe any thinge of the lawe, or the preceptes thereof. For there, God dyd once ratifye the rule & maner of liuyng, of the which he neuer repented him. Wherupon Moses promised lyfe vnto them that kept the lawe, in the whiche there ought to haue ben perfection, or elles he did sette before them, that whiche was false. The same rule of lyuing wel, was from the beginninge, whiche is at this daye, And God required the same perfectiō and integritie of Abraham, whiche at this day he requireth of his seruantes. For the whole scope of the lawe is, that we worshyppe and loue God, with our whole harte. And what hath the Gospell more? A. Trewly he, whiche hath suche loue, that he loueth God with all his hart, and his neighboure as hym selfe, wanteth nothinge to the chiefe perfection. C. Therefore the law (as touching the preceptes of a godly lyfe) leadeth men to the perfection of righteousenesse. Therefore Paule, doth not make the lawe weake in it selfe, but in our flesshe. And Moses sayd. I take heauen & earth to witnesse, that I shewe you to daye, the waye of lyfe and deathe: the whiche witnessinge had ben vayne if the lawe had bene imparfecte. Moreouer he saithe, And nowe Israell, what dothe the lorde thy God require more of thee, but that thou cleaue onely vnto hym. This were a vayne promyse also, yf the lawe were to none effect, when he saith: he that dothe these thynges shall lyue in them. But it is euidente by many other places, that Christe went not aboute to correct any thinge in these commaundementes. For they whiche will enter into lyfe, by good workes, are commaunded of hym, to kepe, and do exactly all the cōmaundementes. Neyther doth Christe, nor his apostelles, alleage the commandementes of a godly and holy lyfe, for any other intent: and trewly they are very iniurious to God, the authour of the law, which imagin only the eies, hāndes, and feete to be disposed & ordered there, to a false & fayned shewe of good workes: and that in the Gospell onelye, (as they fayne) God is taught to be beloued wyth the whole harte. Therefore lett that errour cease, namely that the defection of the lawe is corrected by Christ. Neyther muste we immagin Christe to be a newe lawemaker, which wolde adde any thing to the euerlastinge righteousenes of his father, but we muste here him, as a faithfull interpretoure, that we may knowe what the law is, & to what vse it serueth. Nowe it resteth to see what Christe condempneth in the Phar. and what his interpretation differeth frō their cōments. It is certaine, that they broughte the doctrine of the law to a pollitike order, that it might suffice to perfourme the same, with externall offices, and duetics: So it came to passe, that euery one thought him selfe free from murther. whiche killed not his brother with violente hande: Againe he thought hym selfe free, without spotte or pollution, yea, to be verye chaste before God, which defyled not his body with adultery. But this prophanation of the law was in no wyse to be suffered, when as it is vndoubted & for certayne, that the spiritual worshyp of god, was euery wher required of Moses: And God whiche gaue the lawe bythe mouth of Moyses, dyd speake the same, as well to the hartes, as to the handes, and eies.

Math. 19.

The abuse of the lawe.

{Thou shalt not kill.} M. Christ here dothe not alleage the commandementes of the lawe, as they are placed in the lawe, but as they were depraued and corrupted of the wicked Scribes and Phariseyes, and interpreted

interpreted & taught amisse, to the rude and ignorant people: to the end he might make the doctrine and ryghteousenes of the Scribes and Phariseys, playne and apparant to the people, and so admonishe them to beware of it: wherefore he saith not, it is written in the law: but, it was saide to them of olde time: least any man should thincke that it was newly inuented in Christes time. Moreouer wher as he sayth: Ye haue harde, that it was said of olde time, that is, as if he should haue said: it is not vnknown what the scribes and phariseyes haue spoken of the commaundement against murther. C. Hitherto the litterall exposition of the law, hath ben published by the Scribes amog you, that it is sufficient, if a man refrain his hande from murther, and violence, howe so euer their mindes are inflamed with yre, hatred, and enuy. But I teach and warn you, to haue a farther respect: and because loue is the fulfyllinge of the lawe I say that ye hurt your neighbour, so oftē as any thing is vnfrēdly wrought against hym. For trewely the lawe required the harte in the time of Moyses, (as we shewed before) the whiche Christ also here requireth in expoundynge the same. We haue a sufficiente example of the phariseical interpretation in the Gospel, after S. John. Where they sayd it is not lawful for vs to put any mā to death. Where as notwithstanding they beinge with ire, hatred, & enuy replenyshed, deliuered Christ to Pilate, to be crucified.

Yet that hateth his brother in his hart committeth murther.

Iohn. 8.

{*For whosoeuer killeth, shalbe in danger of iudgemēt.*} This sentence doth confirme that, which was spoken of before.

To be in daunger of iudgement, is to be subiect to the payne and punishemente, which by iudgement is appoynted to the offender. Or as some men think: iudgement signifieth that, by the which it is required, whether a man wittingly or vnwittingly, with his good will or by chāce killed his neighboure. For the law doth playnely distynguishe betwene wylfull and not wilfull murther.

Iudgement.

Exod. 21.

22. But I saye vnto you: that whosoeuer is angry with his brother vnaduisedly, shalbe in daunger of iudgement. And who so euer saithe vnto his brother Racha, shall be in daunger of a counsell. But whosoeuer saithe, thou foole, shall be in daunger of hell fyer.

{*But I say vnto you.*} B. Here againe oure sauiour Christ with an earnest affirmation, doth shewe his minde. M. Yea he dothe strongely fortifie his auctoritie against the opinion of the Phariseis. For this worde (I) hath an emphasis & great force with it. As if he should haue saide, I your maister sente from heauen, saye vnto you whiche are my disciples, that the lawe requireth more, then that you hold your hands: for it requireth a mind voyde of al anger, and hatred. C. Christ therefore bryngeth not this aunswere against the commaundement of Moyses, but againste the immagynation of the Scribes and Phariseis. And because they dio boast of antiquitie: Christ calleth the people to his auctoritie, to the whiche all antiquitie, ought to geue place. Whereby we maye gather, of howe much more value the treweth is, then custome and antiquitie. {*That euery one, whiche is angrye.*}

Truthe be preferred before c

Bu. Here he setteth before them certain particulars, by doinge of the which they synne no lesse, then by committing murther, although by certaine degrees, one sinne is greater then an other, and euery synne also in it selfe, doth growe and increase. And trewely the first degre or steppe to murther is anger, and burning ire, the impacient, and impotent commotion of the mind (and as the philosophers saye) the desire of punishinge. Therfore the angry man, wisheth euill to his neybour, and seketh to hurte hym if he may. Wherefore S. James saith. The wrath of man worketh not that whiche is righteouse before God. And S. John. Euery one that hateth his brother is a man sleear. M. Ire and hatred, differ so muche from murther, as doth the roote from the fruite, so that murther, beinge the fruite of Ire, is let by no other reason thē this, that the angry parson is not able, or elles feareth punishement. For our minde being taken with Ire, is so bent, that with whom so euer it is angry, it seketh his destruction. Cayne being angry, sought occasion to sleye his brother, and because there was none to let hym, he broughte his pur-

The fyr to murth

Iam. 1.

1. Iohn 3.

Ire is the roote of murther.

Gene. 4.

his purpose to effecte. Elawe being kindled with Ire against his brother, threatned to kyl hym. Euen so, Saule beyng angry with Dauid, sought to kil him, which afterwarde he assayed. Yea, this affection dothe often preuayle in the very elect. As we may read of Dauid, who was angery with Naball the fole, in so muche that he was inflamed to reuenge, & toke counsaile to slay him. Wherefore not in vayne the Apostell excludeth the angry person out of the kingdom of heauen, in the whiche what doth he elles meane, but that the wickednesse of our nature is dãnable: Wherevpon Christ him selfe also saith. Excepte a man be borne from aboue, he can not se the kingdome of God

{*Vnaduisedly.*} E. Or in vaine, or without a iust cause, for so signifieth ỳ Greeke worde εικῆ whiche the olde Greke bokes haue. So doth Chrisostome seme to reade it in his 16. homely vpon Mathew. where he distinguisheth deserued anger frõ that whiche is vndeserued: affirmynge that the affection can not be taken from vs, but neuertheles that it maye be ruled & subdued. Christe is here angry with the Phariseies, in his fathers cause. Paule was likewise angrye with the false prophetes. Moyses likwise, that the children of Israell commytted Idolatry.

{*Shall be in daunger of iudgement.*} M. That is to saye before God, to whom the wyll of mans harte is euen as the worke it selfe. That is to say, he shall be in daunger of the diuine iudgement, he shall (I say) be condemned to punishment and death, no lesse, then he which is conuict before the iudge, and condempned to die.

But we must here note, that he saythe not, he shall be damned in iudgemente, but he shalbe in daunger of iudgemente: that is to saye, he is worthy to be iudged of God, except he were saued by his mercy. So that he speaketh it for this cause, that he knowing the daunger of our disease, might be our physition, to cure and helpe vs.

{*And who so euer saith vnto his brother.*} C. For so much as it is certaine, that this word {*Racha*} is sette in the myddle place, betwene anger, and the open and manifest reproche, there is no doubte, but that it is an interiection of despising, and enuinge. Bu. This therefore is the seconde degree, not to restraine euen at the first, and subdue our burninge Ire, but to bewray the same with som signe of disdain, and to suffer it to burste forthe.

The seconde step vnto mans ther.

M. Wherfore let vs vnderstãd, that here are condempned all signes of rancoure, and a malitiouse mynde. By what kinde of meanes so euer they burst forth, whether it be in murmuring, or in ragynge, or in reprochynge, or in turnynge away the face disdainefully, or in frownynge, or in turning vp of ỳ nose, with mowes and mockes, & suche lyke. By such kinde of signes, the trouble and perturbation of an angry mind is often times bewraied, euen as the pleasuntnes of a louinge minde by certaine and speciall signes is declared. {*Shall be in daunger of a counsaile.*}

The tokens of anger.

E. The Greke worde signifieth a sitting of iudges. which Chrisostome also sheweth. In suche sessions, (as in the court of Mars at Athens,) greate matters were wont to be handled: and also men were wonte to delyberate, of the order of punishement. Bu. Christ therfore, by the mention of a sessions, (applyinge it to the orders and customes of men) dothe declare, that they shall haue the greatter punishement, whiche slacke the bridell of anger. As if he should haue sayd: such a one is worthye to haue a counsell and sessions vppon hym, if God might be satisfied. {*But he that saith thou foole.*} The third degree is, when anger burstteth out to open reproche. M. For he that callethe his brother fole, doth shewe forth an vndoubted anger of the mynde. By this worde fole he vnderstandeth all maner of euyll callinges, of curssinges, of banninges, of raylinges, and of euill wyshinges. {*Shalbe in daunger of hell fyer.*}

The third step to mans ther.

A. That is euerlastinge damnation. For although Christ doth adiudge them onely to hell fyer, which burst forth into open reproche, notwithstanding he doth not exempt anger from the same punishment, but alludinge the same to earthly iudgementes, he dothe affirme that God wyll be the iudge of secrete anger to punishe the

Gene. 27.
1. Sam. 18.
1. Sam. 25.
Iala. 5.
Iohn. 3.
Truthe ... Iosaphat, in ... Mat. ho. 16.
... rage ... men in ... ment.
... mand. 132.
The fift ... to mur...
Iam. 4.
1. Iohn ...
Ire is ... rote of ... ther.
Gene. ...

nisshe the same. But because he ercedeth more, whiche bewraieth his disdayne, & hatred, with an euyll tounge, he sayethe that he is giltie, before the whole counsel of heauen, to haue the greatter ponysshement. And he appoynteth them to hel fyer, which burst out to raile with wordes of reproche: signifiinge that hatred, and what soeuer, is contrary to loue, leadeth to the destruction of euerlastyng deathe. But as concerning the name of hel fier, diuers writers write muche. B. Gehennon was in the valley of the tribe of Beniamin, of the which there is mentiō made in the bokes of Iosua, the 18. chap: but it was possessed of the wicked, in the which they burnte their sonnes and daughters, and sacrifyced theim to deuylles, euen to Moloch, and Rempham. The same was also called Topheth. Of the whiche wee reade this. And he defiled Topheth, which is in the valley of the childzen of Hinnō, that no man should offer his sonne or his daughter in fier to Moloch. Moreouer in ỳ boke of the chronicles, it is writtē thus. He offered insence in the valleye of the sonne of Hinnon, and burnt his childzen in fyer after the abhominatiō of the Gētiles, whom the lorde cast out before the childzen of Israell. Also in the prophesie of Ieremy. It shal no more be called Topheth, or the valleye of the chyldzen of Hinnon, but the valley of slaughter, for in Topheth they shal be bourned, because they shall elles haue no rome. The auncient writers thincke that Topheth was so called of the custome of the sacryfices of Moloch: to whom when their infantes were offered, they did play vpō theyr tympanies, that when they were burned theyr pitifull crie myght not be heard, for the Hebrewe worde תף Toph, is saide to signifie a tympany. Finally (because in this place ỳ infants were burnt, or because this Topheth was in the valley whiche was called Gehennon, & was a place of wonderful abhomination, into the which the dead carcases, and what so euer was fylthy, were cast out of Hierusalem, a place in the whiche the wicked were ponished) it was so called: the which Esayas describeth thus. Topheth, or the fyer of peyne is ordeined from the beginnynge: yea, euen for kynges it is prepared, this hath the lord set in the depe, and made it wyde: the burning wherof is fier and much wode. the breath of the lord whiche is a ryuer of brymstone doth kindel it. This place of ponishement (wherof our sauiour Christe speaketh here) are those outward darkenesses, into ỳ which the reprobate are caste. The lorde therefore vsing then the vulgare tounge. vsurped this word Gehennam ignem, that is hell fier, for the tormēt of soules which is to com. And he doth it, to declare what an vnspeakeable force of torment abydeth for the reprobate: the which kinde of torment also the prophet calleth vnquenchable fyer, sayinge. Their fyer shall not be quenched. The which saying the lord vsed when he spake of hell fyer, in the. 9. of Marke, expoundinge him selfe after a sorte, what he ment by hell fyer, saying. It is better for thē to go halte and lame, into the kingdome of God, then hauinge two fēte, to be cast into hell fyer, which neuer shalbe quenched, wher the worme dieth not, nor the fier goeth out.

This hel fyer is called in the latten tongue Gehennaignis.

4. King. 23.

2. Cor. 28.

Ier. 7 & 19

Heathen abhominations.

Esay. 30.

Math. 8.

Esay. 66.

Mark. 9.

Philip.

Cor.

23. Therefore if thou offerest thy gift at the aultare: and there remembrest that thy brother hath ought against thee,

{Therefore if thou offerest.} C. This small clause or sentence doth confirme and expounde that doctrine whiche was spoken of before. Bu. Christ taught what was forbidde by the law of God in this point. Thou shalt not kil: and now it followeth what God hath cōmaunded by the same. C. The effecte and somme is, that we do then satisfye and fulfill the commaundement of the lawe, (by the whiche wee be forbidden to kill) if that we lyue in vnytie and loue with our neyghbours. And that Christe myghte the more moue our mindes, he pronounceth that the verye ducties of pietie and gladnesse, are vnacceptable to God, & not regarded of hym, if that we dissente and disagree amonge our selues. For when as he commaundeth those whiche hurte one of their brethern, to come fyrst in fauour with him. before they offer theyr gift, he signifieth vnto vs, that so long as we are throughe our owne fault alienate from our neighbours, we haue no accesse vnto God.

Loue is fulfilling the law.

Wherefore

Wherefore, if men by their hatred & ire, do pollute & corrupt al their worshyping which they geue vnto God, we may therby gather how greatly he esteemeth mutuall amitie, brotherly loue, peace & concorde amongest vs. M. Christe therfore noteth the errour and false persuasion of the Iewes, which they conceiued of their oblations, in the which, they so put & placed al their seruice of god, ỹ they thought they dyd him hie pleasure, if they did oftẽ vse to offer gyftes vnto him, whom they thought to haue such pleasure in them as haue the princes of this world, to whom giftes are more acceptable thẽ the cõcord and vnitie of their subiectes. But Christ teacheth vs, that God dothe specially require of vs to agree amonge our selues, and that without this cõcord, he doth not accepte those thinges whiche are offered vnto him, & which seme to partaine to his honour. But we must vnderstande that the same which is spokẽ here of offerings is, by a figure (called Synecdoche) spoken, of prayer, of almes dedes, & such like also. For the scripture calleth alms dedes, the sacrifices of a good harte, & yet we heare of Paules mouth, that he which bestoweth all his substance and goodes vpon the poore, & yet hath not loue, is nothynge. Finally God dothe take, & acknowledge none to be his childrẽ, but those which be haue thẽ selues as brethern one towards an other. {And there remembrest, that thy brother hath ought agaynst thee.}

C. Although Christ cõmaundeth them, which are iniurious towards their bretherne, to seke to please and pacifie them againe, notwithstanding vnder one colour he sheweth how precious concorde is before God.

24 Leaue there thine offering before the aultare: and go thy way firste, and be reconciled to thy brother, and then come and offer thy gifte.

{Leaue there thine offering.} M. He saithe not take away thy gift, for he wold not haue vs to dispaire of the grace of God whiche may be recouered, neither wold he ỹ we should leaue of to worship God. As if he shold saye: that which thou hast begon in offering thy gift (according to the prescript law, is good, so that ỹ do not neglect that which ought first to be done. C. Notwithstanding this question might be obiected. Is it not an absurd thing that charitie & loue should be more then the worship & honoure of God: For we must eyther say, that there is a preposterouse order of ỹ law, or els, that ỹ first table ought to be preferred before the seconde. This question may easely be aunswered thus. That the wordes of Christ do perteine, & tend to no other ende then to shewe, how falsely they professe thẽ selues to be worshippers of God, which despice their afflicted bretherne. For vnder the colour (as it was shewed euẽ now) he doth declare ỹ externall exercises of diuine worship, by the which men often times do faine godlines, a great deale more then they do in dede testifie ỹ same. {And go thy way first.}

Question.

Aunswere.

M. The byshops of Rome teache vs an other maner of lessõ thẽ this: for they say go first to ỹ priest, & cõfesse thy syns vnto him, & then approche to the ecclesiasticall cõmunion. But Christ truly sendeth him not to the preste, but to his brother what so euer he be, whom he hath offended.

The byshop of Romes doctrine.

{And be reconciled.} B. To be reconciled, is (al hatred & discord set apart) to restore al the former loue, concorde, frendship, necessitie, & familiarite that was wõt to be.

Reconciliatiõ

{And then come.} B. By these wordes our sauiour Christ meaneth nothing elles, but that reconciliation was of more price thẽ sacrifice, ỹ whiche sacrifice in those dales (Moyses law figuring) was coũted most excellent. This was agreable to ỹ which the prophete Osee hath. I will haue mercy & not sacrifice. and I esteme the knowledge of God more then burnt offeringe.

Osee. 6.

M. He beddeth them not therfore to offer according to the maner of the lawe, & yet for all that, he forbiddeth theim not. For as yet the tyme was not come, that these rightes & ceremonies should ceasse. But he behaueth him selfe warely, least he should offende the Iewes, the whiche warynes also, he vsed in a nother place, saying. These ought ye to haue done, and not to leaue ỹ other vndone. Also by this sentẽce he doth signifie, that ỹ falte of iniurie is remitted before God, if that brotherly vnitie be restored by reconciliation.

Math. 23.

thē saith he offer thy gift, as if he shuld saye, then is the gift thanckeful & acceptable in the sight of God. V. This sentence of Christ is agreable, with the saying of S. John, who writeth thus: Derely beloued, if our hart condēpne vs not, then haue we trust to God ward, & what so euer we aske, we receyue of him, be cause we kepe his cōmandementes, & do those things which ar pleasāt before him

1. Iohn 3.

25, Agree with thine aduersary quickely while thou art in the way with hym, least that at any time thy aduersarye deliuer thee to the iudge, & the iudge deliuer thee to the minister: and then thou be cast into pryson.

{*Agree with thine aduersary.*} C. Although Christ doth seeme to procede and go forward with this matter, and not onely to exhorte those to reconciliation which had done iniurie to their bretherne, but also which are vniustely prouoked: yet notwithstanding he rather had respect to an other ende, namely, ỳ he myghte cut of the occasion of hatred & discorde, and that he might shewe the way & meane to encrease good will: For wherupō cometh so many iniuries, but onely that so manye men are so gredy of their priuate righte: that is, they seeke their owne cōmoditie, by other mens losse and damage? For all men are so blinded with selfe loue, that they flatter them selues in euyl causes. Christ therfore, to thend he might touch hatred, contentions, strifes, & all kynde of iniuries: he reproueth that pertinacy, the welspring of al these euils, & appointeth his to be ready to moderatiō, & equitie, ỳ they geuing place to extremite, mai redeme peace & frēdship with such equitie. It were (truely) to be wysshed for, ỳ no strife or cōtention might at any tyme happē among vs. And this is certaine, ỳ men, at no time shuld come into strife & contention, if that the meeke & gentle behauiour were amōgst thē which ought to be. But because it is almoste impossible, but that strife do arise. Christ shewethe remedy, by ỳ which they may be abated, namely if we bridle our affectiōs, & ar redyer to depart wō losse, then to prosecute our righte with obstinate rigour. E. He calleth him an aduersarye, with whō we haue strife & actiō in the law. But Christ doth reuoke & withdraw those that ar his, frō strifes and contentions, takynge hys argument of the danger ensuing. Often times he that hath beste right, hath most wrong in iudgemēt, & he that is worthy of punishement, ouercōmeth. Agre with thine aduersary quickly, while thou arte in iudgement, lest thou fele the extremitie of the lawe. {*While thou art in the waye.*}

The cause of Iniuries.

Remedy against contēcion.

C. That is, while ỳ matter as yet hāgeth in equal ballāce. Christ often times vsed this exhortatiō, as apereth in Luke, wher the sermō made in the mount is not declared, but an epitome of diuers of Christes sayings is gathered. Hereby also apereth what is to agree in the waye, namely before the matter be brought vnto ỳ iudge.

Luke 12.

{*Lest at any time thy aduersary deliuer the to the iudge*} Some expound this part metaphorically ỳ the heauenly iudge will deale with vs extreamely, in somuch that he will rempt nothing, vnlesse we seke to pacifie those contentiōs which we haue with our neybours. But more simplely it may be takē that Christe admonisheth how that this is most profitable for vs, to agre betimes wō our aduersaries. And yet we must not deny, but that the similitude is very aptly referred to God, because he shall feele iudgemēt without mercy, which is troublesom with his brethern, & geuen to extreme contentiō. Therfore ỳ simple and true meaning is this. If there happē any cōtention among you, by & by agree one with an other, for I will not haue you to cōtend one wō an other about your right, but rather geue place and suffer wrong.

The controuse pr shall fele treme iud ment.

{*And the iudge deli*} The olde interpretour hath trāslated ỳ greke word thus. and the iudge deliuer the to thee iayler. But ỳ minister or iailer is he which fulfilleth & executeth the cōmaundement of the iudge.

26 Verely I say vnto thee, thou shalt not depart thence vntil thou haue payde the vtmost farthinge.

{*Verely I saye vnto thee, thou shalt not departe thence.*} As if he shoulde haue said, if thou be cast once into prison, hauing then no libertie to agree with thyne aduersarye, thou shalt not onely get affliction of thy body, and ignominie, but also thou shalt not be deliuered vntyl thou haue payd the very

uttermost

vttermoſt farthing, which thy aduerſary ſhall require, where as before he had ben ſo far prouoked thou myghteſt haue agreed for leſſe. Euen ſo in renuynge of frendeſhip, be thou not to curioule in examininge who was in the faulte moſte: onely ſe that thou depart from ſomwhat of thy right, ſo that thereby vnitie & concorde may be kepte. C. But here the papiſtes very fondely with a perpetuall allegory of this place, do buylde their purgatory. It is moſt playne & euident, that Chriſt did ſhewe of the benenolence and good wil which ought to be among men. Yet they are nothinge at all aſhamed, to peruert his wordes, & to wreſt the ſame into a contrarye ſence, ſo that they maye blinde and decepue the ignorant and vnlearned. But becauſe they deſerue not any longe confutation, we wyll ſhewin one word, howe ſhameful their folly is. They fayne the aduerſary in this place mentioned to be the denyll. And Chriſte truely, (as is euident by the terte) commaundeth the faithfull to be louinge to him, namely to the aduerſarye. So that by this reaſon the Papiſtes wolde haue vs frendes and bretherne with the deuil. But let them (to finde out their pouling penny purgatory) be bretherne and frindes with the deuill and they liſte, for we will not ſo paynefully be purged.

{Vntyll thou haue payde the vttermoſt farthinge.}

C. Nowe if it be lawfull to cauill, here alſo is their fonde error confuted, and refelled. For if they which are once in purgatory neuer come out agayne, vntyll they haue payed the vtmoſt farthyng, it followeth that the praiers of them which are alyue, for the deade, are but vayne, and of none effecte. Neyther doth Chryſt admit other men with their ſatiſfaction to paye the dette, but requireth euerye man to paye his owne debte. So that yf maſſes, dirges, trentalles, & other ſatiſfactions be vnprofitable, how hot ſo euer the fyer of Purgatory do burne & flame, yet ſhall the kytchens of the prieſtes and moonkes be feruente colde, for whiche cauſe they fight ſo earneſtly M. Wherfore this is to be noted, that the Apoſtle Paule doth diligently teache, that there is no ſauinge health for mankinde, but onely in the mercy of God, by the bloud of Jeſus Chriſte, by the which we are redemed, and reconſiled to the father. if we cleaue vnto Chriſt with a ſure faithe, to the which doctrine, the dreame of purgatory fier, is cleane contrary.

The perny purgatory of the papiſtes is here builded.

27 You haue hard what was ſayd of olde tyme: Thou ſhalte not committ adultery. *{You haue heard what was.}*

C. Chriſte procedeth in his diſputation, B. and reſtoreth the other commaundement to his proper ſence. Bu. The Phariſeis thought that they fulfilled the law very well, if any committed not aduletery, that is, they were thought holye and iuſte, if they abſteyned from other mens wyues, being contented with their own hauinge no care of impure, and fylthye thoughtes, & cõunication. C. Therefore our lorde teacheth vs, that the lawe of God is not onely in pollitike order, the guide of our life, to reforme external maners, but alſo that it requireth pure and ſounde affections of the harte. But we muſt remember that which was ſpoken of before, that although Chriſt reherſeth the woordes of the lawe, yet notwithſtãding he reproueth the groſe and wronge ſence, whiche falſe interpretours haue brought in. For already he hath declared Verſe. 17. that he came not to renewe the law, but as a faithfull interpretour to fulfyll the lawe once geuen.

28 But I ſay vnto you, that who ſo euer loketh on a woman to luſt after her, hath committed adultery with her in his hart already.

{But I ſay vnto you.} Bu. By this cõmandement he teacheth that al kind of filthines vncleanes, & concupiſence of the fleſhe in the hart, in the ſences, in ſignes, & in talk, is prohibited & forbidden. C. For he ſaith Adultery. that they are not onely aduulterers before God, which defile other mennes wiues, but alſo they whiche pollute their eyes, with vngodly deſire. This is a figuratiue kind of ſpeache: becauſe men do not only make their eies gilty, but alſo their wiſhes and inflamations of their harte. Therfore Paule apointed chaſtity in the 1. Cor. 7. body & ſpirite. But Chriſt here had a very groſe opinio to confute: becauſe ỳ Jewes thought that they only ought to refrain frõ the external, and carnall copulation.

Notwithstanding because the eies dothe allure the minde with his intisementes and lust doth pearce, & burst forthe as it were throughe these windowes, Christ vsed this forme of speache, when he wolde disalowe and condemne concupicence of the flesche. And that maye easely be conjectured, by this woord of lustinge. By the which we ar taught, that they ar thought to be adulterars before God, not onelye which conceiue whoredom in their myndes with a fixed and sure consent, but also such as geue place to euery pricke of the flesche. Wherfore the grosenes, and open hypocrisie of the Papistes is exceadynge, whiche deny concupisence to be syn, vntill the harte of man wholy consenteth to the same. But it is no merualle that sinne is made so slight of the, which neuer thincke on their vyce, but ascribe to merites, the righteousenes of workes.

Concupiscēce.

The Papistes deny concupiscence to be sin

M. We see therefore that Christ in this place dealeth not with Puplicanes & sinners, but with hipocrites, Justiciaries, & proud pharisees, whose hipocrisy alwaye resisted the doctrine of Grace. For when as they were impure, and polluted with sinne, yet they wolde in no wise seme so to be, because they did alwaies hyde the sayde vncleanenes of their hartes with that externall shewe of sanctimonye and outwarde holines. To the ende he might bewraye this he hath restored the vigor and parfecte strengthe of the lawe: and therefore he speaketh of hym, which doth not onelye couet with the harte, but also fulfylleth the same concupisence, and bryngeth it to passe in dede. Yea, and the lawe it selfe condempneth this concupisēce or lust, as apereth in Exodus. Thou shalt not couet thy neyghbours wyfe.

Exod 20.

The Jewes knew this, but they did not consyder that the lust of the hart was before God, euen as the actuall deede of adultery. Bu. Notwithstandinge lett no man flatter him selfe vpon the wordes of Christ, or take occasion to do euyll, and saye, if luste make me an adulterer, I wil bringe the same to effecte, or I wyl committ the actuall deede, that I might not be counted so in vayne. For truely thou shalte not be so called, or counted without iust cause, and thy deseruinge, which

The adulterer in wyll and minde.

haste done all that the fylthye adulterar doth, sauing, the very actual deede. which no doubt thou woldest haue done, if thou myghtest haue had lybertie, time, and occasion, to the fynishynge of the same. Therefore thy vertue dyd not staye thee from adultery, but hauinge no power, & occasion also beinge contrary to thy purpose, thou arte let, so that thou also arte vniust, and an adulterer. But for certayne, thou dost more grieuously offend and doste deserue more cruell ponishmēt if thou onely quenche not the burnynge fyer of concupisence, but also, if thou bridell not thy selfe from the impure and fylthy action. But forsomuche as there is no man liuinge, whiche at some tyme hath not lusted, the lorde admonethe by this lawe, that all men are subiect to sin, and nede the grace of God, and the iustification of Christe, whiche is onely iust, impolluted and pure, and dothe participate vnto vs his righteousenes by faith: by the whiche name, the Apostels called fayth, and our righteousenes, & the parfection of the lawe.

29. If thy ryghte eie hinder thee, plucke him out, and cast it frō thee, For bet-
it is vnto thee, that one of thy mem-
bers perishe, then that thy whole bo-
dy should be cast into hell.

{If thy right eie offende thee.} C. Because that Christ myghte seeme to seuerely to vrge men in this natural imbecillitie & wekeneste of flesche and bloud, he doth preuent al those mutterings that might be made. To be short, he declareth that althoughe it be harde, sharpe, and troubleisome, whiche the lorde commaundeth: yet notwithstandinge we are not thereby excusable: because the ryghteousenes of God oughte to be of more price vnto vs, than all other thinges, whiche are deere and precioule. For some mighte saie, what shall becomme of vs, if the matter be so, when as we be so apte to all euyll cogytations and thoughts, that we can scarse tourne our selues aboute, and caste oure eye on the one syde, but straighte waye vnloked for, one daungerouse snare or other appereth, sette and pytched before oure eyes, to take vs.

Questio

To this

Answere.

To this he saythe, Againe, and agayne, yea continually ye must take hede, that you haue a consideration and respecte to your owne infirmitie, yea, see that ye auoyde all occasion of offence and prouocation, neyther let any thinge at no time be so dere vnto you (if it bringe to destruction) for whose sake, you shoulde suffer your selues to be seduced, & so to incurre the daunger of euerlastynge perill and payne. There is nothinge so neere vnto you, nothinge so conioyned and knit, nothinge so nere of bloud, yea, there is nothinge so entierly beloued of you, which ought not to be cut of, if so be that occasion required, yea, although it were one of your membres, and that the pryncipall and moste necessary, as the right eye, or the righte hande. For there oughte no member be vnto vs of suche estimation, and price, that for the loue of the same we shoulde forsake God, the creatour of our whole body. C. Neither yet, doth Christ meane that we should mangle our body, and destroy the same, that we mighte obey God: but because al mē wold wishe, not to haue their sences so bryded, but that they myght haue the free vse of the same, Christ teacheth hyperbolically, that we must cut of what so euer is contrarye to his wyll. And he dothe the same verye warely: because men do to licentiously in this point fauour them selues. If the mind were pure, then a man shold haue his eies and handes obedient to hym, In the whiche it is certaine that there is no proper motiō. In this therfore we sinne greatly, that we are not so carefull in auoiding of daungerouse snares, as it becommeth vs. B. For we must shun and fle al occasion: and the more we fynd our selues inclined and geuen to euyll, the more we oughte to refrayne our mynde from the same.

The eies and handes are bryded by the sprite.

30. And if thy righte hande hinder thee cut it of and caste it from thee. For it is better for thee, that one of thy mēbers perishe, then that thy whole body should be cast into hell.

{*And if thy right hande hynder thee.*}

A. This verse tendethe to the same effect that the former did. C. The Greke texte hath, if it offende thē. To offend or hynder, is to make a man stomble and fall in the way of the lorde. This is a life acceptable vnto God namely to abyde in faithe and loue, whereby a man maye go forwarde, in the obedience of God.

M. Here is to be noted what greate necessitie of auoydinge of offence, the lorde propoundeth vnto vs. For if that so necessary membres and instrumentall helpes of the bodye, are not to be reteyned and kepte, if they be a hinderaunce vnto healthe: what shall we then say of them, which so gredely cleaue vnto vile things yea, of no reputation, but of the vanitie of this worlde, that they wyll rather hasarde and put in venture the benefyte of eternall lyfe, then they wyll be secluded from them? {*For it is better. &c.*} M. This reason is taken of the profyte of preseruing the whole. For better it is that som parte perishe, then that the health of the whole body shoulde be put in daunger.

The wicked inclination of mans nature.

A. The same matter in effecte is handled, where he entreateth of auoydyng of offences, which foloweth in the. 18. chap.

31. It is saide: who so euer putteth awaye his wyfe, let hym geue her a letter of diuorcement. {*It is sayde.*} Bu. These woordes do parteyne to the lawe, of eschewinge adulterye, and do teache that truely and vndefiledly we ought to kepe the faythe of wedlocke. C. For euen as the Iewes thought that they behaued thē selues falsely and amisse before God, yf they kepte not the lawe after a politique order. euen so againe, what so euer the politique or mozall lawe did not prohybite, they fondly immagined that it was at theyr pleasure: Moyses in respecte of the eternall order, did not forbyd the diuorcementes with the wyues (whiche were wonte to be obserued) but onely to take away the occasion of lustc, he commaunded, that a byll of dyuorcemente shoulde be geuen to her which was diuorced: For it was a certayne testimony of manumission, and free lybertie, that euer after, the woman might be free from the bondage and power of the man: and also the man by the same, dyd acknowe-ledge and confesse, that he dyd not put away his wife, for any cryme nor faulte, but because shee dyd not please hym.

Diuorcementes.

Herevpon there sprang this errour, that none whiche vsed this diuorcement was in fault, if so be they satisfied the lawe. But amisse they toke a rule out of the ciuill lawe, of liuing a godly and holy life. For mozall lawes are often tymes framed accozding to the maners of men: but God in his spiritual lawe had not respect what men could do, but what they ought to do. So that in the same is conteyned the parfect and sound righteousenes, although we haue not power to fulfyll it. Therefoze Christ admonysheth vs, that all thinges which Moyses lawe dothe allowe, are not lawful befoze God. By the cloake, and collour of the lawe sayth he, he abuseth him selfe with puttinge away his wyfe, geueth her a byll of diuozcement: but the bonde of wedlocke is moze holy, then that it may be loosed at the will and pleasure of men. For although the man and the wyfe with theyr mutual cõsent do ioyne and couple them selues together: yet notwithstandinge God doth knitt them together with an inseperable knot, that they might neuer after depart excepte it were for foznication.

The holy estate of wedlocke.

{Let hym geue her a byll of.} A. The reason of this byll of diuozcement was that it was lawful for the wyfe diuozced to conioyne her selfe to an other man, & neuer mozo to haue to do with her fozmer husbande, but shoulde be vnto him as an aliant and stranger. The man did declare his owne sylthynes, when he gaue this byll of dyuozcement. Some wryte that this byl of diuozcement here mentioned, was made after this fozme folowinge, as shoulde appere by a coppy taken out of the lawe of the Hebzewes.

The maner of the bill of dyuorcement of the Jewes.

THis byll made the nine and twenty daye of June, in the yere frõ the creation of the wozld fyue thousand & thirty, wytnesseth that I H. K. the sonne of W. K. dwelling in the cittie of London, haue wel aduised my selfe, no man constrayninge me, and haue dismist, set at lybertie, and lefte thee I. K. to thy selfe, whiche haste bene heretofoze my wyfe. And nowe hauinge dismyst thee, and sette thee free, I geue thee leaue to do what thou wylt, and to go and geeue thy selfe to wife to whom so euer it shal please thee. In witnesse wherof I geue vnto ther this bil of diuozcement, and dimissozy epistle, being an instrument of lybertie, accozding to the lawe of Moyses, and Israell.

And thus muche as concerning the bil of diuozcement, whiche in Greeke is called Apostosion. Of this bill Christ speaketh thus. Moyses foz the hardenes of your hartes suffered you to put awaye your wiues, but frõ ỳ beginning it was not so. Math. 19

32 But I saye vnto you, that who so euer putteth awaye his wife, excepte it be for fornicatiõ, maketh her to breake wedlocke: and who so euer maryeth her whiche is diuorsed breaketh wedlocke also. {But I say vnto you.}

M. Many of the ciuil lawes are not good in that they permitt euyl thynges, as we said euen nowe, and that foz the malice of the subiectes, that the publique & common estate should not be troubled, even as we se brought to passe in the suffering of vsery, by the whiche constitution & decree, there is set a certayne meane of couetousenes, and helpe to their necessitie and neede, whiche nedes must borrowe other mennes money. Againe, they forbyd not all euyll thinges, neither do they ponishe those thinges, which they forbyd not, as anger, hatred, disdaine, couetousnes, the impietie of the hart, & such lyke. Neyther do they cõmaund all good thinges, foz they appointe nothinge of faith, of hope, of loue, of the feare of God, of pacience, of brotherly loue, and such like. Usury.

A. Therfoze foz so much as this lawe of Moyses was altogether politique. Christ as a heauenly master, teaching true godlines, sheweth what must be done in this busines: he saith ỳ the wyfe maye not be put away: {Excepte it be for fornication.} For worthely and not without iust desert, is that wife cast of, which hath violated and broken that holy knot, & defyled her husbandes bed, because throughe her faulte, the man obteyneth lybertie.

{Maketh her to breake wedlocke.} C. Namely if she marry an other. Of this you maye rede mozo at large in ỳ. 19 cha. folowing.

33. Againe, ye harde how it was said vnto them of olde time, thou shalte not forsweare thy self, but shalt performe to the lorde those thynges that thou sweareste. {Againe ye haue harde.}

Bu. This thirde example, is partely in the 20. of Exod. and in the. 19. of Leuit. and partly in the. 30 of Numeri, & 23. of

Deutrono

Deutro This same commaundeth of the sanctification and glorifyng of the name of God, of the constancy and perfourmāce of wordes, of the iuste moderation of the tongue, that we vse not the same to lycencyously.

{Thou shalt not forsweare thy selfe.} C. This sentence of Christe also here spoken, is not the correctionof the Lawe, but rather a true and proper interpretation. For God did not onely condemne periury in the Lawe, but also the rashenes of swearing, whiche did derogate the reuerence of his name. Neither dothe he onely take the name of the lorde God in vayne, whiche forswearyth him self, but he also which in trifling and vayne thinges, or in commō talke, rashely and contemptuously taketh the name of God. Finally, when as the Lawe did condemne euery prophanation of the name of God, the Iewes did imagine that the faulte only consisted in periury. Christe nowe reprehendeth this error so grose, and commaundeth that we performe our vowes & othes to the lorde: For he whiche after an othe begyleth his neighbour, is not only deceitfull to men, but also is iniurious to God {But performe.}

B. Some referre this performaunce to vowes, when as any thing religiously is promysed to God. But this sentence of Christe doth very well comprehende all couenauntes, bargaines, and promyses, whiche are confirmed with takinge the name of God. For God is then made a witnes betwene the parties and a suertie, to whome they geue their faythe.

C. Therefore he that forswearyth hym selfe doth not only breake promyse with men, but also with God, because he toke God to witnesse.

34 But I saye vnto you, ye shall not sweare at all: neyther by heauen, because it is the seate of God.

{Ye shall not sweare.} C. Many are deceyued in this woorde (at all) thinking that Christe thereby did condemne, all kynde of othes without exception. As the Anabaptistes, who thought that Christe did admitte no man to sweare for any kinde of cause, in ỹ he forbad to swere at al.

But by the text it self ỹ meaning is best gathered. For incōtinēt it foloweth, Neither by heauen nor by earth. Who nowe seeth not that these kyndes of swearing, or particulers are added exposityuely, that they myght expresse the firste member by destincte enumeration. The Iewes had a disordered kynde of swearing, and whē they did sweare by heauen, by the earth, or by the altare, they did counte it as nothing. Christe to the ende he might reprous this vice playnely declareth that they must not sweare at all, neither by this nor by that, neither by heauen nor by earthe, nor by any thinge. Whereby we may gather that this worde {At all} is not referred to the substaunce, but to the forme of an othe: otherwise, in vayne he shold haue rehersed these particulers. Wherefore the Anabaptistes bewraye their grosse ignoraunce, for whyle they curiously persiste in vrging one woorde, they ouerpasse, & perceiue not the whole tenor of his talke. A. Christe speaketh here of busynes and affayres, and familiar talke, about the whiche there is no necessitie of an othe required. In necessary causes, it is not onely permitted to sweare, but also is commaūded of God, as appeareth in the 6. of Deutronom. And the Prophete Ieremy sayethe, that an othe is to be taken in truthe, in Iudgement and righteousnes. Christ did often tymes sweare, Paule vsed an othe, God also swore by hym selfe. Therefore the effecte is this, that the name of God is by other meanes taken in vayne then by swearing. Therefore men must abstaine from all superfluous kynde of swearing, and where iuste occasion serueth there to sweare. Wherefore Christe mente nothing els but this, that all kynde of othes were vnlawfull, which by any abuse did prophane the holy name of God, to the reuerence whereof they ought to serue.

V. Finally he that sweareth doth twoo thinges: fyrst he taketh God to witnes, and sayth that he wyll fulfill his promyse to the honour of God: Then he calleth vpon God as the chiefe iudge, that he wil not suffer his office to be abused, & prayeth that he wyll defende his honour, and the dignitie of his deuine iudgemēt, and shewe the same vpon him whiche swea-

Of othes.

Deut. 6, 10.

Hebr. 6.

We must not sweare but when iuste occasion vrgeth.

1.

2.

reth, excepte he kepe his othe. And thus he constraineth God to take vēgeaunce, by the mention of his honour, truthe and office. {Neither by heauen.} C. They are greatly deceyued whiche expounde these maner of othes to be corrected of Christ, because we ought to sweare by God only. For the reasons whiche he bringeth, do tende more to the contrary, that then we sweare by the name of God when we sweare either by heauen or by the earth, because there is no part of the worlde, in the whiche some special note or marke of the glory of God is not imprinted. Notwithstandinge, this sentence dothe not seme to agree with the commaundemēt of the Lawe, where God dothe plainely cōmaunde to sweare by his name: Moreouer, it semeth to disagree with many places of holy scripture, where the almighty God complayneth that we do vnto him iniury, so often as we sweare by his creatures. We may aunswere that corruption is adioyning to idolatry, whē that either the power of iudgement, or the authoritie of approuing testimony is deferred and brought to them. For the ende of an othe is to be cōsidered, because men called God the reuenger of falshod, and the defender of truthe, as we haue shewed already a litle before. This honour cannot be geuen to another without the violating of his maiestie. In consideration of this, the Apostell saith Men verely sweare by him that is greater thē them selues, and an othe to confirme the thing is to them an ende of all stryfe: So that this is only proper to God, to sweare by him selfe. Euen so in olde tyme men did vse to sweare by Moloch, or by some other Idole, and so they appointed another in Gods stede, to be a knower of secretes, & iudge of myndes: by the whiche they did take away the righte appertayning to God. Euen so at this daye, they do no lesse offende which sweare by aungels and other dead saintes. God therefore in all thinges is only to be taken for a witnes. {Because it is the seate of God.}

M. These wordes appertayne also to the Prophete when he saithe. Thus saithe the lorde, The heauen is my seate, and the earth is my foote stoole. C. The heauen therefore is called the throne or the seate of God, not, that he is there included and shut vp, but that mē may learne to lifte vp their myndes, so often as they thynke of him, and that we might not imagine any earthly thing of hym.

A. To this effecte tendeth the begynning of the lordes prayer, wherein we are commaunded to call hym our father whiche is in heauen.

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{Neyther by Hierusalem.} M. Althoughe the earthe is the lordes and all that therein is (as the Prophete Dauid saythe) and therefore ought reuerently to be inhabited by the grace and fauour of the deuine maiestie: Yet notwithstāding, it is worthely required, that those places, in the which the goodnes of God is more highly extolled, should be more honorable then others. Suche was this citie because of the Temple, priesthoode, worshippe and woorde of God, and because the lorde had chosen the same to be the seate of his empyre. To the probation wherof these places followyng, do serue. I haue appointed him my kinge vppon my holy hill of Sion. Agayne: Tourne thy wrath awaye I beseeche thee, from thy citie Hierusalē and from thy holy hill. Moreouer, the deuell caried him into the holy citie. And they came into the holy citie. It is called therefore the citie of the great kyng, because there, more plentifully he shewed his power, and the signes of his presence, not that he was therein included. Nowe Hierusalem is become the whole worlde, as it

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Obiection.

Aunswere.

Hebr. 6

In matters of importance we muste sweare by God only.

Esay. 66.

Math. Luke.

God is where.

Psal.

Psalm.

Daniel

Math.

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{Neither shalt thou sweare by.} C. When men sweare by their head, they offer their lyfe (whiche is the singuler gift of God) as a pledge of a good faithe. Bu. Furthermore, they vsurpe the power which is peculier vnto God. For we haue not suche power ouer our heads that we can make one heare whiche is leaste, either white or blacke. God is the ruler of our heade, therefore we sweare by God when we sweare by the same. A. Here we are admonished that there is nothing so smale of reputation in the creatures of God, in the whiche there appeareth not the maiestie of God, by whome it was made. Christe therefore would haue vs vse the creatures of God with his feare, yea, and to haue the members of oure body in honour, leaste we abuse the same.

37 But let your communication be yee, yee, and nay, nay, for whatsoeuer is more then this commeth of euell.

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toothe. Bu. The fourth example which the lorde bringeth out of the lawe, is taken out of the xxi. of Exod. and the xxiiij of Leuiticus, and the xix. of Deutro. By that lawe, God would haue his people beware, leaste that any of them did rashely hurte one another. To this place agreeth not that whiche is written in Leuiticus: Thou shalt not auēge thy self, nor be myndefull of wronge. But we must consider that this was spoken to priuate persones, and the other lawe, (as to take eye for eye, toothe for toothe) was permitted onely to the Iudges and Seniores of the people, as a punishemēte to be executed vpon the offender, and a satisfaction for the same. Nowe the Iewes vpon this lawe thought, that they beyng hurte, might seke to requite one iniury with an other, and so to be reuenged for euery wrōg done vnto them. But Christ teacheth them the cōtrary, that although a commō defence were committed to the iudges, to subdue the wycked, and to bridel their force, yet that they ought patiently to suffer those iniuries done vnto them.

Exod. 21. Leuit. 24. Deut. 19.

Leuit 19.

39 But I saye vnto you resiste not euell: but whosoeuer geueth you a blowe on the right cheke, tourne to hym thy leste also.

{But I saye vnto you.} M. By these woordes Christe semeth to be contrary to the doctrine of the Scribes and Phariseis teaching vs to be lowly & gentle mynded to be meke, in suffering euell, ỹ we might be so farre, from reuēging of our selues, that we should rather suffer the greatest iniury then to requite any, whether it were in our power to do it by right or by wrong. C. There are two sortes of resisting, the one is whereby we repell iniurie without hurte, the other is, whereby we reuēnge or requite. For although Christe doth not permit those whiche are his to reuenge, yet notwithstanding, he doth not forbid them to eschewe vniuste violence. Also S. Paule may be vnto vs a good interpretour of this place, sayinge. Derely beloued, auenge not your selues, but rather geue place vnto wrathe, and so forth: and by and by he addeth, be not ouercome of euell but ouercomme euell with goodnes. Here our sauiour Christ intreateth of reuengement, and to take away the libertie of the same from his disciples, he forbiddeth them to requite euell with euell: Then he extendeth the lawe of pacience farther, that we do not only beare peaceably iniuries done vnto vs, but also that we prepare our selues to suffer a newe. C. Therfore the whole admonition of Christ tendeth to this end that the faythfull should learne to forget iniuries, and all kynde of euell done vnto them, leaste they being hurte, shoulde, (bursting forth into hatred and ill will) couet to hurte: but that they shoulde be ready to suffer, if that the wickednes and outragious madnes of tyrāntes increase against them. {Whosoeuer geueth thee a blowe.} M. For examples sake, he addeth these, and that whiche followeth, by the whiche he declareth, what kynde of euels we should beare, and with what pacience also we should suffer them. C. But here Iulianus and such lyke, haue sclaundered the doctrine of Christe, saying: that he did ouerthrowe al lawes and iudgementes. For (as Saint Augustine in his fifth epistell declareth) the purpose of Christe was nothing els, but to frame the myndes of the godly to moderatiō and equitie, leaste they being once or twyse offended and hurte, shoulde be fayntе and geue ouer any longer to beare. And it is moste true whiche Saint Augustine sayethe, that the lawe is not put to externall woorkes if so be that thou vnderstande it rightely. For Christe doth seke to withdrawe our hāds from reuengement, and not onely oure handes but our myndes also. But when any man may defende hym selfe and his from iniuries, the woordes of Christe do not let, but that he may quietly without harme auoyde & eschewe the force of his enemy. And he would not harden his disciples to prouoke them to malice, whiche already were to muche set on fyer, and enclined to hurte. It is not therefore the parte of a rigbte and true interpretour to cauill vpon syllables and woordes, but to way and marke his meaning and purpose whiche speaketh. And it becommeth not the disciples of Christe to be to curious in woordes, when they knowe their maisters intente and mynde. It is not (truly)

Sufferance.

Roma 12.

(truely) harde and obscure whiche Christ here speaketh, namely that the end of one contentatiō is the beginning of another, and that the faythfull muste by degrees suffer iniuries, in the whole race of their lyfe. Therefore when they be once hurte he would haue that same to be a documēt to teache them to suffer, that in bearing they may learne to be pacient.

M. A blowe or ruffe on the eare, (as we terme it) is cōmenly geuen by contempt to wemen, childzen, or to suche as be effeminate and weake. This intollerable contempte is thought to be in thē which would be counted men. For because, the flesh (once puffed vp as it were) can abide nothing lesse then iniurie, ioyned with ignomy and repzoche. But a Christian man euen as a lambe, wyll suffer with all submission and mekenes of mynde, this ignominy and repzoche. This blowe did Micheas the Pzophete pacientlye suffer. This blowe did Christe our sauiour mekely take in good parte. This blowe also did Paule put vp without grudging thinking him selfe happy, to beare it for Christes sake. If therefore we suffer ignominy and repzoche for the woozde of God with Micheas, if we suffer our innocencie to be striken with Christe, And if we be beatē with Paule for the truthes sake, we muste behaue our selues modestly, in the softenes of the spirite, that by our pacience and mekenes the tyzauntes may knowe that they do offende. Of the sufferaunce of Christe, Peter wryteth thus. When he was reuiled, reuiled not agayne, when he suffered, he threatned not, but committed the vengeaunce to hym that iudgeth righteously.

40 And if any man sewe thee at the lawe to take away thy coate, geue him thy cloake also.

{*And if any man.*} C. Christe here toucheth the other kynde of harme, namely when the wicked seke to vexe & trouble vs with strife & contention. In this case he commaundeth vs so to prepare our myndes, to pacience, that we be not only ready to lease our coate (being taken awaye) but our cloake also. He is an vnwyse man whiche standeth brabling with woozdes, for we muste geue oure aduersary that whiche they require, before that we go to lawe, for suche facillitie doth kyndell the myndes of the wycked to theste and rapine, euen lyke vnto a fanne. What is it therefore to geue awaye thy cloake to hym whiche goeth about by the pretence of the Lawe to take awaye thy coate? Wilt thou knowe? It is this. If any mā being oppressed with wicked and vniuste iudgement, dothe lose that whiche is his owne, and yet is contente (if nede shoulde be) to departe from the rest: the same deserueth no lesse prayse of pacience, then he whiche suffereth hym selfe to be twise spoyled, before that he commeth to the Iudge. The somme therfore of Christes woozdes is this, that Christians, whensoeuer any goeth about to take away parte of their goodes, should be ready, not only to lose a part, but all that euer they haue: if it be for Christes sake. And here we may gather that men are not altogether forbidden the Lawe, or triall in iudgementes, if so be that right thereby maye be maintained. For although men do not proffer their goodes as a prayse to a thiefe or a robber, yet they digresse or swarue not at all from the doctrine of Christe, whiche exhorteth vs pacientlye to suffer euen nakednes. He is truely a synguler man, and rare to be founde, whiche goeth to the lawe with his brother, peaceably with a quiet and charitable mynde. But because it may be that some man defendeth a true cause for a publique and common wealth, it is not mete that we condemne without exceptiō, vntyl we know vpon what affection it be done.

Losse of goodes and al thinges els must be borne for Christes sake.

{*Geue him thy cloake also.*} E. The Greeke woozde signifieth the garmente whiche we weare outmoste: Whiche the Romaines call a gowne, and the Greekes a cloake. Although the Greeke woozde it selfe is sometyme vsed for any kynde of garmente. But the diuersitie in speache in Mathewe and Luke, altereth not the true sence and meaning. A cloake commonly is of more prise then a coate. Therefore when Matthewe sayethe that we must geue our cloake, to him that taketh awaye our coate, he meaneth that when we haue receiued a littell dāmage, we should be wylling and ready to suffer greater

greater losse. The saying of Luke agreeth with the olde prouerbe. The coate is nerer then the cloake. For they which robbe, firste take awaye the cloake, and then the coate.

41 And whosoeuer wyll compell thee to go a myle, go with him twayne.

Iniury must be borne.

M. Agayne, for examples sake, Christe sheweth another kynde of iniury, vnder the whiche all those thinges are comprehended, whiche by tyranny are layde vpō subiectes. By this place also Christe doth teache vs, that we must so shewe and declare our patience, that for peace & quietnes sake, we are ready to suffer more thē is required of vs.

42 Geue him that asketh, and from him that would borrowe tourne not thou awaye. C. Although the wordes of Christ do seme so to sounde, as though he did commaunde vs to geue without respecte to euery one, yet notwithstanding, by the woordes of Luke we maye gather an other sence & meaning, which (more playnely then Matthewe) expounded the sentence: For he placeth the woordes of Christe thus. If ye lende to them of whome ye hope to receiue, what thanke haue ye? For synners also lende to synners, to receiue suche lyke agayne. But do good and lende, lokynge for nothinge againe: For it is certayne that Christe went about, rather to make his disciples liberall then prodigale. And truly it is foolishe prodigalitie to spend that rashely whiche the lord geueth. And furthermore we may see here what an excellent rule of beneficence and liberality the holy ghoste geueth. First therefore let vs here note, that Christe chiefly exhorted his disciples to be liberall and beneficiall. B. But Christe meaneth not here, that we shoulde geue to euery one that asketh of vs we care not howe, for so we might be deceiued by scoffynge and fained beggers, and by other idell persones whiche are vnprofitable members of the common wealthe. Therfore Paule saythe. It is not my mynde that other be set at ease, and ye brought into comberaunce: but that thereby egalnes now at this tyme, and that youre aboundaunce may succour their lacke, and that theire aboundaūce may supply your lacke, that there may be equalitie agreinge to that whiche is wryten, he that had muche had not the more aboundaunce, and he that had litteli had neuertheleſſe.

Luke. 6.

Liberalitie.

Prodigalitie.

2. Cor. 8.

A. But this exhortation of Christe doth agree very well with the sayinge of S. Paule, where he saythe: Let vs not be wery of well doyng. And whyle we haue tyme let vs do good vnto al men, but specially to them of the housholde of faythe. C. Furthermore least any man shoulde gather occasion to cauill, by the woordes of Mathewe, let vs consider what Luke saythe. Christe doth denie that we fulfill the wyll of God if in lendinge we looke for rewarde: So he doth distinguish charitie from carnall frendshyp. For prophane men, and such as are of this world, loue one an other, why? surely because of ryches, because of gaine and rewarde. But Christe requireth of those that are his frendly loue, and perfecte amitie, as to seke to helpe the poore, the nedy, the straunger, the fatherlesse, & the wydowe, and all suche as are oppressed, of whome no rewarde or good tourne, is to be hoped for agayne. For to what ende tendeth the exhortation of Christe els, whē he saythe. When thou makest a dynner or a supper, call not thy frendes, nor thy brethren, neyther thy kinsmen, nor thy neyghbours, leaste they also bydde thee agayne, and a recompence be made thee. But when thou makest a feaste, call the poore, the feble, the lame and the blynde, and thou shalt be happy, for they cannot recompence thee. C. Nowe we se what it is to geue to them that aske, namely to be liberal to all men whiche haue nede of our helps, and whiche cannot requite agayne. M. This therefore is required of Christians that they be good, gentle, humble, pacient, louing, mercifull, and louers of vnitie and peace, so that it pertayne to heauenly thinges. Whosoeuer is not of this mynde, he is a despyser of this sentence of Christe, and no true Christian.

Gala.

Worldly loue for

Perfectitie.

The perfect properties a Christian

43 Ye haue harde howe it is sayde: thou shalt loue thy neyghbour, and hate thyne enemy.

{Ye haue heard.} Bu. This Lawe dependeth vpon

ceth vpon that which went before, plainly teaching that we must hurte no man, but rather do good to all men, yea, euen to our enemies. M. Thus it is written in the booke of Leuiticus. I am the lorde. Thou shalt not hate thy brother in thyne harte, but shalte in any wyse rebuke thy neighbour, that thou beare not sinne for his sake. Thou shalt not auenge thy selfe nor be myndefull of wronge againste the children of my people, but thou shalt loue thy neighbour euen as thy selfe. Nowe the Scribes and Pharisеis, were so blinded that they vnderstode those to be their neighboures which were louing and beneficiall vnto them, when as notwithstãding it is moste certayne that God by the name of neighboure comprehendeth all mankinde. For, because euery man is addicted to him selfe, so often as their priuate commodite and profite doth separate one from another, mutuall amitie and frendship is forsaken. God therefore to stape & kepe vs in the bonde of brotherly loue, doth affirme that all men are our neighbours and brethren, because nature knitteth vs vnto them. For so often as one man loketh vpon an other, because they be al of one bone and one flesshe, he beholdeth him selfe as it were in a glasse. The whiche thinge, the lorde him selfe dothe more plainly touche, when he telleth of the man which fel into ỹ handes of theues.

{*And hate thine enemy.*} Bu. Let no mã so vnderstand this, as though the lawe of God geuen by Moyses, commaundeth to hate any man: C. But this was a Pharisey-call addition, by the whiche they thought that they only ought to loue their frẽdes according to the Lawe, and to hate their enemies: and so they taught. M. By the which assertiõ they brought to passe that the force of the Lawe being weakened, hatred might increase betwene mã & mã.

44 But I saye vnto you, loue your enemies. Blesse them that curse you. Do good to thẽ which hurt you, pray for thẽ that hate you and persecute you

{*But I say vnto you.*} Bu. Christe being the renewer and cõsummation of the lawe, that he might restore the commaundement of the lawe (as concerning the loue of our neighbour) to his integritie & full perfection, he teacheth by the woorde neighbour, that not only our frendes but also our enemies, ought of vs to be loued. C. But this one thing doth conteine all the former doctrine: for whosoeuer can finde in his harte to loue his enemies & them that hate him, shall easely temper and refraine him selfe from all reuengement, yea, he shall be patiente to beare al euell, and ready to helpe the poore and afflicted. To be shorte, Christe sheweth here the meane and the way to fulfil this commaundement, loue thy neighboure as thy selfe. For there is none that can fulfyll this commaundemente, but he whiche not regarding selfe loue, but rather denying hym selfe, dothe loue those which hate and despyse hym. Of this perfecte loue, we haue an example and liuely paterne in the only begotten sonne of God Iesus Christ, which prayed to his father for thẽ whiche crucified him, saying: Father forgeue them for they knowe not what they do. And in Steuen lykewyse who prayed for them whiche stoned him, saying. O lorde laie not this sinne to their charge. {*Blesse them that curse you.*} C. By the whiche woordes we may learne how far vengaunce ought to be from the faithful the which vengeaunce, they are not only forbiddẽ to aske of God, but also they are cõmaũded so to rempt the same, that they rather prepare their mindes to craue at ỹ handes of God, that vengeaunce come not vppon their enemies although they haue deserued ỹ same. And let thẽ cõmit their cause vnto God, vntill it shal please him to take vengeaũce on the reprobate.

{*Do good to them that hate you.*} Bu. The lyke woordes writeth Paule after this sorte. If thine enemy honger fede him, if he thirst geue him drinke, & in so doing thou shalt heape coales of fire vpõ his head. C. This (truly) is a very harde thing & contrary to the flesh, to do good against euel: but yet we may not excuse oure selues, by oure faltes & infirmitie, but rather simply we must seke what the lawe of charitie dothe require, that we being strengthened by ỹ power of the holy ghoste, may in striuing ouercome all affectiõs that are cõtrary, & against vs. Christ here doth set forth vnto vs certaine degrees to obserue, namely to loue with our harte, to blesse with our mouth, and to do good with our dedes.

Luke. 23.

Vengeaunce ought not to be in the faithfull.

Roma 12.

These thinges he requireth of vs, but to what ende: namely.

45 That ye may be the children of your father which is in heauen: for he maketh his Sunne to arise on the euell, and on the good, and sendeth raine on the iust, and on the vniuste.

{That ye may be.} C. When as Christ doth plainly pronounce, that none can be the sonnes of God, but they which loue their enemies, who dare saye that we nede not of necessitie obserue this doctrine? For his wordes are thus in effecte. Whosoeuer will be a Christian, let him loue his enemies. And yet for all this suche horrible libertie haue our Monkes geuē to the people, that they durste boldely saye, that this was the counsell of Christe not his commaundement. M. Christe saith not, your enemies are worthy which ye loue. For thei proue you for your profite, and they are the instrumentes of God prouing your faith and pacience. For here the flesshe might drawe backe & persuade vs, that they are euell which trie vs, and that they do it of hatred, and that therefore they are worthy to be hated agayne. What saythe Christe therefore. That ye may be (saythe he) the sonnes of your father. C. By the whiche wordes, he doth set God before vs, as ensample to followe, as though that whiche he doth, became vs also. For he striketh and punisheth the vnthankefull, and often tymes doth roote the wicked and vngodly out of the worlde in the which pointe he doth not set him before vs to followe and immitate, because the iudgemente of the worlde doth not belonge vnto vs, whiche is only proper to him: but he would haue vs followers of his fatherly goodnes and liberalitie. The whiche thing not onely the prophane Philosophers sawe, but also certaine wicked and vngodlye men, whiche were despisers of godlines, could confesse and saye: We are in nothinge more like vnto God, then in weldoynge. In fine, Christe doth here shewe a note & token of our adoption, if we be good and beneficiall to vnworthy and euell persones. M. Not that he meaneth, that we by doing these thinges are the sonnes of God. C. But because the same spirite (whiche is a witnes, a seale, and earneste, of our adoption) doth correcte the euell affections of the flesshe, whiche resiste charitie. Christ of the effecte proueth that no other are the sonnes of God but they, whiche declare the same seale and token by gentlenes, mekenes, pacience, and liberalitie. M. As if he should haue sayd, by doing these thinges, ye shal shew and declare your selues to be the sonnes of the highest: As Luke saith. This therfore is the accustomed maner of speaking in the scripture, to put in the place and stede of a reward the free mercies of God when he seaketh to animate and encourage vs to do wel. And the reason is this: because he hath respecte to what ende we were called, namely that the Image of God beinge repayred in vs, we shoulde leade a holy and a godly lyfe.

{Which is in heauen.} This is not added in vaine. For thereby he sheweth that this earthly natiuitie, by the which we are in the flesshe, must be denied, and the eies of our mindes must be erected and lifted vp to heauenly thynges, in the whiche we haue suche parte and fellowship, that we should neuer forget to be of an heauenly nature. {For he maketh his Sunne to arise.} M. Some reade it thus: Whiche suffereth his Sūne to arise, but a great deale better they reade it which saie. He maketh his Sunne to arise. For it is more imperfect to saie, he suffereth his Sunne because it fulfilleth not the deuine prouidence and goodnes whiche Christ setteth before vs here. But Christ here reherseth two testimonies of the benefites of God, whiche are not onely well knowen vnto vs, but also commen to all men. As the sunne, whiche shineth vpon all the worlde as the rayne, which falleth vpon the face of the whole earth, as lyke also, which he geueth as well to beastes as to men, as well to the good as to the wicked. Let therefore the exāple of your father (saith he) moue you, whiche is mercifull to all men. He is no iudge now, but in the fulnes of tyme he wyll iudge the whole worlde. Now his benefites and giftes are extended both to ỹ godly & vngodly, & this he doth e to allure all men to goodnes, & to the cōsideratiō of his merciful liberalitie

To the

The popishe monkes haue preached libertie.

Our enemies do not deserue our loue.

Loue was more highly esteemed of the heathen Philosophers, than of vs christians.

Loue is a token of adoption.

Luke

Ther... promis... the fr... pertay... the fr... ces of... not to... serue.

Temp... benef...

God is rai...

To the godly all thynges happen for the beste, but the wycked in prosperitie are hardened, & thinke themselues in their wickednes to be acceptable vnto God.

46 For if ye loue those which loue you, what rewarde haue ye? Do not the publicanes euen so also.

{For if ye loue.} Bu. Now by a comparison. Christe sheweth playnely, that men do not according to their dignitie and profession, if they loue them only of whome they are beloued, and do good only to thē of whome they receiue benefite agayne. {What rewarde haue ye?} M. The Iewes hoped for a great rewarde in keping the lawe. But the Pharisees did so expounde this, that thei thought no loue to be commaunded, but the loue of their frendes. Of this fonde imagination and doctrine, what absurditie followeth, Christ by this place plainly declareth. If so be (saithe he that you wil only loue your frendes, that is to saye, those which loue you: what rewarde can ye hope for? For he whiche loueth his frēde or louer, doth bestowe loue for loue, good tourne for good tourne. According to the prouerbe. Manus manum fricat, one good tourn requireth another. Which in dede deserueth neither thanke, prayse, nor rewarde before God.

{Do not the publicans euen so.} C. In the same sence, Luke putteth sinners, that is wicked & vngodly persons, not that the office it selfe is damnable (For the Publicanes were receiuers of custome or tribute, for as princes of their authoritie & right appointe tribute to be payde, so is it lawful for others, whom they shall appoynte to require it) But because this kind of men was wont to be couetous, yea gredy and cruel. Further, they were cōdemned, because they were counted of the Iewes vniust ministers of tyranny. Bu. To be short, they were euell spoken of amonge the people, neither were they counted or regarded among honest citizens, but rather were called common troublers, the wormes & mothes of the people, and robbers, and poulers. Whereupon, Iohn the Baptiste when they came to his baptime sayde: Require no more then that whiche is appointed vnto you. For if any man gather by the wordes of Christ that Publicanes are the worste sorte of men, they are deceiued: because he speaketh after the manner of the people. As if he should haue sayd, Publicans, theues, and robbers, haue almost no humanitie, yet they haue a certaine kynde of loue in seking their profyte. M. What shall we nowe saye of Christians, whiche loue not their frēdes, neither do requite one good turne with another, men voyde of humanitie, & vnthankeful? They are farre worse then Publicans and sinners, whiche were despised of the Iewes.

Christians worse then Publicans.

47 And if ye make much of your brethrē only, what singuler thing do ye? Do not also the Publicanes likewyse.

{If ye make much.} E. The Greke word signifieth if ye imbrace your brethren with a kisse: whiche fashion was wonte to be betwene frendes when they met together, not onely among the Iewes, but also amōg the Grekes and Romains. M. Which manner of saluting, the Anabaptistes haue ridiculously vsurped, contrary to the manner of the fathers, as a singuler note of Christianisme. {Of your brethr.} E. All our Greke bookes haue of youre frendes. {What singuler thing do ye.} A. Or wherein do ye excell others? What do ye that other mē do not. As if he should haue sayd a great matter in dede, ye wil salute no man, vntill such time as ye be saluted of them. The Publicanes do this. E. In stede of Publicanes, some Greke bookes haue Ethenix or Heathen. The whiche Chrisostome also obserueth. A. And the common edition.

The Anabaptistes vse to kisse in token of loue.

Chrisostō.

48 Ye shall therfore be perfecte, euen as your father which is in heauen, is perfecte. Bu. Now at the last, by a short and briefe sentence, he doth conclude the whole disputation of the true and perfect meaning of the Lawe, & of the true righteousnes of Christiās, & saith, ỳ the sence & proper meaning of the Lawe, & the wil of God tendeth only to this end, that we all endeuour oure selues to come to perfection, that is, that euery one of vs, with all our power & strength, should go about to expresse the image of our heauenly father in vs, that as he is perfecte, and hathe expressed the example of perfection in the Lawe, whiche is his wyll: so lyke-

The fulfilling of the lawe.

wyle euery one of vs should frame oure will to his will and image, that as God is perfecte so shoulde we be perfecte also. Whiche in dede is counted the true and perfect righteousnes. C. But he meaneth not here that we shold be equal vnto God in perfectiō, but that we shold haue a certaine similitude & likenes vnto hym. Therefore although we be farre vnlyke vnto God, yet we are called perfect, euen as he is perfecte, so long as we runne at that marke whiche is set before vs. Also in Luke it is sayde. Be ye merciful euen as youre father whiche is in heauen, is mercifull. M. Therfore he would haue vs perfecte in loue and mercie, euen as our father in heauen is perfecte.

Luke.6.

The.vj Chapter.

TAKE hede that yee geue not your almes in the sight of men, to the intēt that ye wold be sene of them: or els ye haue no rewarde wyth youre Father whiche is in heauen.

{Take hede that ye geue not your almes.} B. In the chapter going before, Christe distinguisheth the true sence and meaninge of the Lawe, from the false expositions of the Pharisees: In this chapter, he beginneth to declare their hypocritical dedes, which were counted the speciall workes of religion, as almes dedes, prayers, and fastinges. Then to the ende he might make them more apte & ready to good workes, as to the dedes of charitie, by many persuasiōs he exhorteth to committe all the care of lyfe to God, whiche is nowe oure father. C. Neither (truely) doth Christe in this place without cause exhorte his seruauntes to the study and earnest affection, to good woorkes, that is, that they shoulde endeuour them selues simplely to do that whiche is right before God, and not to boste them selues vnto men. First and specially this admonitiō is necessary, because ambition is alwayes to be feared in vertues, neither is there any woorke so cōmendable, which is not often times pollated and defiled, by this vice ambitiō.

Ambition.

{That ye geue not your almes before men.} Bu. In a certaine auncient Greeke booke, for this worde (almes) is written righteousnes, as the olde interpretour readeth. Almes dedes properly is mercifulnes: notwithstanding vse and custome hath broughte to passe that almes is called a gyft that of compassion and mercy is geuen to him that nedeth. C. But in that diuersitie, there lieth no waite or force, whether ỹ reade righteousnes or almes, because it is manifest enough, that by them bothe, the vice of ambition is reproued, whiche in doing well loketh to haue prayse of men: A. As did the Scribes and Pharisees, of whom Christe speaketh thus. All that they do, is to be sene of men. C. He forbiddeth not here to do wel in the syght of men, but that we shoulde not do it to this ende, to be cōmended of thē. Bu. For otherwyse it is lawful for vs to geue our almes publikely, so that our mynde haue respect vnto God, and brotherly loue, not to men, and the prayse of men.

{Or els ye haue no rewarde.} C. By these wordes he teacheth vs that oure almes pleaseth not God, if it be defiled with the study of vayne glory.

2 Therefore when thou geuest thyne almes, let no trōpets be blowē before thee, as the hypocrites do, in the Synagoges and in the streates, for to be praysed of men: Verely I saye vnto you, they haue their rewarde.

{Therefore when thou geuest thine almes,} C. Here he toucheth by name the vice which is receiued by vse & custome, in the whiche the desire of prayse, is not only apparaunt & manifest, but also with the hādes almost palpable. For in cōmon & publike places, whereunto many people were wonte to resorte, they did distribute their doles or almes to the poore, in the whiche their ostentation was manifeste: because they soughte frequented places, to haue many witnesses of their dedes: and not contented with this they caused trōpettes to be sounded. They fained truely that they called the poore together by the noyse of the trompet, so that they neuer wanted a cloake to shadowe their hypocrisie, when as it is for certain that they did it to haue fame, renoume and prayse of men.

But

But all those that seke to serue men and to please them, do denie God to be the authour and staye of lyfe. So that worthely they are depriued of the rewarde.

{As the hypocrites do.} E. An hypocrite is as muche to saye as a fayner or dissembler, or a player, whiche representeth the persone of an other man, whiche semeth to be suche an one as in dede he is not. Whereupō, whosoeuer doth fayne, glose or dissemble, may well be called an hypocrite. But there are diuers kyndes of Hypocrites. For there are some whiche although their owne conscience bewray them, yet notwithstanding they sell them selues to the worlde for good men: and their vices of the whiche they are conuicte in conscience, they seke to hyde. Other some there are, whiche do so securely flatter thē selues that thei dare boldly chalenge to them selues before God, perfecte righteousnes. And another sorte there are whiche do good, not for the study of that which is righte, neither for the glory of God, but only to get vnto them selues fame, renowme, and the opinion of sanctimony, to be counted iuste, perfecte, and holy. These laste sorte of hypocrites be they whome Christe here toucheth, who (whē they do their good workes to no good end) put on them another persone, or shew that they may appeare vnto the worlde holy, and true worshippers of God. {in their Synagoges.} M. Here these Synagoges are thought of certaine, to be conuenient places of resorte, erected in the streates or market place. To others it semeth to be an ecclesiastical place of resort, whervnto the people came to heare the worde of God. By these notes & shew tokens of Hypocrisie, that which he now addeth may be vnderstode when he saith.

{To be praysed of men.} Neither can there be shewed any other reason, why they gaue their almes openly with the sounde of a trompet, rather then in secrete, priuely. Bu. And in our tyme also, the couetousnes of priestes, and the arrogancy of the people hath deuised a way and meane, by the whiche liberalitie may be openly celebrated in the church. For if any mā had violently handled the innocent and done him iniury, if any man had defrauded his brother in bargaining all his life tyme, yea, if any man had oppressed the poore, & at length geuen to the church goodes, tenementes, or landes, whereby the same might be inriched: suche a founder, suche an excellent and liberall benefactor shold haue bene as liberally dealte withall againe. For leaste so greate beneficence shoulde quite be ouerwhelmed with the waues of oblivion, a daye at the yeares ende was celebrated for euer, in ỹ which out of the holy chayre, both the name, the family, and liberalitie of the geuer, shold with all commendations be recited, euen as though he had bene a saint on earthe. Furthermore for his prayse, his funerall verses were song, yea, and all the belles in the stepell were ronge. Beside this his armes are set on the churche walles, and all his famouse dedes with solemnitie are blowen into the eares of all men. These solemnities hath the couetousnes of soule priestes alowed, and this worldly pompe and vanitie, hathe the foolyshe pryde of the people imbraced. But harken to, what dothe the Lorde here pronounce against these thynges, and suche as delighte in them?

{Verely I saye vnto you, they haue their rewarde.} Bu. As who should saye, they looke in vayne for a rewarde, whiche are after that sorte lyberall. For in their well doinge they had not respecte vnto God and his glorye, but to them selues and the prayse of men, whiche was their shoote anker. He sayethe not here they haue a rewarde, but they haue their rewarde. As if he should haue sayde: It is enough for them, to beare a countenaunce of holynes and pietie, and therby to get vnto them selues a vayne rumour, or fame, whiche vanisheth away, and being therewith contente looke for nothynge els at the handes of God.

3 But thou when thou geuest thyne almesse, let not thy lefte hand knowe what thy right hande doth.

{But thou when thou geuest.} M. After he had admonished & taught vs what we oughte to eschewe & auoyde, he telleth vs what we muste do: and prescribeth a waye cleane contrary, to that whiche the hypocrites do,

crites do, namely, that as the hypocrites deale their almes in the sight of men only for vayne glory, to haue name & fame: so we whē we do good to our neighbours beinge contente with the wyll of our father, muste not regarde publique rumours, but muste be desirours to haue all thinges done secretly. C. For by this saying {Let not thy lefte hand knowe what thy} {ryght hand doth. 3} he meaneth that we ought to be contented with the onely testimonie of God, and so to staye our selues vpon his wyll, that we ought not to be caried away with any vanitie. M. He saythe not, let not thy neighbour knowe howe muche thou geueste in thy almes, but let not thy lefte hande knowe what thy righte dothe. As who shoulde saye. See that thou seke not to get the myndes and commendations of the people when thou geuest thyne almes, euen as thou woulde shyde it from thy left hande, whiche is a worker and an ayde of godnes, if it had any intelligence to knowe what, to whome, howe muche, and howe often thou didest geue.

Bu. Let therefore thy almes be farre from arrogancie and pryde, and worship God with a pure & vncorrupted cōscience.

4 That thy almes may be in secrete: and thy father which seeth in secrete shall rewarde the openly.

{That thy almes may be in secrete.} M. As if he should haue sayd. As the hypocrites geue their almes openly, so let thyne be geuen in secreate, and seke for nothing lesse thē the syght of men to praise the same.

Obiection. C. Notwithstandinge this place dothe seme to be contrary to other sentences of scripture, wherein we are commaunded to edifie our brethren by our good ensample. But if we marke & consider the purpose of Christ, we shall easely be satisfied.

Aunswere. He commaundeth his disciples to do good workes, with so pure a mynde, that they be voyde of all ambition, not regardinge who beholdeth their dedes, but rather to haue respecte to the nede and necessitie of the receiuer. And onely to contente them selfe with the praise of God. This simplicitie truly doth nothing at all hynder the study and care of edifiynge by good example. And if we remember that whiche he spake a litle before, he did not precisely forbidde to do good before men, but rather did condemne ostentation and boasting.

True and perfect almes. Bu. The almes therefore is geuen in secrete when the minde is without the desyre of praise and ambition: and when we seke not for vayne glory but the praise of God, although we geue to the poore in the sighte of men.

{And thy father whiche seeth in secrete.} Here priuelye he toucheth the foolishenes of men in that, they thinke their labour lost, and their worke as nothing, excepte it be beheld of many wytnesses and lokers on. Therfore he saith, that God hath no nede of light to knowe those thinges that are well done: because al thinges that are hid in darkenes, are manifeste and playne vnto hym. There is no cause then why we shoulde thinke that to be losse whiche is not done in the presence of men: because God hath his abiding in darkenes as well as in the lighte. As the Prophete Dauid witnesseth saying. Whether shall I go then from thy presence, if I clyme vp into heauen thou arte there, if I go down into hel thou arte there also: and so forth. Also to confute this fonde opinio of men, let them consider what the scripture saith. Man loketh on the outwarde apperance, but God beholdeth the harte. And againe. Only God knoweth the hart of the sonnes of men. Also, I am the lord whiche searcheth the harte. M. By the whiche places of scripture we are taught that all our doinges, thoughtes, and imaginations are open before the maiestie of God: neither is there any thinge done of vs that can be hidden from his eyes.

{Shall rewarde thee openly.} Bu. This litle sentence, be setteth against that, where he sayd they haue their rewarde. M. where as he sayth here, it shalbe geuen openly, he meaneth at the resurrectiō of the iust, as Luke saythe. And in another place, make you frendes of the vnrighteous Mammon, that when ye shall haue nede, they maye receyue you into the euerlasting tabernacles. Christe here admonisheth vs that in sekynge the rewarde of our workes, we shoulde patiently abyde the daye of resurreation.

Thy

Thy father (saith he) shall reward thée openly. But when? Surelye when the dawning of the last day appereth, which nowe is vnder a clowde, and in secrete darcknesse.

5. And when thou prayest, thou shalte not be as the hypocrites are: for they loue to praye standinge in the Synagogs, & in the corners of the stretes, because they wolde be sene of men. Verelye I saye vnto you, they haue their rewarde. {And when thou prayest.}

B. Prayer, is an other thynge, with the whiche all those that are religyouse and godly occupie them selues. This praier dyd the Pharisees very muche layne, as appereth by the reproche, hereafter following, which Christ casteth in their tethe Therfore he pourgeth the vse therof fró those vices, whyche at that tyme bare a great swinge with thē, specially, whiche bare a singular face of holines in prayig. Of the whiche, there were two kindes in especiall: the one was hypocrisie, the other was lyplabour, or vayne bablynge. whiche in the Greke toungue is called, Battologia, of a certain Poete called Battus, whiche vsed alwayes to resite one thing. C. This hipocrisie is a very grose and shameful profanation of the name of God, because hypocrytes wolde praye openlye to get prayse of men, or at leaste that they mighte faine, as thoughe they prayed. But for as muche as hypocrysie, is always ambicious, it is no meruaile, if it be so blind. {Because they wolde be seene.}

M. This is the vanitie & desire of praise, called in the Greke tongue Philodoxia, by the whiche we seeke not to be honest, but to seme and to be counted honest. So the Scrybes and the Phariseyes, dyd not so truely and feruently pray, as they semed, and wolde gladly be iudged. neyther were they so carefull to be of a deuoute mind towardes God, as they wold be thought. Howe great this vanitie is, it may easely appere in other matters: as for example, if we had rather seme to be healthy, thē healthy in dede, or riche, thē ryche in dede. What man is there so far beyde hym selfe, that had not rather be riche, then onely to seme so to be?

{Verely I say vnto you, they haue theyr reward.}

Bu. As he spake of the almes hipocrites, so nowe he speaketh of the bablynge hypocrites, pronouncing with an othe, that they haue their reward: A. because they seeke not the glorye of God, but to haue prayse of men. Bu. Here also is the babling prayers (purchased for soules helth) confuted, whiche the sacrifisinge prestes for money, full slightely slubber, with a slender deuotion,

Popishe praier confuted.

6 But thou, when thou prayest, enter into thy chamber, and whē thou hast shut the doore, praye thou to thy father which is in secret, and thy father whiche seeth in secrete, shall rewarde thee openly. {But thou whē thou praiest.}

M. After he hath dissuaded vs from the hipocrisie of the Scribes and Phariseys. he doth consequently shew vnto vs, how we ought to praye. Christ therfore commaundeth his disciples, if they wyll atteyne to the perfection, and righte order of praier, to enter into their chamber. For although some (because this beinge spoken particularly, semeth absurde) expound it allegorically to be the chamber of the hart: yet notwithstanding it preiudiceth not. We are commanded in many places of the Scripture, to pray vnto God in the open assemblye, & in the company of men, and before the whole congregation, and that for the declaringe of our fayth, eyther for to geue thankes, or elles to stirre others by our example, to do the lyke: Neyther dothe Christ withdrawe vs from this study, but doth onely admonishe vs, alwayes to haue God before our eyes, when we prepare our selues to praie. These wordes therfore are not to be vrged: Enter into thy chāber, as thoughe thereby he forbad vs the companye of men, and denied vs to praye aright, except, we were solitary alone in secrete. For he speaketh here comparatiuely, signifyng that it is better to seke a priuate place, then a place frequented, where we may be seene of men praying. For God wolde haue all those that serue hym, to auoyd ostentation and vaineglory: the whiche, if thou banishe out of thy minde, and thincke it sufficient to please God only, then ryghtly hast thou prayed in thy secrete chamber, although in dede thou

The true vse of praier.

Publike praier, and the ende thereof.

thou haue prayed amonge a great multitude. They do greately amisse therefore whiche say, that the lorde here condemneth all publyque places, appoynted for prayer, and publique prayers also. The olde and auncient maner was to pray in the body of the church, as wel do approue the examples of Dauid, of Salomon, and others. Moreouer, the institutiō of Paule geuen to the Corinthians, was such. And in an other place he saithe, I wyll haue men to pray in euery place, lyftynge vp pure handes. And it is profitable frewly to the faithfull, to withdrawe thē selues, both from the company and sight of men into a deserte place, whereby they maye more frutefullye poure oute their whole mind, and offer their sighes, and teares, procedinge of a feruent spirite. Also secrete prayer, for an other cause, is verye profitable, as to remoue al letts and impedimentes, and to set the mynde at lybertie, whiche elles is often times otherwise occupied. Christ therfore him selfe, when he went to pray, sent away his disciples, and went to the mount alone, and somtime into the desert. But that is not here handled, for onely the saute of vaine glory is reproued. But the somme & effecte is this, that whether we pray alone, or before others, that we be of a pure and vncorrupt minde.

1. Cor. 14.
1. Tim. 2

Priuate prayer and the end thereof.

{*And thy father whiche is in secrete.*} S. That is in heauen, where the eies of mā can not beholde him. but he seethe those thinges that are done in secrete, yea, euen in the hartes of men. {*Shall reward thee openly.*}

C. When Christe saith, that a rewarde shalbe geuen to our prayers, he sufficiētly declarethe, that what rewarde so euer the scripture promiseth, is paied vnto vs, not as a debte, but frely without deserte

7. And whē ye pray, babble not much, as the heathen do, for they thyncke, that they shal be hard for their much bablinges sake.

{*And when ye pray babble not.*} C. Here he reproueth a nother saute in prayer, namely muche bablynge, or liplabour. He vseth two wordes for this matter, but all one sence. For the Greke word Batologia is a superfluouse repetition: but Polylogia, is vaine pratinge or bablynge, with more wordes then nede. M. The Euāgelist here vseth this woorde, much babling, to shewe that the same is as absurd, in prayer before God, as it is in an oration, or sermon, before men. S. Also those whiche are distrustfull and afrayde, and of a colde stomake, & care not what they speake, in their sermons, vse this much bablinge, and multiplication of wordes.

Liplabour in praying must be eschewed.

C. And they likewise whiche thincke to pray vnto God, & to perswade him with many wordes. Neither is doctryne contrary to the continuall prayer, commanded in the scripture. For when as prayer is conceiued with a serious and earnest affection, the tongue then runneth not before the wit (as we saye) but we vtter that with the tongue, whiche the harte first thinketh. Furthermore we may assure our selues, that the grace of God is not gotte with the vaine copy and superfluitie of wordes: but rather the godlye and feruent hart, sendeth his earnest affections, euen like dartes, which pearce the heauens. So that we se how their superstition is here condempned, whiche think that God regardeth them, through their long circūstances, with the whiche errour, the papacie is so replenished, that they thynke prayer to consiste in muche bablynge, with often rehersall of Anise, Creedes, & pater nosters in laten, whiche they vnderstand not for the moste part, & that vpon beades: whereby their mind is so sore occupied in kepinge iust tale, that often times, they tel them selues a slepe. For hee whiche hath powred oute moste woordes, and moste often hath ronne ouer his prayers, and said Kirleson, christleson, kirleson, howe vnsauourly so euer the same came forthe, he (I say) thought hym selfe happye, aboue others, and to haue more exactly made his prayers: as thoughe with suche buzzing, muttering, and mumblyng, the lorde were pleased.

{*As the Ethnikes do.*} M. The Ethniks were euyll spoken of amonge the Iewes, because they were Atheistes, and knew not God, beinge also experte of al godlynes. This contempte of the Ethniks, abode amonge the Iewes: but the whole study of godlines, whereby they wolde seeme to be

to be contemners of the Ethnikes as wicked men, ceassed longe synce. Notwithstandinge Christ vseth this exaumple of the Ethnikes, to the intent that he might moue their mindes. So lykewise the Apostell, by the example of the Gentiles, calleth the christians, to the true conuersation of life, and dehorteth them from the filthines therof. Remember saith he, that ye were sometimes Gentiles in the flesshe. &c. And agayne, That ye walke not nowe as the Gentyles walke in vanitie of their mynde.

{For they thinke they shall be hearde for their} E. By this place we see what we may thinke of those, whiche vse to babble muche, and to occupie their tongue with superfluouse wordes. They bragge and bost that they praie much, when as Christ compareth them here vnto Ethnikes. But let vs consider howe Christe prayed, and his apostels praied, and let vs follow thē so farr as they are the followers of Christ. And in any wise to beware of ostentation and vaineglory.

8 Be ye not like thē therefore, for your father knoweth wherof ye haue nede before ye aske of hym.

{Be ye not like them therefore.} A. That is, thyncke not that ye can attayne to any thynge at Gods handes, by the vaine superfluitie and chewing of wordes.

{For your father knoweth whereof.} C. This one remedy is sufficient and enoughe, to take away the superstition here condemned. For wherevpon shoulde this folishnes come, that men shoulde thinke themselues to profit much, when as they wery God with their muche bablynge, excepte, because they thinke him to be lyke a mortall man, whiche hath nede still to be admonished and taughte? But who so ever is perswaded, that God hath not only a care ouer vs, but also knoweth oure necessities, and doth seke to preuent our requestes, and our cares, before he be admonished: he (all labour set aside) shal haue sufficient to do to offer his prayers, so farre as it is expedient for the tryinge of his faith: but to come vnto God rhetorically with eloquence, as thoughe hee wolde enclyne to wordes, I certifie thee, it is absurde and folishe. M. The Ethnikes, because they know not God, therfore worship they not the trew God, but the false Goddes, yea, the deafe and the dombe goddes, which knowe nothing also, whom they thincke, muste be instructed wisely with wordes, that they maye knowe what is asked, and that they must be moued with muche bablinge, and calling on, as plainly sheweth the exaumple of the priestes of Baal. But there belongeth a nother maner of prayer to Christians. For they haue their father in heauen, whiche knoweth all thinges, & that before they aske of him, that they neede not muche to instructe him. C. But if God knowe all thinges, before we aske, praier shoulde seeme to be in vayne, and to none effect. For if he of his owne good wyl be redy to helpe vs, what nede we any praiers vnto hym. The ende whereunto praier is appointed, answereth this obiection. For the faithfull do not praye vnto God, to put him in minde of thynges vnknown: but rather to adresse thē selues, and to make them prompt to seke him: they exercise theyr faithe in pondering his promises, & to ease them selues, in casting their cares vpon him. Also we praie to testifie, that al good thinges procede & come from him. And that which he was determined freely vnasked to geue vnto vs, he promiseth notwithstanding to geue vnto vs for oure requestes, and praiers: Wherefore we must acknowe-ledge bothe, that he of his owne free wil preuenteth our praiers, & yet that we by our praiers obtaine that which we aske.

Obiection.

Aunswere.

Praier is the exercise of our faythe.

9. After this maner therefore praye ye. Our father whiche art in heauen, hallowed be thy name.

{After this maner therefore pray.} C. It is vncertaine whether Christ committed this forme of praier once or twyse to his disciples: To some this seconde, doth seme more probable, because Luke saith, that his disciples asked him howe they should praye: but Mathewe seemeth to affirme, that Christ taught it vnasked. This may be, that Mathewe gathering the spetiall pointes of doctrine, omitted the occasion which Luke declareth. about the whiche thinge we will not muche contende.

Chap. 11.

In

The first table of prayer. in the whiche we aske those thinges that pertain to the settinge forthe of Goddes glory.

The Lordes prayer consysteth of fyue petitions.

The lawe of God is deuyded into two tables.

A time conuenient for prayer.

The profound treasure conteyned in the lordes prayer.

Two thinges to be considered of them whiche pray.

1.
2.

God is our father.

In stede therfore of {*Pray ye after this maner.*} Luke hath, when ye pray say. &c. Howebeit Christ commaundeth not his disciples with expresse woordes to praye, but onely sheweth to what ende all prayers ought to be referred. M. For although the petitions of this praier ar very few, in them notwithstandinge is prescribed vnto vs, what we ought specially to pray for. C. This praier cõsisteth of fiue petitions, whereof the three first haue respect to the glory of God. The other three are appointed to those thinges which belonge to our health. For as the lawe of God is deuided into two tables, whereof the first containeth the offices and dutie of godlynes, the other of charitie: so Christ in prayinge cõmaundeth vs partly to seeke the glory of God, and partely our owne profite. Knowe we therefore that then we are apte and mete to praye aright, if we be not only carefull for our owne profite, but also if we first seke the glory of god. For it is a preposterous ordor to care firste for that which is for our self, and to neglect the kingdom of God, which ought specially to be preferred.

{*Our father which art in heauen.*} M. Many thinges are spoken and written of diuers concerninge this prayer: & not without cause. For in the same there is inscrutable treasure. And no doubte many wyll come after vs, whiche in this prayer, by the grace of God shall finde many thynges, that as yet were neuer known, such is the profound knowledge therin cõteined. C. But there are two thinges to be considered specially, of them which prepare them selues to praye, both that they maye haue free accesse vnto God. and also that they maye put their whole truste and confidence in hym: namely his fatherly loue towardes vs, and his exceding power. Wherfore let vs not doubt, but that God wyl most louingly receiue vs and that he is ready to heare our praiers, and that also he is most willynge to help vs, because he is our father. In this Epithete, or title, Christ geueth vs great occasion to beleue: but because this is but the one parte of the goodnes of God, he dothe in the member followinge declare vnto vs his deuine power.

{*Which art in heauen.*} C. For when the Scripture saith that God is in heauen, it signifieth that all thinges are subiecte to his power, and that the world & al things therin conteyned, were made by his power, and helde in his hand: that his vertue and strengthe is in euery place, and that all thinges are gouerned by his prouidence. The prophete Dauid saithe. He that dwelleth in the heauẽs, shall laughe them to scorne. And againe he sayth. As for oure God, he is in heauen: he hathe done, what so euer pleased him. M. Heauen therefore, as Christ saith, is aboue, whiche is the seate or throne of God: not that he is therin cõprehended, as though he were inclusible: but because therby he might shew the maiestie of his diuinitie to be the greater. and that whatsoeuer he shewed vnto man in this earth by reuelations, visions, and oracles, he myghte be seene to do it from heauen. C. Furthermore this sayinge of Christ (seperatinge God from the order and maner of creatures) dothe teache vs, not to thinke him any earthly or base substance, when we read of him in the scriptures, because he is hyer then all the worlde. Nowe let vs waye and consider the purpose & meaninge of Christ: namely how that in the very beginning of praier, he goeth about to stablishe the faith of his seruauntes in the goodnesse and power of God: because if their prayers, be not grounded vppon faith, they shall not profyte as S. James saith. C. Nowe, when as it is a poincte of folishenes, and mad arrogancie, to cal God our father, except we be his sonnes, grafted in the body of Christ: we may gather, that there is no other waye to come vnto God, then by the meane of a medyatour. B. For vpon what truste so bolde, can we call God our father, excepte it be in Christ, in whom we are adopted to be the sonnes of grace? V. Let vs therfore cõsider to whom we speake, & why we cal him our father. we cal him so to this end, because he is the true God, maker of all creatures, which hath reuealed him selfe vnto vs in his sonne Christe, for whose sake he fauoureth vs, he heareth vs, and receiueth vs into his grace and fauour.

{*Hallowed be thy name.*} C. Here that appereth more

reth more plaine, which we spake before how that in the three firste petitions, the respect and regarde of our selfe being set aparte, we muste seeke the glory of God: not, because we ought not at all to haue respect to our selues, but because firste, & aboue all thynges, the maiestie of God ought to be preferred. Accoryding to this place of Scripture. First seeke the kingdome of God, & the righteousenes thereof, and all other thinges wherof ye haue nede shalbe ministred vnto you. But betwene these three petitiõs, there is great affinitie and agrement: For the sanctyfication or hallowing of the name of god, is alwaies ioyned with his kingdom: and the principall and speciall parte of the same kingdome cõsisteth in this, that his will be done. But if euery man way and consider, howe great our coldnes is, and our negligence also, in asking the greatest thinges of all, we muste needes confesse, that there is nothing superfluouse in these three petitiõs: but that they were necessary to be so distinguished. Bu. And because by faith & a sure trust in Christ, we are the sonnes of God, therfore in the firste petition, we pray that his name be sanctified, hallowed, or blessed. For the speciall duetie of children is to honoure their parents. To sanctifie or hallow the name of God, is nothing els, then to geue the honoure vnto God, whiche is dewe vnto hym that men do neuer speake nor thinke of him, without great veneratiõ. And the name of God is here put as it is named amonge men.

But where as his name should be correspondent to his workes, we vnderstande that honour, which his vertues deserue: as his power, his wisedome, his rygh teousenesse, his mercy, his trueth, and such like. For in this, by right, God is great, and wonderful, because he is iuste, because he is wyse, because he is mercyfull, because he is mightye, because he is trewe, and so forthe: this maiestie therefore (resplendishing and shyninge in suche vertues) wee desire to be sanctified: not in God him selfe, to whom nothing can com or departe: but that it may be sanctyfied in men, that is, that it may truely be sãctified, hallowed, and magnified. To this hallowinge is contrary, the profanation of his name: as when his maiestie is diminished, and not so honorablye and reuerently receyued of men, as it ought to be. Wherevpon, thus saithe the Prophete. My people are brought into heuynes, by their rulers, and my name is euer still blasphemed, saith the Lorde. And againe, I wyl sanctifie my name againe, Whiche amonge the Gentiles is euyll spoken of: for ye your selues haue dishonoured it among them. Also, I will make ỳ name of my holines to be knowẽ amõg my people of Israell, and I wyll not let my holy name be euyl spokẽ of any more. And S. Paule he saithe. Thou that makest thy boaste of the lawe, throughe the breaking thereof, dishonorest God. For the name of God is euyl spoken of amõg the Gentiles throughe you. The somme therefore of this petition is, that the glory of God shoulde shyne amonge men.

Esay. 52.

Ezech. 36.

Ezech. 39.

Roman. 2.

Nowe we may here se, how wicked they are which iudge amisse of the workes of God: if he chastice or correct any of them, they crye out, they complaine, they murmure, yea, and some breake into open blasphemies: and if he fulfill not our desires, we thincke streight, that he dothe not sufficiently extend his lyberalitie towardes vs. Many prate and talke, eyther peruersely, or wantonly, of his inspeakable prouidence, and secrete iudgementes. Often times his holy name is taken in vaine. Finally the greatest part of the worlde do prophane his holines so much as in them lyeth. Wherfore it is no meruaile, if in the firste point, we be cõmaunded, to desire that his name, in the world may haue dew and condingne reuerẽce. We muste note also, that in this petition geuinge of thanckes is conteyned. For when we desire at all tymes to sanctifye the name of God, we geeue prayse vnto hym for all his goodnes, & acknowledge the benefites that we haue receyued.

10. Thy kingedome come. Thy will be done in earthe, as it is in heauen.

{*Thy kingedome come.*} C. Although the Greeke woorde be simple, the sence notwithstanding, abideth whole, if we rede the verbe in the imparatiue mode as the auncient interpretour hath translated it.

But

But fyrst of all, we must haue the diffinition of the kingedome of God, to knowe what it is. For it is said to raigne amõg men, when (the flesshe beinge subdued & the lustes thereof) they committe theim selues willingly to his gouernement.

Gods kingedome.

Mannes naturall affections resist god

For in this corruption of Nature, al our affections, are wholly the soldiers of Sathan, which resiste the righteousenes of God, and so hinder and trouble his kingdome. Wherfore by this praier we wisshe that al impediments being taken away, he woulde bringe all mortall men to hys kingdome, and leade them to the meditation, of a celestiall and heauenly lyfe.

This trewly is broughte to passe, by the preaching of the woord partly, and partly by the secrete power and operation of the holy ghost. He wyll gouerne all men by his worde: but because the bare word (vnlesse the operation of the spirytt be therevnto adioyned) pearceth not to the harte, it is necessary that both be ioyned together, that the kingdome of God may be stablished. Let vs praye vnfaynedly therefore, that God will shew forthe his power, as well by his woorde, as by his spirite, that all the world may willyngly submit it selfe vnto him. All imperfection & confusion is contrary to the kingdome of God: neither is there any thing ordeyned in the whole world, whiche he ruleth not with his hande and counsaile. Hereby we maye gather that the decaye and destruction of the olde man, and the renounting of our selues, that we maye be translated into an other life, is the beginninge of the kingedome of God. But God raigneth after an other maner, whē he scatereth his ennemies, and bringeth their captain Sathan vnder his subiection, vntill he haue made them al his fotestoole. Wherfore the somme of his prayer is, that god wold illuminate the world with the bright lighte of his worde: and that he wolde make the hartes of men by the breath of his holy spirite, obedyent to his righteousenesse. And what soeuer is dispersed in the earthe, by his power to gather the same to gether agayne. But nowe, because the kingedome of God is increased by continuaunce of time, euen to the ende of the worlde, it behoueth vs

The destruction of the old man, is the beginninge of gods kingedome.

1. Cor. 15.

dayly to wisshe for the comming thereof. And so after the hallowinge of the name of God, most properly we desire to haue his kingdome come. Fyrste, that God mighte raigne in our hartes, and in the whole church: and that the word of god, faythe, righteousenesse, and all goodnes may be rooted in the whole worlde: then that this mortalitie being put of, it wold please God to receiue vs into immortalitie, and euerlastynge blessednesse, the kingedome of Sathan being vtterly destroyed. For the kingedome of God dothe not perfectly take place tyll all his ennemies are quite abolished and defaced.

{Thy will be done in earth, as it.} C. Although there be but one symple wyll of God, in respecte of him: yet notwithstandyng in the Scripture it is propounded vnto vs two maner of waies. For God is sayd to do what soeuer pleased him, when as the secrete decrees of his deuine prouidence haue brought the same to passe: although men obstinately worke the contrary.

But here we are commaunded after an other maner to pray, that his wil be done namely that all creatures obey him quyetly, and without rebellion. whiche by a comparison, may more plainely appere. For as he hath his aungelles at hande to do his commaundement, so we desire to haue al mennes mindes framed into that consent and agreement of Goddes righteousenesse, that willingly they may relent and bende, whereunto soeuer he wil haue them. This trewly is a good wisshe, when we submit all thinges to his will, & subscribe to his pleasure. But this praier conteyneth somwhat more, namelye, that God taking away all contumacy of men, all stubbernnes & obstinacy whiche ceasse not to rebell against him, woulde make thē more tractable and gentle vnto hym, that they wysshe not or desire any thynge, that is contrary to his wyll and pleasure. And not that onely, but also that he would frame in vs new mindes, and newe hartes, that we mighte wysshe nothing hurtefull to our selues, but that rather his holy spirite maye gyde oure prayers so, that they maye agree to the will of God. Bu. For so God wil raigne in vs, but if we do not renoūce our own

Gods

3.

Goddes ts set vnto scripta maner waies.

Psal.

wil, he wil forsake vs, & not raigne in vs. The wil of God (truely) is this, that we beleue in Christ Iesus, whō he hath sent. The wil of god is our sanctification, that we might be holy in minde, in spirite, & in body, & that we walke in his cōmandementes, and geue al glory to him as wel in aduersitie as prosperitie, paciētly abyding and suffering the hand of the lorde. This truely is the fulfilling of his wyll.

11 Our dayly breade geeue vs this daye.

Our dayly bread. M. Hytherto he hath shewed the glory, kingdome, and will of our heauenly father, & now cōsequently he prescribeth those thinges whiche concerne and aperteyne vnto vs. C. This therefore is as it were the seconde table, of the fourme & order of praying, whiche Christe hathe geuen vnto vs. For so (to the ende we might edefie) we did distinguishe at the fyrste. As out of the tables of the lawe, the firste dothe teache of the worshippinge of God, the other prescribeth the workes of Charitie, and the duties therof: so in this prayer, firste he appointeth vs to seke the glory of God, thē in the other part, he sheweth what is cōuenient for vs to aske. Howbeit we must also note, that those praiers, whiche we conceiue to our vse & profite, ought to be referred to ỳ last ende For it is not mete that we should be so greedy & desirous of our own profite, that we should preferre the same before the glory of God. Therefore, so often as we pray, it is not meete that we forget that: Notwithstandinge there is this differēce betwen these two kindes of praier which we haue rehersed, that whā we pray as cōcerning the kingdom of god, & the hallowing of his name, we must elevate our minde and sences, wholly vp to heauen, that the regarde of our self being set aparte, our praier may assende vnto God onely: after that, wē may descend to our selues, and we maye ioyne the care of our health & profyte, to the firste petitions, whiche only parteine to God. And although remission of sinnes ought to be preferred, before our fode, so far as the soule excelleth the body, Christ notwithstanding made his beginning of breade, & the staies & helpes of an earthly life, that by such a rudiment & enterance, he might leade vs farther. we do not aske therefore our dayly breade, before we be reconciled vnto God, as though we esteemed our earthly body more then ỳ health of our sowle: but our mindes must assende to heauen from the earth, as it were, by steppes, and degrees. For when as God dothe humble hym selfe to norysshe oure bodies, no doubte there is then a greatter will in him to norysshe our spirituall life. The greatnesse therfore of his mercy in this poynt, dothe ereate our truste a greate deale hyer. M. But where as we call it our breade, we may not so understande it, as though it were oures by right, and due vnto vs as debte, but that it is necessary for vs, and appoynted vnto vs, by that prouidence of our lyfe, by the whiche he feedeth all thynges, of his goodnesse. And geueth it vnto vs freely, because wee shoulde not wante. The fieldes, are to be tylled and plowed, wee muste sweate also, in gatherynge in the fruytes of the earthe, and euerye man muste laboure, accordynge to his callynge: and yet this letteth not, but that wee are fedde by the free lyberalitie and gifte of God, without the whiche, man dothe but drawe water in a syue, yea, his laboure is in vayne.

Mans labor without godes blessinge is nothinge.

But wee are taughte, that what so euer semeth to be gotten of vs. by oure owne laboure and industry, is acceptable to hym. Some will haue this bread to be supersubstācial, or supercelestial, as though Christe spake not of corporall fode, but theyr reason is vayne, and repugnaunte to godlynes. For who knoweth not that it is the order of the Scripture in many places, by the taste of earthly thynges to bringe vs to the knowledge of heauenly thinges. So that where as Christe here speaketh of corporall fode, we may therby gather, that elles his talke were mutilate, and not parfecte. for in many places we are commaunded to caste all our cares vpon God: and he, most lyberally promiseth on the other part, that we shal wante no maner of thynge. Therefore in the ereate rule of prayinge, it is necessary that somewhat be commaunded, as concernynge the innumerable necessyties of this present lyfe.

John. 6.

1. Thes. 4.

4.

The seconde table of prayer, in the which we aske those thinges that parteine our soules.

{This daye.} By this it should apere that he woulde haue vs care but from daye to daye. And in dede there is no doubt, but that he woulde by these wordes restrain and moderate the desire & care of earthly fode, with the which we are many times without al measure, brought to distrust.

M. In this name of breade the Hebricians comprehend all kinde of fode As we may reade in the wordes of Elizeus, Set breade & water before thē, that they may eate and drink, & go to their maister: And he prepared a great refection for thē, that is to say, greate aboundaunce of meate.

4. King. 6.

C. But here in this place it is takē more amplely. For we desire not onely fode to be geuen vnto vs, by the hande of God, but also what soeuer is necessary for our life. So ỳ now the sēce & meaning of this praier is plaine. First we are cōmanded to pray that god wil defend & sustein this life, which he hath geuē vs in this world: and because it wanteth many aydes and helpes, ỳ he wold minister vnto vs what so euer he knoweth to be necessary.

{Geue vs.} M. When we say, geue vs, we cōfesse chiefely, ỳ all the sustentation of our lif cōmeth of god, & that it is he alone which fedeth al thinges: thē we acknowledge it to be ỳ fre gift of god, in somuch, that except he geue the same, al ỳ labour & industry of mā is but vaine. {This day.}

C. This aduerbe (as we said before) was added to bridell & restraine the ercedinge care of men: because his beneficence euery moment depēdeth ouer vs. So that we ought to be cōtent that he wil fede vs from one daye to a nother. Notwithstanding here a questiō may be demāded, for so muche as it is certayne, that Chryste gaue this rule of praier generally in cōmon, to al the godly, among the whiche nomber, some are very riche, which haue abondance & store of vittailes: now howe doth Christ cōmaunde them to aske their dayly bread, when they haue in store plēty of vittailes for a whole yere? The answere to this obiection is easie. For wee are taught by these words, that except the lord do dayly fede vs, the store of vittails is nothing. Admit ỳ corne, wine & other necessaries do abound, yet except they be

Question.

Aunswere.

If our meats and drinkes

protected with the benediction & blessyng of God, sodenely they cōsume away, or at least the vse of them is taken frō vs or els the naturall force & strength of norysshing is taken frō them, that in the middest of our store & plenty, we are in miserable penury. wherfore it is no meruaile if Christ cōmaunded the poore & the riche alike, to seke for their dayly breade & norisshement, at the handes of God. C. But no man can pray hartely, but he whiche hath learned wt S. Paule to be content in euery estate, to be low, & to excede, to be hungrye, and to haue plenty: and not to deceiue hym selfe with the false truste of his aboundaunce and plenty.

Philip. 4.

12 And forgeue vs our dettes, as we forgeue our detters. {And forgeue vs.}

C. Here we must call to mynde ỳ which we spake euen now, that Christ in directing the praiers of his seruantes had not regarde to the order therof. For when as it is writtē that our sinnes ar like vnto a stained cloth, which seperate vs frō god: & as a cloude, by the reason wherof he seeth vs not: it is necessary that we begin our praiers of remission of sins, because that being graūted, we haue hope to procede farther. But in two petitiōs, Christ comprehended all those thynges, whiche parteine to the healthe of the sowle, & to the spirituall life: euen as these two, are the speciall pillers, of the couenaunte of God, by the whiche our whole saluation doth stand, that he doth offer vnto vs frē reconciliation, not imputing our sinnes vnto vs: & that he dothe promise his spirite, which ingraueth the righteousnes of ỳ law in our hartes. We are cōmaunded therfore to aske both: and in the fyrst place, the petition to obtaine remissiō of sinnes is put. {Oure dettes.} M. Luke in the xi. Chapter hath, forgeue vs our synnes, or trespasses. C. Therfore our sinnes are called dettes, because they bringe vs before the trybunall seat of God, & make vs detters vnto him: yea, they do wholly seperate vs from God, that there is no hope to atteine peace and grace, but only by pardō. And so is fulfylled that whiche Paule wryteth. All haue synned, and are destytute of the glorye of God, that all mowthes maye be stopped, and that all the

4.

5.

Roma

all the worlde may be subdued vnto God. For although the righteousenes of God doth partely shine in ỳ saincte: notwithstanding so long as they are in the flesshe, they lie ouerladē with sin. So. that there is no man founde in the whole worlde so pure, whiche hath not nede of ỳ mercy of God: of the which, if we desire to be partakers, it is necessary that we fele oure owne misery. But they whiche fayne to thē selues such perfectiō in this worlde, ỳ they think them selues frē frō al sin and vice, do not so much neglect their sinnes, as they do Christ, frō whose church they banish them selues. For when he cōmanded al his disciples daily to aske remissiō of their sins, he excludeth al out of theyr nomber & cōpany, whiche thinke this remedie to be superfluous vnto thē. Let vs put awaye therefore, by this praier, the wrath & indignation of our heauenly father, & the iust ponishmētes whiche wee haue deserued, & let vs seke to please him, by reconciliation. For what can be more greuous then the displeasure of ỳ father? For so much as therfore our hole health, consisteth in this, to keepe the fauour of our heauēly father, good and iuste cause we haue to put awaye his displeasure.

Now, this remissiō which we here desire is cōtrary to satisfactiōs by the which the worlde seketh redēption. For that creditour is not said to remit, whiche beinge paid asketh the det no more: but he which willingly & frely departing frō his right, dischargeth ỳ debtor. Neither dothe that cōmon distinction of faute & ponishement here take place. for there is no doubt, but that dets do signifie the desert of ponishment or paine. We must note also here, that if we be forgeuē frely, al dispensations, cōming from the Pope are in vaine. For to obteine remission of oure sinnes, Christ sedeth vs to his father alone, & that rightly: for who can forgeue the offence, cōmitted against an other, & not against him self? May can any man forgeue sins, beside God? Wherfore Christe sent hym which had hurt his brother, to go & reconcile him self to his brother. Therfore whē we syn against God, our health & saluation only cōsisting in him, it is manifest, that we can be forgeuen of none, but of him, & therfore at his hāds we must aske forgeuenes, according to the form of this praier. Herevpon Dauid saide. I saide I wil confesse my syns vnto thee lord, & so thou forgauest mee the wickednes of my sin. For this shal euery one that is godly make his prayer vnto thē, in a time whē thou maiest be found Neither is this repugnāt to that authoritie which was geuen to the Apostels to remit sinnes. For they did not forgeue sinnes by their own power, but as ministers of Christ, & preachers of grace, they did pronounce to the penitent & faithfull, that their sins were forgeuen. According to the saying of the lord, by the Prophete Esay. I, euen I am he, that put away your sinnes, & that for my owne sake. Psalm. 32. Iohn 20. Esay. 43.

{As we forgeue our detters.}

C. This condition was therefore added, that no man should presume to aske pardon for his sinnes, excepte he were free from mallice & hatred. Notwithstāding, the pardō which we aske, dependeth not vpon that which we shewe to other: but by this meanes, Christe exhorteth vs to forgeue all offences, and dothe make our trust and confidence also, of absolution & pardō, more fyrme and strong. Furthermore it was not the purpose of Christ to note the cause, but onely to teache vs of what mind we ought to be, one towards an other, when we desire to be reconciled vnto God. And trewely, if the spirite of God do raigne in our hartes, all mallice, euil wyl, & reuengement wil ceasse. But for so muche as the spirite, is a wytnesse vnto vs of our adoption, we se that there is here a note geuen vnto vs, who are the sonnes of God, and who are not. B. Our remission therfore is a motion of the spirite, because God ruleth our affections. Nowe since the case standeth thus, how can they be excused, whiche will not forgeue theyr neybours offences? How can such presume to aske pardon of their sinnes, at the handes of God? Is it a trifle, to lye vnto the lyuinge God, and to play the Hypocrytes? Yea, when we say forgeue vs, as we forgeue others, what do we elles, but call for vengeaunce at the handes of God, vpon our selues, if wee forgeue not oure offendours?

And for this cause there are many nowe

a daies, which rather then they wil remit & forgeue, they will neuer say the lordes prayer. But suche escape not the iudgemente of God. For it shall abide for euer, whiche ỳ lord saith. If ye forgeue not mẽ their trespases, your father whiche is in heauẽ shall not forgeue you your trespases. Math. 18. To this ende also parteineth ỳ parable which he sheweth following. Wherfore we may not let to forgeue our ofenders, if so be that we wil haue god to forgeue, and forget our synnes.

13 And leade vs not into tẽptation, but deliuer vs from euill, for thine is the kingdome, the power, and the glory, for euer and euer, amen.

{And leade vs not into tempta.} C. Here many amisse do deuide this into two petitions, when as by ỳ matter it is euidẽt to be but one & not two, as they imagine. For the coniũctiõ set betwene both, coupleth both ỳ sentẽces together, whiche S. Austine, very wisely examined. Thus therefore ought this prayer to be resolued. 6. Augustin.

{Least we be led into tẽptation, deliuer vs from euill.} But the sõm of this prayer is this, ỳ we knowing our own infirmities, desier god to be our aide & helpe, that we may stãde valiantly against al the assaltes of sathã. M. We are taught therfore in this petion, that we are as yet set in a doubtfull, & dãgerous cõflict, in the which we must fight against the deuil, the world and the flesche. For the godly haue an other maner of fight in this worlde, then haue the childrẽ of darknes. For they haue a careles conscience, seking at no time to resyste Sathan, whiche worketh in them: but the godly, because they geeue theim selues, wholly vnto God, they haue Sathan the prynce of this worlde, their enemie, most vigilant and crafty agaynst them. and because they haue their cõuersation in heauen, they are as yet subiecte to the hate, & mischife of the worlde: and because they obey the spirite, the flesche is disobedient vnto them, & draweth thẽ to wicked things, so that not without cause we are taught here to pray. And leade vs not into temptatiõ, but delyuer vs frõ euil. C But this word tẽptation, is in the scriptures often times taken generally, for euery kinde of tryall & probation: In the which sence Abrahã is said to be temted of God, when his faith was tried: So we are oftẽ times tried, as wel in aduersitie, as prosperitie, because by this occasion, the affections of men are manifest, which before were not known. But here is noted the internal temptation, whiche may wel be called the deuils bellowes, to kindel our cõcupiscẽce, for it were an absurd thing, to aske of God, & to pray hym, that we may be frẽ from al documentes, & instructions of our faith. Therefore all wicked motiõs, which cause vs to sinne, are comprehended vnder the name of tẽptation. Although it cannot be but that we must fele such prickes & motions in our minde, because al our life time, we haue a cõtinual battel with the flesh, notwithstanding we desire of god, that he wil not suffer vs to be subiect, or leade vs to tẽptation. And to the ende Christ might the better expresse, to how great fall & ruyne we are subiecte (except god of his mercy stay vs with his hand) he vsed this maner of speach. And leade vs not into temptation. For it is certain, that euery man is tempted of his own concupiscence as S. James saith: but because God dothe not onely geue sathan libertie, to kindell in vs the fier of concupiscẽce, but also vseth him as a minister of his Ire, so often as he purposeth to destroy men, he him self also by his own meanes, leadeth to tẽptation. In the which sence the euill spirite of God is saide to come vpon Saule. and to the same effect do many places of scripture tende: yet notwithstãding we may not cal God the authour of euyl: because although he geue ouer men into a reprobate sence, yet he vseth not vpon thẽ tyranny, but his iust & secrete iudgement. Gen. 22. The temptation of the euill, is as were a payre of bellowes to kindell wicked affections. Chap. 4. 1. Sam.

Sathan is an ennemy to the godly

{But deliuer vs from euyl.} C. By this name of euill, whether we vnderstãd, the deuil or sinne, it maketh no matter. Sathã truely is that enemie which seketh cõtinually, whom he may deuour, & the armoure wherwith he is prepared to destroy vs, is sin. The ende therefore of our prayer is, that we be not ouercome with temptatiõs: but that we may stand, by ỳ power of the lorde, agaynst al the force of Sathan: and that we beinge protected and gouerned vnder the shadow of his wings, may triumphe

tryumphe ouer sinne, deathe, hel gates, and al the kingdome of the deuyl: which is, to be deliuered from euyll.

{For thine is the kingdome.} C. It is mernayle that this clause, so wel agreing with the rest, was pretermitted of the Latines. Neyther was this therefore added onely that he might kyndel our hartes to desire the glorye of God, and to shewe vs what the scope and ende of our prayers ought to be: but also to teache vs ẏ the prayers, which are here declared vnto vs, ar groũded vpon none other then God onely, lest we woulde truste to our owne merytes. For although nowe we be most miserable, although we be of al creatures, most vnworthy, and althoughe we be voide of al commendation: yet for al that we shal neuer want occasion to pray, oure faith cannot decrease, because all kingedome, dominion, power, and glory perteyneth vnto hym, and can neuer be taken from hym. M. Firste therefore we attribute this vnto God, that his is the kingdome. By this woorde kingdome, is vnderstode, al right and power of raigning, of rulinge, of gouerninge, protectynge, and defendinge. {The power.} This is added, that we should not thinke the kyngdome of God, to be weake and voyde of force and mighte, and that we shuld not thynke it to be for wante of power that he dothe not reuenge hym selfe of theim, whiche acknowledge not his kingdome. What power therefore so euer there be, in any place, it perteyneth not vnto the creature, but vnto God. {And the glory.} That is magnificence, and the honour of al things. The which, if any man vnderstande of the dewe praise & glory of God, it shalbe al one to say, thou only art to be honored, prayed and glorified.

{For euer and euer.} M. This is added, ẏ we might acknowledge the kingdom of god our father, to be perpetual, his power infinite, and his glorye euerlastinge. The which things the prophete comprehẽdeth after this sorte, sayinge. All thy workes praise thée O lord, & thy saintes geue thãkes vnto thée. They shewe the glory of thy kingdome, & talke of thy power, that thy power, thy glory, & mightines of thy kingdome mighte be knowen vnto men. Thy kingdome is an euerlasting kyngdome, & thy dominion indureth throughout al ages. {Amen.} C. By this word the feruente desier to obteine those thynges which we aske of God, is expressed: & our hope is confirmed, ẏ those thinges which we aske, are granted vnto vs, because of the promyses of God, whiche can not be broken. M. This, is an Hebrew woorde, hauing a significaton, of a certaintie and truth. And this woord is vsed two maner of wayes. First to expresse the affection & desire of him that prayeth And here is required the consent of the minde, ẏ which consent truely they haue not which pray without the minde, or marke not ẏ which is spoken of others. As concernynge the which reade the. 14. of S. Paule, in his 1. epist. to the Corin. The other is ẏ we declare, ẏ we do not only wishe ẏ the thing may com to passe which is spokẽ, but also ẏ we know certainly that it will come to passe. In this sence a sure & vndoubted Faith is required. Thus Christ him selfe oftẽ times said. Amen, Amẽ, dico vobis, Verely, verelye, I saye vnto you. This word amen being said, our conscience is pacified, and so we ende our prayer. 1 Cor. 14

14 For if ye forgeue men their trespasses, your heauenly father shall also.

Bu. By a certaine repetition or relation here, he retourneth to ẏ whiche he spake euen now, saying. And forgeue vs oure debtes, as we forgeue our debters.

C. And doth teach vs ẏ god wil not be intreated of vs, except we likewyse do forgeue thẽ, which by any meanes do hurte vs. And surely except we be harder then stele, or stony flint, this exhortatiõ ought to mollifie vs, & to make vs tractable, to remit our offenders. Except God should forgeue the manifold sinns that we daily cõmit, we know that we shold perishe many wayes: & truely god dothe forgeue vs vpon no other conditiõ, then that we likewyse forgeue our brethren in what soeuer they offended vs. They therefore which wil not forgeue, do willingly prouoke God vnto wrath, and heape dampnation vnto them selues.

15 But if ye forgeue not mẽ their trespases: your father, whiche is in heauen. will not forgeue yon your trespases.

B. God doth require nothinge so muche of vs as brotherly loue, that the image of his goodnesse mighte shine amonge vs: nowe there is nothing that letteth this so much as offences, by the which the mindes of men ar alienate, and withdrawen frō goodnes. He dyd specially repeate this therefore, to the ende we might forgeue our neighboures. For he knewe howe hardely we wolde forgeue, if we waied the greatnes, and heynousnes of the offence committed. A. or if we did not cal to minde those offences lykwyse, whiche daily we committ against God. Therefore he dothe here threatten as it were, denyinge him to haue pardon, which wil not forgeue his neyghbours offence. As concerning the whiche thinge, the lorde sheweth an excellente parable in the. 18. chap. following, whiche may be a lyuely example to suche as will not forgeue.

Math. 18.

16. Moreouer, when that ye faste, be not sadde, as the hypocrites are. For they disfigure their faces, that they mighte be seene of men, how they fast. Verely I say vnto you, they haue ther reward. {More ouer when ye fast.}

C. Againe, Christ retourneth to his former doctrine. Bu. and goeth forwarde with the same order, in shewinge of fasting, that he did in declaring of Almes, and prayer. M. For he dothe not so reprehende the fastinge of the Scribes and Pharisees, as thoughe it were euyll to fast, but he condēned the detestable wyckednesse of hypocrisie in them.

Of fastinge.

{Be not sad as the hypocrites.} Bu. Fastyng was a certaine discipline, & measurable castigation, or chastisement of the bodye, alwaies vsed of the auncient fathers, and saincte of God, vsurped to this end, that the substāce of heauēly things might the more be inflamed, and that the fleshly desires of the body myght the more be quēched. But the Pharisees abused this fasting, to gaine and to get the opinion of sāctimony & holines, wherby they might haue the more estimation of the ignorāt people. If thei fasted therfore at any time they framed al their doynges to ostentation and vaineglory, and wolde haue all men knowe that they fasted. M. Wherfore they were sad, & being abrode, they

A definition of fastinge.

The fastynge of hypocrites.

woulde mourne and wepe, and anoynte their face, and hange down their heades, that other men might se their deuotion. this vanitie Christ noted in them saying.

{They disfygure their faces.} B. The Greeke woorde signifieth, they obscure theyr faces, & as it were to make them that they cannot be deserned, as they whiche vse deceytes, hyde their faces.

{Verely I say vnto you, they haue their reward.}

Bu. As if he shuld say, they get the praise of men, they haue therefore that whiche they seke for, by their fastinges. God rewardeth not suche arrogant fastinges.

A. For he respecteth not the woorke so much as he dothe the minde of man. And truely the fastings of the Papistes, monkes, and nonnes, differeth littel frō that which th Scribes and Pharisees vsed.

Popish

17 But thou when thou fastest, anoynte thy head, and washe thy face.

C. In that Christe commaundeth to anoynte the head, & to washe the face, we must note ẏ it is an hyperbolical locution. For he doth not withdrawe vs from one kinde of hipocrisie, to leade vs to an other. Therefore he doth not bed vs here to fains a curiouse deinteneſſe: neyther doth he exhorte vs to the temperancye of liuyng, ẏ he wold suffer vs to be delicate in anoiting & appareling our selues, but simpely he exhorteth vs to kepe a meane in the which there is no newe thynge.

M. But Christ speaketh here accordyng to the maner and custom of the countrey and people of the Iewes, where, they whiche gaue them selues to mirthe, and banqueting, anoynted their heades with some precious oyntment, frō the which oyntment, they that were sorrowful abstayned: as we may reade of Dauid, who anoynted and washed hym selfe, when he arose from mournynge. Moreouer of the woman of Thecoa, who, to the ende she might seeme to mourne and bewaile the deade, was commaunded of Ioab, to faine her selfe a mourner, and not to anoynte her selfe with oyle. Also, Noemi sayde to Ruthe, washe thy selfe and anoynt thee. And Christ said to Symon, the pharisey. Thy head thou hast not anointed with otle Also in the house of Symon the leaper, the woman powred a precious oyntmēt vpon the

2. Sam.

2 Sam.

Ruth.

Luke.

Math.

vpon the head of Chriſt. E. So that here he doth not teache his diſciples what thei ought to do, (as it was ſayde euen now) but teacheth them to beware of vainglory, that the faythfull maye be deſerned from hypocrites.

18 That it appeare not vnto men, howe that thou faſteſt, but vnto thy father which ſeeth in ſecrete, and thy father which ſeeth in ſecrete, ſhall rewarde thee openly. A. As if he ſhould ſay, Take hede that ye alter nothinge that is accuſtomed in the manner of lyfe, wherby ye ſhould couet to be ſene of men: only let him be a ſufficient wytnes of youre faſte, whiche of euill and vnbeleuinge men, made you good and faithfull.

C. Where as here there is a rewarde promyſed of God to faſting, it is an improper kynde of ſpeache, as it was ſayde a litteli before of prayer. Betwene praier and faſting, there is great difference. For prayers are the chiefeſt workes of godlynes. But faſting by it ſelf is but a meane worke, and not of the nomber of them whiche God dothe require and alowe, as are almes dedes and ſuch like. Notwithſtanding, after a ſorte it pleaſeth hym in that it is referred to an other ende: namely that it may bring vs to abſtinencie and to bydell the luſte of the fleſhe, and alſo that it may be a teſtimony of our repentaunce, ſo often as we are vrged therunto by the iudgement of God. Therefore the meaning of the wordes of Chriſt is this, that God in the day of iudgement wyll make openly knowne, that thoſe workes pleaſed him whiche were often tymes deſpyſed of men.

19 Laye not vp for your ſelues treaſures in earthe, where the ruſte and mothe doth corrupt, and wher theues breake through and ſteale.

{*Laye not vp for your ſelues.*} V. Here our Sauiour maketh an excellent declaration againſt couetouſnes. a manifeſte Phariſeycal vice. C. yea, this peſtiferous and pernicious diſeaſe of couetouſnes, raigneth euery where in the worlde. No nation, no people, no ſtate and degree, is free from the ſame. V. But they make a pretty excuſe and cloake, ſaying that it becommeth huſbandes or houſhepers, to haue reſpecte to the calamitie to come, & to prouide for their houſe, for their wyfe, and for their childre. And thus the world blyndly goeth on, hauing no reſpecte to the miſchiefe that commeth thereof.

C. But the lorde reproueth men of foolyſhenes, that they hauinge heaped together aboundaunce of ryches, whiche they make their felicitie, wyll ſo carelelly cõmitte it to wormes and mothes, and laye it foorth as a praye for theues. For what can be more fowliſh, then to lay vp godes, where either they muſte periſhe or be ſtolne away of men? But couetous men thinke not vpõ this, for they ſhut vp their riches in cheſtes ſurely barde, and ſtrõgly banded, with ſufficient lockes. Yet not withſtanding they can not bynde ſo ſure, but their riches are in daunger of ruſte, of mothe, of corruption, of theues, of water, of fyre, and a hundred daungers mo They are blynde therefore, and out of their wittes, whiche moyle and toyle, laboure and trauayle ſo immoderatly for ryches, and knowe not what ſhall become of them: ſpecially when God wyll lende vnto vs a place in heauen to laye vp oure treaſure, yea, and that whiche is more liberall, he offereth vs treaſure to poſſeſſe whiche ſhall neuer by no corruption periſhe. E. Let not man marueyle, that Chriſte ſo carefully ſeketh, to withdrawe his diſciples from couetouſnes. V. For couetouſnes is nothing els, thẽ a diſtruſt in God. M. Whereupon not without iuſte cauſe, Paule calleth the ſame the roote of all euell. Bu. And truely if we conſider well what is the cauſe of ſtrife but couetouſnes? what is the cauſe of warres? couetouſnes. What is the cauſe of iniuries? Couetouſnes. What is the cauſe of ſedition? Couetouſnes. What is the cauſe of theſte? Couetouſnes. What is the cauſe of periury? Couetouſnes. What is the cauſe that men betray their owne Countrey? is not couetouſnes? Yes vndoubtedly. To be ſhorte, Couetouſnes taketh awaye liberalitie. Couetouſnes hyndreth the true worſhipinge of God, and Couetouſnes maketh all that we do to be fruſtrate before God. O crabbed roote that ſpreadeſt thy braunches ſo farre, that all the worlde taketh a

Riches are ſubiecte to ruſte.

Couetouſnes is a diſtruſt in God.

1. Timo. 6.

Couetouſnes is the roote of all euell.

taste of thy fruite. Thou haste made truthe to be vnsauory in the mouthes of men. And as for iustice and righteous dealing, thou haste so shadowed them with thy armes, that the dewe of heauen can scarse falle vpon them. Yea and the time of thy florishinge is of suche continuance, that excepte the heauenly husbãd man cut the downe, thou wilt shortly ouergrowe all goodnes in the earthe.

{Where ruste and mothe do corrupte.} M. Christ reproueth them by the vtilitie and profite of earthly thinges. As if he should haue sayde, what madnes is this, that you put your truste in those thinges, whiche are transitory and subiect to corruption. By this woorde (ruste) is vnderstode all corruption, that maye happen to earthlye thynges, reade the fifth chapter of Saint Iames. M. Here also he toucheth secretly the troublesome care of keppynge, and the greuous feare of loosing riches, being once gotten.

20 But laye vp for youre selues treasures in heauen, where neither ruste, nor mothe dothe corrupte, and where theues breake not through nor steale.

C. They are sayde to laye vp their treasure in heauen, whiche auoydinge the snares of this worlde, do bestowe their cares and study, to the meditation of a heauenly lyfe. Luke expresseth not the Antithesis, but sheweth the diuerse occasion wherefore Christe commaunded his disciples to prepare them littell sackes whiche ware not olde. For he sayde vnto them: Sell all that ye haue and geue almes. Nowe because it is a difficulte and harde matter for men to sell all that they haue, to ease this griefe, he setteth before them a wonderfull hope of recompence: namely that they shall laye vp treasures in heauen, whiche helpe and succour the necessitie of their brethren in earthe: according to the saying of Salomon. He that hath pittie vppon the poore, lendeth vnto the lorde, and looke what he layeth out, it shall be payde hym again. M. The lorde therefore doth here as it were, sette heauen against the earthe, whereby he may withdrawe his (as the sonnes of heauen) from the earthe, to their proper contrey that heauenly Hierusalem, where they should raigne for euer. Paule writing to Timothie, dothe as it were expounde these woordes of Christe, saying: Charge thē that are ryche in this worlde, that they be not hie minded, and that they truste not in the vncertaine ryches, but in the liuing God, and so forth, till you come almoste to the ende of the chapiter. Againe, If ye be rysen with Christe, seke those thinges whiche are aboue, where Christe sitteth on the right hand of God. Set your affection on thinges that are aboue, and not on thinges that are on the earthe.

21 For where your treasure is, there will your harte be also.

{For where your treasure is.} C. By this prouerbiall sentence, Christ proueth men to be moste miserable, whiche haue their treasure layde vp in the earthe, because their felicitie is but earthly and vayne. For couetous men do affirme that they are not let by no meanes of their money, to lifte vp their hartes to heauen: but Christe propoundeth an axioma, that whersoeuer they fayne their chiefe felicitie to be, there is their whole harte & affiaunce. As if he should saye, yea, call vpon God your father in heauen, of whō ye are called to heauenly goodes: vppon hym therfore set your whole mynde and affection. But if you laye vp your treasure in earthe, then all youre mynde and care wyll be there. C. They renounce heauen therefore whiche haue their felicitie in this worlde. We knowe howe muche, how diligently the Philosophers disputed about felicitie, yea, it was the greatest pointe whereabout they laboured and cōtended, and not without cause: for so muche as the whole consideration of the framing of our lyfe dependeth vpō the same, and whereunto are referred al sences. For if honour and dignitie, be thoughte felicitie and chiefe happenes, then it must nedes come to passe that ambition do raigne in the myndes of men: If money, then it followeth that couetousnes inuadeth the whole lande: If the pleasure of the bodye (as the Epicures thought) then it can not be auoyded, but that men shalbe geuen to brutishe inclination and behauioure. For we are all naturally

Luke. 12.

Prouer. 19

1. Ti

Col. iij

naturally geuen to seke that whiche is good: and so it commeth to passe that we are diuerslye caried and led awaye by false imaginations. But and if we were well and seriously perswaded, that our felicitie and happines were in heauen, it were an easy thing (the worlde and all earthly thinges, beinge despised) (whose intisementes and snares, do deceiue the greater parte of men) to ascende into heauen. In consideration of this, Paule goeth about to lifte vp the myndes of the faythefull into heauen, and to exhorte them to the study of an heauenly lyfe, settinge Christe before their eyes, in whome the true and perfecte felicitie ought to be sought. As if he should counte it a madnes in mē to fire their minde in the earth whose treasure is in heauen.

{There will your harte be also.} B. The harte is here put for the affections of the harte. The harte therfore to be in a place is nothing els but a care, a cogitation, a ioye, a truste, a hope, a loue, a feare, or the whole mynde, to be in some place. Bu. The whiche is to be thought, not onely of the study of money, but also of all other passions. To the Glotton, his belly is his God. So that where the treasure is, there is the harte also. To the riotous persone, banketinge, to the lasciuious man, pastime and game. To the lecherous persone his filthy luste, is his treasure and delighte. Euerye man seruing his owne luste, whereby he is ouercomme.

22 The light of the body is the eie, if thy eie therfore be single, thy whole body shalbe full of lighte.

C. We must here remember that which we tolde of before, how that there are set here before vs imperfecte sentences, one of them not depēding on the other ioyntly, as if it were a sermon, orderly prosecuted to the ende with one theame: But here are sondry sentences containing diuers matters specially for oure edifiyng. But the somme of this sentence is, that men by negligence do erre, because they are not occupied as they ought to be, to a good ende. Whereby it commeth to passe that they wander, they erre & slyde away from that whiche is good and perfecte, and for nothing els but because they had rather with a corrupte iudgement followe their owne luste and pleasure, then the righteousnes of God, whereby they do not onely obscure the lighte of reason, whiche ought to gouerne their lyfe, but also quyte extinguishe the same. Christe here vseth a similitude, calling the eye, the whole light of the body: as if he should saye, when men walke, neyther the hāds, the feete, nor the belly, are the spectall helpes to guyde the waye but the eye only is the chiefe guyde to the reste of the members. Therefore if the hantes and the feete are ledde rashely amisse out of the waye, the faulte is in the eye alone, whiche did not his office arighte. Nowe we muste applye this similitude to the mynde, euery affectiō is as it were a mēber of the mynde: but because they are blynde, they haue nede of direction or leading. The whiche thyng the almightye God forseinge, hathe indued the mynde with reason, which should order and rule the affections, and haue the office and propertie of the candell, that is to saye: to illuminate and shewe the waye. But what is the vse of this candell nowe a dayes? Surely men do peruerte and corrupt all that their mynde geueth them, and that wyllingly, so that not one sparke of light remayneth. Christe here calleth that a symple eye whiche is not blered, but is voyde of all corruption, so that it hath a moste perfecte syghte. Also that is a light body, whose actions and dedes are framed a righte, and that is obscure and darke, whiche by a confused motion is caried in to many errours. We see therefore (as I sayde euen nowe) that the negligence of men is here reproued, whiche wyll not open the eyes of their myndes, to moderate and gouerne their affections. But where as the Papistes gather here, that men haue suche wysedome and reason, that they haue thereby free wyll, that is absurde and foolyshe. For Christe sheweth not in this place what power belōgeth vnto vs, what will also we haue, but doth declare how we ought to walke and to frame our lyfe: He sheweth also that the whole rase of mans lyfe is obscure & darke, because no man seketh to do that whiche is right, but euery man with gre

dines se-

Our affections must be gyded by the eye of Gods worde.

The Papistes vpō this place geue free wyll.

dines seketh for that whiche is euell. We confesse truely that man hath reason by nature, by the whiche he discerneth betwene vice and vertue, yet notwithstanding, it is so defiled & spotted with sinne, that at euery steppe or pase, it fainteth. And yet it followeth not, but that men do willingly runne into darkenes, as if they should being blynde, sye to light: because wittingly, and wyllingly they are caried headlonge to their owne concupicence. Suche is the force of synne.

23 But and if thyne eye be wicked, al thy body shalbe full of darkenes, wherefore if the light that is in thee be darknes, how great is that darkenes.

{But an if thyne eye be euell.} E. Or peruerse. The Græke woorde doth signifie, mutable and malitious, that this might be cõtrary to that whiche is simple.

{Wherefore if the light that is in.} C. He calleth that small remnaunte of reason, lyghte, whiche was lefte vnto men, after the fall of Adam: and the grosse and brutishe affections, darkenes. The sence and meaning therefore is this, that it is no wonder if men lyke brute beastes wallowe so filthelye, in the puddell of synne, for so muche as there is no reason which should rule and gouerne the blynde and darke lustes of the flesshe. He saythe, the darkenes may be tourned into lighte, not only when men suffer the iudgement of their myndes to bee ouerwhelmed, with the wicked lustes of the flesshe, but geuinge their wyll also to wicked thoughtes, they degenerate and become beastes. For we see howe wickedly men bende thẽ selues to craftines, which as the Prophete saith: kepe their thoughtes in secrete, to hyde their counsell from the lord, and do their workes in darkenes: Finally they apply their wittes a hundreth wayes to their owne destruction. Wherefore not without cause Christ pronounceth, that it can not be auoyded, but that horrible and palpable darkenes shalbe in that life, where men are blynde. These agree very well with that in the xi. chapter of Luke.

Esay. 29.

24 No man can serue two maisters, for either, he shall hate the one and loue the other, or els leane to the one and despise the other, ye can not serue God and Mammon.

{No man can serue two.} B. This also is a prouerbial sentence fitly added to that which went before. C. For before he sayde, that the harte of man was bounde and tied to his treasure. Nowe he sheweth that their hartes are alienate from God, whiche geue them selues, and are wholy addicte vnto their ryches. For the greatest part do flatter them selues by a false pretence, perswading them selues that they maye be deuided betwene God and their lustes. But Christe here playnely affirmeth that no man can serue God & the flesshe. Christe therefore taketh this Prouerbe allowed of euery man, and not to be denied, that no man can serue twoo maisters. B. To serue, here is vnderstoode, to geue thy minde wholely to him whome thou seruest: Wherupon Paule sayethe, Knowe ye not to whome soeuer ye committe your selues as seruauntes to obey, his seruauntes ye are, to whome ye obeye: Whether it be of sinne vnto death, or of obedience vnto righteousnes.

{Ye can not serue God.} A. Nowe he expoundeth the forsayde sentence. No man can serue two maisters. C. It is not impossible for ryche men to serue God: But who so euer bringe theim selues in bondage to their ryches, it can not be, but that they separate them selues from god, because that Couetousnes doth make vs manciples of the Deuel.

{And Mammon.} B. The Chalde woorde, doth signifie ryches or treasure. C. But that whiche is here specially spoken of ryches, may generally be applied to euery kynde of vyce. Nowe, for so muche as God doth so greatly euery where, commende sinceritie, and abhorre a double harte, we may see howe greatly they are deceiued, whiche thinke that he wyll be contented with halfe a harte. All men truely wyll confesse with their mouthe, that God cannot be worshipped but with a whole and earnest affectiõ. But in dede they denie it, when they go about to reconcile and agree twoo contrary thinges in all respecte. I wyll not cease (sayth the ambitious man) to serue God, although I apply a good parte of my mynde to get honoure. So doth the couetous persone, the vo-

the voluptuous man, and the cruell tyraunt, boaste them selues: As if truly it were possible partely to serue God, and partely to be starke enemies vnto hym. It cannot be denied, that the faythfull them selues, are not so wholely geuen to the obedience of God, but that oftentimes they are drawne awaye by the synfull lustes of the flesshe. Notwithstanding, because they syghe and sorrowe vnder the yoke of this miserable seruitude & boundage, and are displeased with thē selues, and to serue the same no otherwyse then against their wylles, and striuinge with the same, therefore I saye that they serue not two maisters: because their study & indeuoure, is as muche accepted before God, as if they had performed and fulfilled the perfecte obedience. Here also their hypocrisie is refelled, whiche flatter them selues in their vices, as if light and darkenes could agree. We knowe what Elizeus sayde. If the Lorde be God followe him, if Baale be God follow him. Howe longe wyll ye halte on both sides? For God doth require of vs the integritie of the mynde, that we might wholely depende vpon hym.

25 Therfore I say vnto you, be not carefull for your life what ye shall eate or drinke, nor yet for your bodye, what rayment ye shall put on. Is not the life more worth then meate, and the body more of value then rayment.

{*Therefore I saye vnto you, be not carefull*} M. Nowe consequently he commeth to the roote it selfe of euell, namely to the carefulnes of foode and other necessaries, or if thou wylt, to the distruste or incredulitie, whereof all wycked carefulnes aryseth, whiche at the length bryngeth a man to that point, that being not content with necessary thinges to his present vse, he beginneth sorrowefully to care for the tyme to come, and therefore to prouide for many yeares, and thus springeth the seruitude of Mammon, which withdraweth vs from the seruice of God. C. Notwithstanding, where as Christe forbiddeth vs to be carefull, he meaneth not so precisely that he woulde haue vs voyde of all care, for we knowe that men are therefore borne, to sustayne some care: nay, this is the leaste parte of the myseries, whiche the lorde hathe iniopned to vs in penaunce, to humble vs withall. But he condemneth immoderate care for two causes: First, because men in vayne do vexe and disquiete them selues in busying and occupying them selues further then becommeth their vocation: Then because they take more vpon them then becōmeth him, & bearinge them selues bolde vpon their owne industrie and laboure, forget quyte to cal vpon God. We must remember the promyse whiche the Prophete speaketh of, saying: that it is but lost labour that the vnfaithfull ryse vp early, and so late take reste, and eate the bread of carefulnes: for so he geueth his beloued slepe. Therefore the sonnes of God, although they be not without laboure and care, yet notwithstāding, they are not properly sayde to be carefull for their lyfe, because they staying thē selues on the prouidence of God, are at quiet. M. The lorde therefore sayth not: I say not vnto you, labour not for your liuing and sustentation, but be not carefull. He forbiddeth sorrowefull and immoderate carefulnes, not laweful labour. Let euery man laboure sayethe saint Paule, with his handes that he may haue wherwithall to helpe hym that needeth. C. Hereby we may easely gather what care of lyfe euery man oughte to haue: namely that euery one of vs laboure, so farre as oure vocation requireth, and the lorde commaundeth: furthermore, that euery mās necessitie may cause them to call vppon God. Suche care, is a meane betwene slouthfull securitie and immoderate veration and trouble, whiche the vnbeleuers bringe vpon them selues. So that if we waye diligently the woordes of Christe, we shal see that he forbiddeth not al care, but that only which riseth vpon distruste. Saying: be not carefull what ye shal eate or drynke. For that is proper to them whiche are afrayde of pouertie and nede, as if they shoulde wante meate euerye moment. {*Is not the lyfe more worth then meate.*} Bu. Nowe, by stronge and infallible argumentes, he taketh awaye that distrustfull care, and bringeth forth dyuers questions, by the whiche his talke maye be more

Psalm. 127.

Ephe. 4.

more ample. C. And the first argument that he bryngeth is of the more, to the lesse: Hee forbadde vs of to muche care howe our lyfe should be sustayned: Now he addeth the reason that the lord whiche gaue the lyfe it selfe, will not suffer vs to wante those aydes and helpes, which pertayne to the staying and holdinge of oure lyfe. And truely we do no small iniury vnto God, so often as we beleue not that he wyl geue vnto vs sufficient foode and apparell, as though without regarde he had set vs vpon the earth. For whosoeuer is fully perswaded that he is not ignorant what the condition of our lyfe is (of the whiche he is the authour) he wil not doubte, but that in due tyme he wyll helpe his necessitie. Therefore so often as feare & care of foode troubleth any man, let him straight remember that God hath care for that life which he gaue vnto him.

Mans lyfe consisteth not in meate and drynke.

Here also we muste note that although we haue aboundaunce of meate, drinke, apparell and all other thinges necessary, yet that oure life consisteth not in them. Accordyng to the saying of our Sauiour in an other place. Beware saith he of couetousnes, because no mans lyfe consisteth in the aboundaunce of those things whiche he possesseth. And then he addeth. For the lyfe is more worth then meate, & the body more of value then rayment. As if he should saye. If God of his owne free wyll hathe geuen to you a body, and lyfe, whiche haue not deserued the same, doubte ye not then, but that he wyll also geue vnto you meate and apparel, which thinges are of lesse value a great deale.

Luke. 12.

26 Beholde the foules of the ayre, for they sowe not, neither do they reape, nor cary into the barnes: and youre heauenly father fedeth them. Are ye not muche better then they.

{Beholde the foules of the ayre.} M. That he might more playnely set before our eyes the prouidence of oure heauenly father, he bringeth the brute beastes to be an ensample, whiche by the power of God are fed and nourished without any care, that we might learne in them the ryches of his goodnes, and the amplenes of his diuine prouidence, in the whiche we ought to quiete our selues.

Gods prouidence.

C. For infidelitie is the mother of all cares whiche exceade measure. Therefore the onely meane to amende couetousnes, is to imbrace the promyses of God, by the whiche he dothe openly witnesse that he hathe a speciall care of vs. After this sorte the apostell going about to withdrawe the faithfull from couetousnes, confirmeth this doctrine, because it is written. I wyll not leaue thee, neither forsake thee. And in diuerse places, the lorde doth promyse that he wyll neuer forsake vs. The effecte therefore is this: He exhorteth vs to trust in God, which doth not despise or neglect any of his creatures, be they neuer so contemtible or base. Christ, to make this euident and playne, bryngeth not in the feding of Israell fourty yeares in the deserte. He bryngeth not in Helias, nor Elizeus, in whome the lorde declared hym selfe to be a feder of bodies, and a prouider of apparell. (As Moyses saythe. Youre clothes are not worne,) but he setteth before them brute beastes. And yet neyther Lyons, Elephantes, nor Beares, or such like greate beastes, whiche also are fedde by the hand of God, but silly smale foules of the ayre, whome the father fedeth, they beyng voyde of all care.

{Beholde the foules of the ayre.} M. He nameth the foules of the ayre, to put a difference betwene them and suche as are brought vp in houses, which are not fedde by their owne care, nor by the industry of men, but by the prouidence of God. Luke nameth Rauens particularly, alludinge it peraduenture, to that place of the Psalme. Whiche geueth foode to all flesh, and fedeth the yonge Rauens that call vppon hym. {For they sowe not, neyther do they reape.} By these woordes we haue not libertie to be idell. But Christe meaneth, that although we be not able to help our selues, yet we shall fynde helpe of our heauenly father, so that his prouidence shoulde be sufficient vnto vs.

{And your heauenly father fedeth them.} He sayth not here. And their heauenly father fedeth them, but your heauenly father. As if he should saye: What imbecillitie and weakenes of faythe is this, that when ye haue an heauenly father, whiche fedeth suche

ſuche an innumerable multitude of foules, you are yet carefull for your fode and rayment, as though he would forſake you, whiche fedeth litle byrdes? C. This truely is worthy the noting, that he ſaith the almighty fedeth byrdes. Whereupon we maye perſwade our ſelues that he wyll not forſake vs, whome he hathe made after his owne ſimilitude and likenes, and hath made vs his ſonnes alſo. As Chriſte almoſte affirmeth by theſe woordes.

{Are ye not muche better than they?} A. An argument of the leſſe. As if he had ſayde. He that hathe ſuche care of ſmall thinges, howe can he neglect the greater thinges. Yea he which hath care for thoſe thinges that are made for your ſake, howe wyll he forſake you, to whome theſe thinges are created.

27 VVhiche of you by taking thought, can adde one cubite to his ſtature.

C. Here Chriſte condemneth the other vice, which is alwayes tyed with the immoderate care of meate, drynke, and other neceſſaries: namely, that man vſurpeth that whiche is aboue his power, to hym ſelfe. I knowe (ſaithe the Prophete) that it is not in mans power, to order his owne wayes, or to rule his own ſteppes and goinges. Yet truely there is ſcarſe one among a hundreth, which dareth not be ſo bolde as to warrant ſomething to him ſelf, by his own induſtrie & ſtrength. Hereby it cōmeth to paſſe that men warrant vnto them ſelues the good increaſe and ſucceſſe of thinges, God being ſet aſyde. Chriſte to abate this mad rathenes and preſumption, ſayth that whatſoeuer pertaineth to the ſuſtentation of our life, dependeth only vpō the bleſſing of God. Accordyng to this it is ſayde in Luke. If ye be not able to do that whiche is leaſte, why take ye thought for the remnaunte whiche is greater. By the which woordes it is playne, that diſtruſte is not only reproued, but alſo pride, that men will take more vnto them ſelues, then becommeth them. The whiche Chriſte alſo reproueth in an other place, ſayinge. Thou canſte not make one heare of thy heade whyte or blacke.

28 And why care ye for rayment? Conſider the lillies of the field how thei grow. They labour not neither do they ſpyn.

{And why care ye for rayment?} Bu. From fode he commeth now to apparel, of the which alſo he reaſoneth particulerly. And as he did before, ſo doth he nowe bryng an exāple of naturall thinges, the whiche he doth plainly & manifeſtly declare ſaying.

{Conſider the lelies of the fielde.} Bu. He ſpeaketh not here of the lelies that growe in gardens, whiche are planted with great care and diligence, but of thoſe whiche growe in the fielde, whoſe colour all ỳ painters in the woꝛld are not able to immitate. So that he dothe here make a diſtinction betwene the lelies of the field & the garden. As he ſayde before the foules of the ayre, to make a difference betwene them and ſuche as are brought vp in houſes.

{They labour not, neither do they ſpin.} M. That is to ſay, they do not thoſe things that pertaine to the making of apparell. Nowe when as you can bothe labour & ſpynne, why are ye carefull for rayment? And admit that either by age, by ſickenes, by imbecillitie and weakenes, ye are not able to do theſe thinges, yet ye ſhould not diſtruſte in the prouidence of God. But conſider of the floures of the fielde. Will ye be worſe then inſenſible creatures?

29 And yet I ſaye vnto you, that Salomon in all his royaltie, was not arayed like vnto one of theſe.

{And yet I ſaye vnto you.} C. The ſence is this that the gwdnes of God, which doth ſhine in herbes and flowers, doth excell all that mē can do with their power, pompe, and ſtrengthe: that the faithfull might perſwade them ſelues that they want no māner of thing, ſo long as they haue the bleſſing. As concerning the glory of Salomō, we may reade at large in the thirde chap. of the firſte booke of kynges. And yet Chriſt ſayth that ỳ mighty king Salomō.

{VVas not arayed like one of theſe.} M. He ſayth not like vnto thoſe, but like vnto one of thē. Beholde here, how he preferreth one lillie of the field, before al the glorie of the woꝛlde. Bu. And truly what ſylke, what purple, what ſhyning tynſyll may be cōpared to floures? what is ſo red as ỳ roſe? what is ſo white as the lelie? what hath ſo purple a colour as ỳ violet? ſurely nothig

The flowers of the field far ſurmounteth all the glory of the woꝛlde.

30 VVherefore, if God so clothe the grasse of the fielde, whiche although it stande to daie, is to morowe cast into the fornace, shall he not muche more do the same for you, O ye of litle faythe. {VVherefore if God so.}

M. This sentence is gathered of that which wēt before, to reproue the weakenes of our faithe. Nowe he saithe not if God so clothe the Lillies, but the grasse of the fielde. The shewe of apparrel is wonderfull, in so muche that it excelleth all the vanitie in the worlde, and yet the grasse of the field is equall with the same, and nothing inferior in pompe vnto it. He argueth therefore of the baasenes of thinges, that thereby he might make the liberalitie of Gods prouidence, more wōderful and excellente.

{VVhiche is to morowe cast into the fornace.} E. That is to saye, whiche shineth to day in the fielde (being withered and cut down) is to morowe cast into the fornace.

Bu. Some Grammarians do so define, the ouen of the fornace, that the same should be somewhat lesse, moueable, and to be caried about, and made almoste through with mettall, & the reste of clay and bricke, seruinge to make waters of herbes for medecine: but this fornace is greater whiche is spoken of here, being immouable & made of stone, lome, lime, & sande, to bake bread. {Shall he not much more.}

M. This is the conclusion of the argument, by the force of an interrogation, as if he shold say. Judge you, can ye deny it? {O ye of litle fayth.} M. Note here how frēdly Christe reprehendeth, and rebuketh by the whiche, with a reproche also he sheweth, wherupon this carefulnes ariseth, namely vpon the infirmitie & weakenes of faith, the which already he hath set before our eyes at large, as we haue heard.

Excessiue care ryseth vpon the want of faithe.

31 Be ye not therefore carefull, sayinge: VVhat shall we eate, or what shall we drynke, or wherewith shall we be clothed.

M. This is the conclusion of this dehortation, in the whiche he reherseth that whiche he spake before, sayinge: Be ye not therefore carefull.

{Saying: VVhat shall we eate.} B. Nowe he expresseth ỳ nature of carefulnes, which, with the like cogitations trouble many men, saying: What shal we eate, or what shall we drynke, alwayes fearing, leaste they shall wante necessary foode. The lyke murmuryng care was amonge the Israelites when they were in the wyldernes, as we may reade at large in the booke of Exodus. But this care ought to be farre from Christians, which should still staye them selues vppon the prouidence of God, who hath liberally promised neuer to fayle vs.

32 For after al these thinges do the Gentiles seke. For your heauenly father knoweth that ye haue nede of al these thynges. {After all these thinges.} C. Here he reproueth their grosse ignorance, wherof all suche cares arise. For wherby commeth it to passe that the vnfaithfull, neuer cōtinue in one state, but only that they thinke God to be careles in heauē, & not to haue respect vnto men? So that by this comparison he declareth that they haue, but smally profited, & scarsly learned the rules & instructions of godlynes, which se not with the eies of faithe, howe that the handes of God are full of all good thinges, to bestowe vppon them.

Ignorance the cause of excessiue care.

{Do the Gentiles seke.} M. That is, herevnto they bende all their minde, caring for nothing but this only, thinking all thinges to be gotten with their labour & industry hauing no respect of God, vpō whose prouidence all thinges ought to depend, neither are they at quiet vntil they se plenty of vitailes before their eies. This Gētilitie & Heathenes, ought not to be amōg Christians. {For your heauenly father knoweth vvherof ye haue nede before ye aske.}

M. As if he should say, I knowe ye haue nede: And your father knoweth the same also, wherfore doubt not, but he will prouide for you. For as he is a father, so beareth he a fatherly loue towardes his children, alwaps preventing their necessity. According to the saying of the Prophet. Like as a father pitieth his own childrē, euen so is the lorde mercifull vnto them that feare hym. Psal.

33 But rather first seke the kingdome of God, and the righteousnes therof, and all these things shalbe geuē vnto you.

But

{But rather.} Bu. Some man might say, if I must put away all care, what shal I the do? Dothe idelnes and a careles mynde please God? The Lorde aunswereth, Se that aboue all thinges thou honour God, that thou submit thy selfe vnto him, and walke in his lawes, and do those thinges which he hath prescribed vnto thee, so shal he norishe thee, and thou shalt not neade to feare necessitie or wãte of foode. C By this argument, he putteth awaye grose care. For whosoeuer will preferre the kingdome of God, he muste behaue hym selfe moderatly in gettinge his lyuinge. Neither is there any thing more fitte to bridell the lasciuiousnes of the flesh, that it triumphe not in the race of this lyfe, then the meditation of a heauenly lyfe. By the kyngdome of God is vnderstoode whatsoeuer pertayneth to the glory of God, as the knowledge of him and his Gospell, by whiche we come to the kingdome of heauen. {And the righteousnes thereof.} C. This word righteousnes, may as wel be referred to God as to his kyngdome. For we know that the kyngdom of God consisteth of rigteousnes, whiche is spirituall newnes of lyfe. Bu. They therfore seke the kyngdome of God, and the righteousnes thereof, whiche with all their mynde, and a sure faithe, geue them selues wholely to pure religion, and so frame their whole life, that God maye dwell in them, that they be iust and deale iustly with euery man, to hurte no man, to defraude no man, but to labour truly for their liuynge in their vocation, that they and their family may haue sufficiẽt, and that they may geue of their ouerplus to them that nede. Whosoeuer doth these thinges, he shalbe sure not to perysshe with honger, but shalbe a partaker sufficient of the liberalitie of God. As Paule at large sheweth in his epistels.

34 Care not then for the morrowe, the morrowe shall care for it selfe. For the daie present, hath euer enough of his owne trauayle.

{Care not then for the morrowe.} Bu. To the end he might farther inculcate this doctrine of pietie, he reherseth once agayne that which he declared before, and commaundeth his to be of good chere. He expresseth the nature and qualitie of this distruste, whiche not being contente with the care of the daye present, continually careth for the daye and tyme to come.

Distrustfull care hath euer respect vnto the tyme to come.

C. Many, yea, to many are sicke of this disease, whiche thinke the tyme to shorte if they be about the thinge whiche bryngeth gayne, but contrariwyse, if they be in trouble, nede, or sicke, euery daye is thought to be a whole yeare. A. Christe reuoketh & diswadeth his from this vanitie, saying: Be not therefore carefull for the morrow, that is for the time to come. For so do the Hebrewes vse this woorde morowe. Suche is the intemperancy of our flesshe, that it thinketh neuer to haue sufficient for it selfe, but styll distrusteth the prouidence of God.

{The morrowe shall care for it selfe.} M. He sayth not, to morowe thou shalt be carefull, or to morowe thou shalte haue care for the daye to come: but the morowe shall care for it selfe, as if he had sayde. What nede ye to be miserable before the tyme.

{For the daye present hath euer enough of his.} M. As who should saye: If ye wyll be miserable in caringe for those thinges whiche pertayne to foode and rayment, why do ye care for those thinges whiche belonge vnto the morowe, when as the presente tyme hath euer enough, that ye trouble not your selues with the care of ỹ times to come? Let the affection and labour be sufficient, which the lord geueth to euery tyme. The somme therefore of this doctrine is this, that we be not otherwise carefull for the necessaries of this lyfe, then the lorde hath apointed vs. Firste, that we should seke the glory of God, secondly, the profite of our neighbour, and last of all, the health of our owne soule. Whosoeuer thus bestoweth his tyme, he shall lyue for euer.

The. vij. Chapter.

1 IVdge not, that ye bee not iudged. {Iudge not.} Bu. Hytherto against the distrusting and sorowfull care of mortall men for bodely necessaries the lord hath disputed. Nowe he

 speaketh

speaketh againste rashe iudgement, in the whiche all men for the moste parte do offende. E. Iudge not, might very wel bee tourned condemne not, and ye shall not be condemned. For in this place iudge is taken for to condemne. Whiche more euidently appeareth by the wordes of Luke, where he goinge aboute as it were to expounde what he meaneth, in saying iudge not, addeth by and by condemne not & ye shall not be condemned.

Rashe iudgement.

Luke. 6.

C. By these wordes, Christ doth not precisely forbid to iudge, but goeth about rather to heale the disease with the which al men are infected. We se how all men do flatter thē selues, euery mā is a iudge in other mens matters, euery mā narrowly examineth his brothers māners, & is desirous to bewray his brothers falte. Al mē wil confesse, ỹ it is a vice intollerable for those mē to be so cruel & enuious against their brethrē, which winke at their owne faltes: yea, this vice was cōdēned among prophane men in olde tyme, by many prouerbes: yet notwithstanding it cōtinued in all ages, & continueth vntill this daye: And now ther cōmeth another worse thē that, namely ỹ some in condēning others wonlde get libertie to sinne them selues. Christe taketh away this wicked desire of biting, of reprouing & reprochīg, when he saith Iudge not. Neither ought ỹ faithful to blinde thē selues, that they mighte discerne nothing: but only to refrayn thē selues that willingly thei iudge not more then is mete. For otherwyse it cannot be but that he be to rigorous, which hath an earnest desire to iudge his brethren. The like saying hath S. James. My brethren, be not euery mā a maister. Neither doth Christ here withdrawe the faithful from doing their duties in teaching, but forbiddeth thē ambitiously to seke for honor. To iudge therfore in this place, is curiously to enquire of other mens dedes & sayings, whether they be euel in dede, or only seme so to be, not that thei may correct and amend them, but that they may note them, and gette vnto them selues an opinion of honestie when they talke with them. This disease alwayes bryngeth with it muche iniquitie, that we condēne some lighte faulte no lesse, then the great offence: then it bursteth out into a peruerse boldnes, in that we rashely haue a wronge iudgement of euery thing, although in dede they ought to be taken in good parte. Now we se to what ende the purpose of Christe tendeth, namely, that we should not be to desirous, to curious, and malicious in iudging our neighbors. The enuious persone, the hypocrite, the selfe louer, are somewhat seke of this disease. C. But he whiche iudgeth by the rule of charitie, alwayes first examining hym selfe, he I saye, kepeth the true and righte order of iudging. Neuertheles it is not onely lawefull for vs to condemne all sinnes, but also it is necessary, excepte we wyll abrogate the lawes of God and ouerthrow his iudgement. For he would haue vs to bee proclaymers of his sentences whiche he pronounceth as concerning the dedes of men: only that modestie oughte to bee amonge vs, that he ought to remaine a iudge.

True iudgment.

C. Therefore when we condemne adultrie, thefte, lying, and such like, we iudge not, but do geue place vnto the Lorde which condemneth, and hath condemned them. So that whatsoeuer is condemned by the lawe of the lorde, we may rightly condemne. But then we go beyond our bondes, when we iudge and pronounce of those thinges whiche we knowe not. Whereuppon he sayde, Iudge not.

{That ye be not iudged.} C. Here he pronounceth the punishment of such rashe, harde, and cruell iudgers, whiche desire to discusse other mens matters. As there is nothing more deare and precious vnto vs then our fame: so it is very sharpe and harde, to be condemned and subiecte, to the reproche and infamy of men. And yet by our own falte we bring that to our selues, which our nature doth so greatly abhorre. For what is he that dothe not more narrowly inquire out another mās faulte then is mete? What is he whiche is not offended at smal offēces. But what is this, but only a meane to prouoke the vengeance of God against vs, and to repaye vs the lyke? As the Prophete Esay saith. When thou shalt leaue destroying, thou thy selfe shalt be destroyed.

Esay.

Iam. 3.

Whereby we may gather that there shall not want

not wante reuengers, which shal not punishe with the like rigor & violence, such as are enuious & cruell. But admitte that those rashe iudgers of their brethren shal escape the punishement of men in this worlde, yet vndoutedly thei shal not escape the iudgement of God. In Luke there is added a promise. Forgeue & ye shalbe forgeuen, geue & it shalbe geuen vnto you. The sence and meaning wherof is this, namely that the lorde will bring to passe that they which shewe them selues gentle, humane & iuste to their brethren, shall fele ẏ like clemency & gentlenes of others toward them, so that they in like manner shalbe louingly & frendly intreated. B. For so it is ordained & appointed of God, that as we be vnto others, so shal they be vnto vs againe. Accordyng to the saying of Salomon in his Prouerbes. That whiche is good cõmeth to those that seke for goodnes, but euell happeth to them that seke for ẏ same. This one thing let vs be well assured of that there is none so euell, but that there shalbe another as euell as he, there is none so ready to defame, but another shalbe as ready to defame hym again. And there is none so rashly ready to iudge, but another as rashe as he, shall be ready to iudge him again: whiche for certain is the iuste iudgemẽt of God. And ẏ is the same whiche he saith here followyng.

2 For as ye iudge so shall ye be iudged. And with what measure ye meate, with the same shall it be measured to you againe. {*For as ye iudge.*} Bu. Here oure Sauiour Christ to teache that we ought to iudge of others as we would they shold iudge of vs, vseth prouerbial sentences, which were commonly vsed. And are yet common to all men. As this, he that speaketh what he will, shall heare that which he wold not. Also the saying of Homere. As thou speakest so art ẏ spoke to againe. Christe addeth also another prouerbe.

{*And with what measure ye meate.*} E. As if he shoulde saye, if you backebyte many and do iniury, thou shalt be sure to haue reproche of many, & to be iniuried againe.

3 VVhy seest thou a moate in thy brothers eie, and perceiuest not the beame that is in thyne owne eye? Bu. Here by an allegory he doth more plainly expresse his mynde. C. And dothe nominate the vice with the which hypocrites are commonly polluted. For when as like vnto hawkes, they can prie and beholde other mens faultes (and that not only seuerely but also tragically they can amplifie and depainte them) they reiecte their owne faultes be hynde them. Accordyng to the saying of Ouide, we see not the wallet ẏ hangeth behinde at our backes. Christe therfore reprehendeth bothe these euels, namely to much promptnes in beholding other mẽs faultes, which ariseth for wãt of charitie, & the wilfull negligence also in the hiding & cloking our own faultes. Bu. Let euery man therfore take hede ẏ he amende that vice in him self which he reproueth in an other, specially when he goeth about to reprehend a small faulte, hauing a greater him selfe raigning in him. As the wyse man Cato saith. It is a foule thinge in the correctour, when his owne faulte shall reproue him.

Men are diligent to note the faltes of their brethren but not their owne.

4 Or why saiest thou to thy brother, suffer me to plucke out the moate out of thyne eie, and beholde a beame is in thine owne eie. M. Christ noteth here the presumption of impudent hypocrisie, which should be lesse, if that the hypocrite could be cõtent only to note in his minde his neighbours offence. But because he bursteth out & is not afraid openly to reprehende his brother face to face, neglecting his own faltes far greater, he is inexcusable, & worthy to be cõdẽned of impudẽcy.

5 Hipocrite, first cast out the beame, out of thine owne eie, and then shalt thou see clerely to pluck out the moate that is in thy brothers eie. {*Hypocrite.*} A. By a figure called apostrophe. he doth inuay against the hypocrites, & that truely very sharpely. For the disease of hypocrisy is almost incurable. M. For he which is infected with this, is only at this point, that he would seme to be suche a one to other which in dede he is not. Hypocrisy doth so blynde a man that either he seth not that which pertaineth to him self, or at least he thinketh ẏ other mẽ do not se or regard it: in ẏ meane tyme he reprehendeth others faltes, although very smal, to this ende ẏ he might seme to abhorre vice, to be a louer of righteousnes, & a folower of ẏ same

{And then shalt thou see.} Bu. By the moate he vnderstandeth smale offences, by the beame, greater offences, whiche often tymes are hydden in men. M. Here we maye note that it is not in vayne, that Christe at other tymes was moste mete and gentle towarde the Publicanes and synners, and that he noteth this kynde of men with the reprochefull name of hypocrites. It is not in vayne (I saye) for he dothe it to shewe that the whole and only destruction of these men is, because they do not knowe them selues what they are. And therefore, it is very necessary that suche should be called as they are, to the ende they maye amende, whiche may be the cause why the lorde did so name them in dyuers places, as when he sayde. You hypocrites, well prophecied Esaie the Prophete of you and so forth. Yea often tymes very earnestly he called them hypocrytes. If therefore we meane to eschewe and auoyde this so execrable a vyce, let euery one of vs fyrst enquyre of our owne faultes proper and domestical, then let vs take vpon vs to iudge of other men, yet not with a desyre to calumniate and hurte, but of brotherly loue and affection, lynked with the bonde of charitie to reduce hym that goeth out of the way. For the whiche matter, reade the second Chapiter of saint Paule to the Romains, and the thirde Chapiter of saint Iames.

Math. 15 22 and 23. Luke 13.

6 Geue not that whiche is holye to dogges, neyther caste ye your pearles before swyne, leaste they treade them vnder their feete, and the other tourning againe all to rente you.

{Geue not that vvhiche is holy to dogges.} M. How these thinges are by order vnited to that whiche goeth before, many diligently labour to vnderstande, not weying that al thinges are not wrytten of the Euangelistes orderly as Christe spake them, but those thinges whiche they remembred, they committed to wryting, & haue made as it were a confused mixture of many matters, specially of such as are sufficient to our saluation. C. But Christe here admonisheth the apostels, and vnder their persone, all those whiche are teachers of the Gospell, that they preserue and kepe the treasure of the heauenly wisdom only for the sonnes of God, and that they do not bestow the same vpō vnworthy persons, and prophane contemners of God. M. By this worde holy, he doth very wel teache them howe religiously they ought to administer the misteries of the kyngdome of heauen, as men that knowe howe those things whiche were sanctified in the lawe, were not cōmunicated to euery one. C. But here ariseth a questiō. For afterward he commaunded them to preache the Gospell to all creatures generally. And Paule saithe, that his preaching was to the reprobate, the sauore of death vnto death. For there is nothinge that shalbe a surer testimony against the vnfaithful then the worde of God, because by the preaching therof they shalbe voide of all excuse. It is aunswered thus. Because the ministers of the Gospell, & whosoeuer are called to the office of teaching, cannot discerne betwene ỹ sonnes of God and dogges, it is their partes without respecte to offer the doctrine of saluation to all. For although in the beginning they see many dull and vnapte to be taughte, yet for all that charitie forbiddeth to reiect them, and to counte them incurable. For we must note this, that Christe calleth dogges and hogges, not all that are impure men, and voyde of the feare of God, and true pietie, but such as by sure tokēs do declare that obstinate cōtempt of God, whereby the disease may appeare incurable. In an other place Christe setteth dogges against the children of God, when he saith. It is not good to take the childrēs bread and caste it to dogges. But here he vnderstandeth thē to be dogges & hogges whiche being contemners of God, do admitte no medicine. Hereby it dothe appeare howe thei do wreste the woordes of Christe amisse, whiche thinke that he restraineth the doctrine of the Gospell only to suche as are apte to receiue the same. There were two causes why Christ forbad the Gospell to be preached to the obstinate contemners of the same. For it is a manifest prophanation of the misteries of God, to commit them to the scornings, iestes, and tauntes, of the wicked and reprobate. Secōdly, Christ sought meanes to comforte his disciples, that they should not be

not be discouraged, & so leace to preache to the elecᵉ, although they sawe the wicked & reprobate peruersly to reiect ẏ same

{Neyther cast ye your pearles.} M. In respecte of the precious price and noblenes of the worde of God, he calleth it a pearle, for ẏ which we ought to sel all that we haue, as we may reade in the 13. chap. followinge. C. Whereby we gather, of howe greate price this holy doctrine of the gospell ought to be vnto vs. M. He sayth your pearles, to declare that it is peculiar and proper to the faithfull. C. The pure vse of the doctrine of God is, to fede the faithfull with the worde of God, as with their corporall meate: and that the wicked should be made afraide by the iudgement of God. the which if they neglecte, geue not that whiche is holye to dogges, nor pearles to swyne: or {Before hogges.}

Bu. By hogges he vnderstãdeth such as wholly drown them selues in filthy pleasure, & with their blasphemies, do seeke to defile the doctrine of ẏ Gospell, so much as in them lyeth. {Least they treade them.}

C. By this Christ doth seeme to distynguishe betwene the hogges & the dogges: attributing to the hogges, a brutishe dulnes voide of sence, & to ẏ dogges, madnes. This experience (trewely) teacheth that there are two kindes of contemners. As for example: what so euer is in the scriptures, as concerning the corrupt nature of man, frẽ iustification, and eternall election: many do tourne the same, either to sluggishe slouthfulnes, and brutysshe behauiour, or ells to the lasciuiousnesse of the flesshe, suche are very aptly (accordinge to deserte) compared to hogges. The other do rent & teare with extreame madnes, by furiouse reproche, the pure doctrine & the ministers thereof, to the ende they might frustrate the study of wel doinge, the feare of God, and al care of saluation. Although therefore Christ doth declare by bothe names, that the aduersaries of the worde of God are incurable, notwithstanding by a double similitude, he doth shew briefely in what, one of thẽ do differ from an other. M. We must also note this that he sayth.

{And the other tourninge again, all to rente you.}

For at the fyrst, they do feyne modestie, that they may learne the secretes of religion: but whẽ they haue learned it, they tourne sodeinly, they deride, they raple, byting and tearing the ministers of the worde, and all suche as are louers of the trueth. Thus plaied Alexander the coppersmith, Hymenæus, Iuleanus Cæsar, the apostata. Porphirius, and Lucianus with other lyke vnto these. 1. Timo. 1. 2. Tim. 4.

7 Aske, and ye shall haue: seeke, and ye shall finde, knocke, and it shall be opened vnto yon.

C. This is an exhortation to praye: and because we are in this exercise of godlynes (which ought to be our greatest care) so slowe and negligent, he cõmaundeth the same to be done, by three manner of speakinges. Neyther is it in vaine that he saith, Aske, seke, and knocke, for least his doctrine shoulde ware colde, he continueth still in stirringe vp our dulnesse. Prayer.

And to the same ende perteineth the promises whiche he addeth, ye shal haue, ye shall finde, it shall be opened vnto you. Promises annexed vnto prayer.

For there is nothing that doth better incourage vs to pray, then a sure and vndoubted trust & hope to obtaine. for they cannot praye aright whiche doubte: yea prayer is a vayne and ridiculouse ceremony without faithe. Christ therfore, to allure vs to this parte of duety effectually, dothe not onely charge vs with that whiche we ought to do: but doth also promise that our praiers shal not be in vain. Praier is but a vaine ceremony without faithe.

And this also is diligentlye to be noted: first that we maye vnderstande that this order of prayer was appoynted and prescribed vnto vs, that we might surely perswade our selues, that God is mercyfull vnto vs, and redy to here our prayers & to graunte vs oure petitions. Furthermore, so ofte as we are prepared to pray, or, so often as we fele that the heate and force of prayer hath not in vs his feruent zeale and effecte, we must call to mynde howe greatly the lorde inuiteth and calleth vs, and howe mercyfully he promyseth that we shall taste his fatherly affections. So it shal come to passe, that euery man, bearing him selfe bouldo, on the grace and fauour of Christ, shal conceiue a sure trust of prayinge, and shall freely God is redy to graunt our petitions.

call vpon

call vpon God. As Paule teacheth in his epistel to the Ephesians. But because we are more geuen to distrust, then becommeth vs, Christ to correcte the same doth iterate one promise with diuers wordes. Let vs therefore acknowledge oure nakednesse, and imbecillitie, neyther let vs dispaire. but let vs boldely aske, and that constantly. For he saithe, Aske, seeke, knocke. A. Aske, namely that whiche is lawfull, and accordynge to his wyl, Seeke diligently, knocke with perseuerance continually. C. But, he vsed the metaphor of seking, because we thynche that to be farre from vs, which our nede and necessitie requireth. And he vsed the metaphor of knockinge also, because the carnall sence of the flesh imagineth, that those thinges are shut from vs which ar not at hande in a readines. To this sentence of Christ agreeth the saying of the prophete. Seeke the lorde, while he may be found, call vpon him, while he is nie. Againe. I loue them which loue me, and they which seke me early shal fynde mee.

Prayer must haue constancy

Esay. 55.

Prouer. 8

8 For who so euer asketh, receyueth, and he that seeketh, findeth, and to him that knocketh, it shalbe opened.

A. To the ende we mighte be more feruent, and desirouse to pray, C. Christe doth here offer vnto vs his fathers grace and fauour: as if he shoulde say, that god is redy of his owne free wil to heare vs, if so be that we pray: and that riches are offered vnto vs, if that we will aske thē. By the whiche wordes he dothe declare, that they are iustly punyshed, which wāting necessary thinges, seeke not this remedy against their nede. It is most certaine, when the faithful are often times a slepe, the lorde watcheth for them, and for their healthe, and so preuenteth their praiers. For there were nothynge to vs more miserable, then if he shoulde looke for our prayers, in this slepy and drousy sluggishenes of the flesh: but he dothe not by prouocation, but of his owne free will geue vnto vs sayth, whiche by order and time, goeth before all prayers. But because Christ in this place. speaketh vnto his disciples, he dothe plainely shewe, howe his heauenly father woulde make vs partakers of his giftes. Therefore although he doth freely bestowe vppon vs all thinges, yet notwithstanding, he doth commaunde vs to praye, to exercise oure faithe, and that he might graunt vnto vs which aske, those thynges whiche onely come of his mere goodnes. Bu. This vndoubted promise of God, oughte to stirre and allure all men to prayers, seing that the lord doth promise with so great faith and constancie, he wil heare our praiers.

Faithful men haue the lorde their watcheman.

9 Is there any man among you, whiche if his sonne do aske breade, wyll offer hym a stone?

Bu. By these wordes also, he doth animate and incourage vs to praye, promising that God at the length wil heare vs & helpe vs, if we aske those thynges that are holy, good, meete, and profitable, beinge nothinge the more infirme & weake in faith, although for a while he do delaie the time, and put of to heare & helpe vs. C. He vseth a comparison of the lesse to the more, and compareth the malyciousenes of men, to the exceding goodnes of God, whiche is so greate, that it may well be compared to a bottomlesse sea: The loue of our earthly parente is in no poincte lyke vnto this. As the lord by the mouthe of the prophete Esay sayth. Although the mother forgett her children, yet will I neuer forget you.

Esay. 4

10 Or if he aske fysshe, wyll he proffer him a serpent?

B. The like wordes we reade in Luke, Luke. 11

sauing that he addeth this or if he aske an egge, will he offer him a scorpion? Some go about to expounde these wordes allegorically, but not to the purpose.

xi. If ye then (when ye are euil) can geue your children good giftes, how much more shall your father whiche is in heauen, geue good thinges, if ye aske of hym. {If ye then vvhen ye are euyll.}

A. Nowe he compareth (as it was saide euen now) ỹ maliciousenes of men with the wonderfull and vnspeakeable goodnes of God. Bu. For men are euyl, and subiecte to the affections of anger, indignation, enuy, and hatred, as fathers often times do hate & despise their children. But God, by his owne nature is good, and voyde of all affections, alwayes seking to do good, & that his children may feele his

God by his owne nature is voyde of affections

seele his goodnes, his liberalitie and munificence most abondantly. {Can geue your.}

C. Christ hath expressed this, not without greate cause, least the faithfull should to muche lose and slack the raynes to foolishe and wicked desires in prayinge. We know how great the intemperancy and boldnes of our flesshe is in this poincte. Christ therefore committeth our praiers to the will of God, to the ende he should geue no more vnto vs, then he knoweth to be profitable for vs. Wherefore let vs not thincke that he hath no care of vs, so often as he fulfilleth not our desires, because he knoweth still whereof we haue nede, and what is expedient for vs. But now because al our affections are blinde, the trewe forme of prayer is to be taken from the worde of God. Therfore who so euer desireth to come vnto God, by a sure trust of prayinge, let hym learne to bridell his hart, that he aske nothing but that whiche is accordinge to his will: as S. James admonisheth in his epistell.

{Howe muche more shall your father.} M. He saith not how muche more shal god, but how muche more shall your father: neyther saith he my father, but your heauenly father, that we may alwaies conceiue in our minde this sure trust.

{Geue good thinges.} B. Luke hath. Geeue his holy spyrite, as it were expoundinge what Math. meaneth by good thinges. For what good things ought we to aske of God in oure prayers, but a godly life, that is, that the name of God may be sanctified in vs, & that the kingdome of God may come and approche. These thynges truely we receiue, whē as we are replenished with the spirite of god, which doth renewe vs, and cause vs to seeke the glory of God, & a godly lyfe. C. For this alwaies ought to be in our minde. Fyrste seke the kingdome of God, and the righteousenes thereof, and all other thynges whereof ye haue nede, shalbe geuen vnto you. Wherfore the sonnes of God, to the ende they maye praye aryghte, must put of all earthly affections, and come to the meditation of a heauenly lyfe.

12 VVhatsoeuer therfore ye would that men shoulde do vnto you, euen so do vnto them, for this is the lawe and the prophetes.

{VVhat so euer therfore ye vvoulde that men.}

A. Because of this worde (therfore) some do thinck that this is the Epiloge or conclusion of those thinges goinge before as concerning the petition or praier. Other some do refer it to the beginning of this seuenthe chapter, where he forbad vs to iudge. And others thincke that Christe had respecte to all those thinges which he affirmed in this assertion, but specially in the fifth chapter, as though he woulde knitt vp all those thinges whereof he had spoken in a shorte somme. C. But truely it is more probable to affirme that this worde therefore (whiche is an illation) is superfluouse and more then needeth for often times we fynde them in shorte sentences, where no necessitie importeth. We saide before, that Mathewe dyd not declare one sermon onely of Christ, but rather to collect a somme of his doctrine, out of many of his sermons. This sentence therefore is to be red seuerally, by the which Christ doth instructe his disciples to vse equitie, and doth briefly shew the definition of the same: that we maye knowe, that the cause why so many mischeues do raigne in the worlde, and why men so many waies are hurtfull, one to an other is, because wittingly and wyllingly, they do treade equitie and iudifferent dealinge vnder their feete: Notwithstandinge euery man woulde haue the same straightly obserued toward him selfe, for where as our owne profite is in hande, there is none of vs, but we wyll circumspectely and precisely reason and enquire, what is equitie & right. Therfore euery man sheweth him selfe an indifferent iudge for his owne commoditie and profyte. How cōmeth it to passe that we be not so equall iudges, when as other mennes profite or losse commeth in question, but only because we are partyall to oure selues, and vniuste towardes our neyghboure? And not onely this, but that whiche is worse, we indeuour oure selues wickedly, to wincke at the rule of equitie whiche shyneth in our hartes. Christ therefore teacheth, that euery mā may liue rightly & iustly with his neighbours, if

Equitie.

Euery mā for him selfe is an indifferent iudge.

boures, if he do that to others whiche he coulde be content to haue done to hym a-gaine. So that here he doth refell & confute all false and vayne shewes whiche men deuise and inuent, to hide and cloke their pretenced righteousnes. For without all doubt parfecte equitie should continue amonge vs, if so be that wee were such faithful disciples of charitie in dede, as we are teachers of the same in worde. M. The false opinion of the Pharysees ministred occasion to Christ to pronoūce this sentence of equitie: for they preferred the obseruation of ceremonyes, and mannes inuentions, before the obseruation of the workes of charitie. Wherevpon the prophetes were often times cōstrained to reuoke Israell, from ceremonies and mannes traditions, to the workes of charitie.

Esay. 1. & 58 Amos. 5.

{For this is the lawe and the prophetes.} C. Christ meaneth not that this onely parte of doctrine is shewed in the lawe & prophetes, but he vnderstandeth that what soeuer is there commaunded of charitie, what so euer lawes and exhortations there be, for the imbracinge of equitie, oughte to be referred to this ende. The sence therfore of his wordes is, that the second table is fulfilled, if so be, that wee do vnto others, as we woulde they should do vnto vs. Accordinge to the whiche, S. Paule saith. He whiche loueth an other fulfylleth the lawe. Againe he saythe. All the law is cōprehended in one worde, namely in this. Thou shalt loue thy neighbour as thy selfe.

Roma 13. Gala. 5.

13 Enter in at the straite gate: for wyde is the gate, and broade is the way, that leadeth to destructiō, and many there be whiche go in thereat.

{Enter in at the strayte gate.} M. Because this doctrine seemed to the disciples new and vnwonted (as it was heauenly) so ỹ same semed incomprehensible to the wisdome of the flesh, specially in respecte of that, whervnto they were accustomed. Christ therfore added this, admonishing his disciples, to prepare thē selues, as it were to a strayte and thorny way, or to a troublesome iorney. {Broade is the waye.} M. By the way the scripture vnderstandeth the lyfe of man, because it tendeth as a waye eyther to a comming to lyfe, or deathe.

The life of man is a way eyther to life or deathe.

{And many there be whiche go in thereat.} C. He sayth, that many go the broade way, because mē do destroy one an other by their peruerse ensamples. For wherevpon cōmeth that euery man willingly and carelesly casteth hym selfe to destruction, but because they thincke they perysshe not, when in dede, in the middest of the route they perisshe? And on the contrary parte the small nomber of the faythful maketh many altogether bent to wickednes: for we are not easely brought, to renounce the worlde, and to frame our selues and our lyfe, to the manners of fewe. for we thincke it an absurde thing to be brought from the multitude or greatest nomber, as though we were not part of mākinde. And although the doctrine of Christ doth constraine vs (as bonde) doth bryng our lyfe into a straite iorney, and dothe seperate vs from the multitude, and ioine vs to a few: yet notwithstanding, this preciselnes ought not to lett vs to aspire and come to life immortall.

14 For strayte is the gate, and narrowe is the waye, whiche leadeth vnto life, and fewe there be that fynde it.

{For strayte is the gate.} Bu. The sence of this place is, that there is a certaine institution of life, which is vneasy, hard, sharpe, and therefore it doth abhorre the myndes of the people, but this soure and vnsauery lyfe hath most pleasant fruites, which bringeth to euerlasting lyfe. But where as the waye is narrowe, that commethe by our corrupt nature and imperfection, in that we can not make our lyfe subiect to the yoke. There is no cause therefore, why we should complayne. but we must ascribe the same to our wicked inclination. Laste of all we muste note here the two endes of man, whiche are here put of Christe, to one of the whiche we must ronne at the lengthe: that is to saye, eyther to lyfe or perdition.

Mannes hath two endes.

15 Beware of false Prophetes, whiche come to you in shepes clothinge, but inwardely they are rauening wolues.

{Beware.} C. This is a moste profytable admonition, declaring that is more easy to be

to be deceiued, then to obeye and harken to wholsome counsaile. for of our owne free wil, we encline to falsehode and deceyte. yea, and although there were no deceiuer, yet we seduce and beguyle our selues. By these wordes therfore our sauioure Christ doth teache, that alwayes his churche is subiecte to dyuerse seducinges, & so to be daungerouse for some, to fall from the faithe, excepte they be vigilant & diligent to beware. The Iewes, for the most part did hope that they shold haue a happy state vnder the kingedome of Christ, and to be exempt from al strife and trouble. Therefore he admonysheth his disciples to persiste and contynue, if they couet to prepare theim selues to auoyde the deceytes of Sathan. For the lorde will haue his church exercised with a continual warfare in this world. wherfore that we may shewe our selues to be his disciples to the very end, docillitie is not only sufficiēt (as to suffer our selues to be gouerned with his worde) but also our faythe must be armed, because often times it is assalted of sathan. This trewly is the greatest thing, if we suffer our selues to be ruled by the godly and faithfull ministers of Christe. But because false teachers do arise, excepte we watch diligently, and be armed with cōstancy, we may easely be withdrawen from the flocke. To the which perteyneth the sayinge of Christ, that the sheepe do here the voice of the shepeherd, and not to regarde the voyce of a straunger, but to flye from him. Whereby we may gather that there is no cause why the faythfull shoulde be discouraged or troubled, when wolues do crepe into the sheepefoulde of Christ: when false prophetes go about to deface the trewe faith: but rather ought to be of good chere, and to watche. For it is not without cause that Christ biddeth theym beware. Wherefore if our owne slouthfulnesse do not trouble vs, we shall easely eschewe all trappes and snares. and (truely) without this trust, we could not be bolde enough to beware. Now, when as we knowe that the lorde will not frustrate oure expectation, by any of the assaltes of sathā, let vs go on without feare craueinge of him the spirite of discretion, whiche sealeth our hartes with faythe of his treweth, and bewrayeth the wyles & deceytes of Sathan, least we shoulde be beguyled. {*Of false prophetes.*} C. A prophete is taken for the teacher, shewyng forthe the pure worde of God: to the whiche a false prophete is contrary, which pretendinge the name of God, hath a shewe of a prophete. There shal arise saith Christ false Christes, and false prophetes, and shall do greate miracles, and wonders, in so much, that if it were possible, the very elecie shoulde be deceyued. Math. 14.

{*Which come to you.*} M. That is, whiche ioyne theim selues vnto you, and fayne the selues to be on your side, being neyther called nor sente. Of the whiche prophetes the lorde complayneth in the olde testament, sayinge. I sent not prophetes and yet they wente. {*In sheepes clothinge.*} Ierem. 23.

C. Here he noteth their falsehod and hipocrisie. They faine (sayth he) them selues to be sheepe, when as they are nothinge lesse. Christ sheweth, that deceyuers wante not their coullered cloke.

{*But inwardly they are.*} M. These false prophetes Paule also doth depaynt. I knowe (saith S. Paule) that after my departure there shall come wolues among you, not sparing the flock. Moreouer of your own selues shal men arise, speaking peruerse thinges, to drawe disciples after them. Actes. 20

And in an other place. I beseethe you brethern, marke them which cause deuision & geue occasions of euyl, contrary to the doctrine whiche ye haue learned, and auoyde them, for they that are such, serue not the lord Iesus Christ, but their own bellies, and with swete preachinges and flatteringe wordes, deceiue the hartes of the innocentes. Reade also the. xi. chapter of the 1. epistell to the Corinthyans, and the second chap. of the. 2. epistell of S. Peter. M. Here is to be noted the hypocrisie of the monkes, and beggynge fryers, whiche by their sheepes clothing haue deceyued the whole world, and miserably haue spoyled the sheepe foulde of Christ. A. The whiche thinge I wolde to God the kinges & princes of the whole worlde (specially they whiche woulde be counted Christians) woulde dyligentely Roman. 16. 1. Cor. 11. 2. Petr. 2. The monkes and friers go in sheepes clothinge.

waye

way and consider. For they, by theyr bodely apparell, by their gesture, voyce, & erternal shewe, do measure sanctimony, symplycitie, and honestie: but in theyr mindes, they are stout, coueteous, cruell, and malicious. Neither do they seeke to do the worke of pietie, and to profite their sheepe with wholsome counsell, but rather to enriche them selues, to fyll theyr belly, and to disperse and spoile the flocke of Christ. M. The manifeste and open comming of the wulfe can scarse be auoided without harme: what shall then com to passe, and what shall we loke for, if he come priuily, being couered w̄ a shepes skyn: surely great destruction, murther and tyranny. And although a prophete geue almes lyberally, and fast excedingly, although he preache feruentlye, and leadeth an angelical lyfe, yet for al that, we muste not credite that whiche he teacheth altogether, but we muste followe the counsell of S. John, & proue the spyrite, whether it be of god or no, wherupō Christ addeth these wordes followinge.

16 Ye shall knowe them by their fruites. Do men gather grapes of thornes, or figges of thystells.

{*Ye shall knowe them by.*} M. He which saide before, beware of rauening wulues, sheweth now howe we shall knowe them. Ye shal know them saith he by their fruites. As if he should say, ye shall not nede to doubt, for they wyll bewray them selues. C. For excepte this difference were put, the authoritie of all teachers without exception might come in doubt. For if any great danger be feared in teachers and no waye founde to auoide the same, it must nedes be, that all be suspected, & there shall be no better remedy, then to shut our eares against them all. Christe therfore to the ende he would not detract any reuerence from his Gospel, and sincere ministers and teachers of the same, cōmaundeth vs to iudge false prophetes by their workes, or fruites. Wherefore the Papistes are to shameleße, which because they woulde make vs to be enuied obiecte vnto vs the sayinge of Christ, to beware of false prophetes: and by theyr crpes, they bring to passe, that ignorante men for want of skill do rashely condēne vs. But trewly who soeuer doth seeke to harken to the counsel of Christ, it is necessary that he iudge wisely without partiallitie, according to trueth and veritie. We truely do not only willingly grant, that false prophetes are to be taken heede of and eschewed, but also diligently and sharpely we erhorte the simple, that they will beware of them and auoide them. Onely we admonyshe according to the prescripte rule of Christe, that they haue firste aright knowledge and iudgement, leaste the simple in reiecting the woorde of God, be punished. For betwene a perfect and iust commission, and a preposterouse hatred, there is greate difference. But the Papistes very wickedly do abrogate the cōmaundement of Christ, which bringinge in a wrong feare, do fraye away miserable soules from inquisition, & diligent circumspection. Let this therfore be the first, that those which by feare do reiecte or shonne the vnknowne doctrine, do it amisse, and not by the commaundement of Christ. Now it resteth to see what fruites Christ assigneth, whē he willeth vs to iudge of false prophetes by their fruites. P. There are twoo maner of fruites, euill opinions, and euyll manners. For alwaies heretiques haue some manifest wicked opinion, which is impossible to happen into the churche of Christ. They are deceyued there, whiche restrayne these fruites to lyfe. For whē as the moste wycked deceyuers do boaste them selues, with fained sanctimony and holynesse, and with certayne pretenced shewes of an austere lyfe, this examynate rule must nedes be vncertaine. We cannot denie, but that at the length hypocrisie will be knowne, because there is nothynge more harde to be kepte secrete then the simulation of vertewe: but yet Christ would not make his doctrine subiect to such an vniust and obscure iudgement, that it might be measured by the lyfe of man. Therfore vnder this woorde fruites is conteined the manner & forme of teachinge, yea, that is the special note to be considered. For hereby Christ proueth that he is sente of God, because he seketh not his owne glory, but the glory of his father, which sent him. If any obiecte that

seare that few haue that gift of wisdome, to discerne good fruites from euyll: wee answere as we sayd euen nowe, that the faithful are neuer destitute of the spirite of discretion, when neede requireth. In the meane time let vs remember that all doctrines oughte to be brought vnto the woorde of God: and therfore in iudging false prophetes, the analogy of faythe to beare the rule. P Wherfore, to the ende we may iudge aright of doctrine, it is necessary that we kepe the rule, that is, the certaine and trew meaning of the scripture, of al the articles of doctrine, which playnely and manifestly may be shewed out of the scriptures, of the prophetes, & Apostelles, without the diminishinge of the scriptures. Let the testimonies also of the churche of Christ be sought, after the Apostels, specially in those wryters, whiche are well knowne to be pure, that we may vnderstand the perpetuall vnitie of the Catholyke church, that no false opinion without testimony & warantyse sufficient, be brought into the churche. Then let vs see what God hath geuen in charge to his prophetes, to his apostels, and ministers of his word, because therby fydelitie and trueth may be discerned. As for example, if we set before our eies those thinges whiche saincte Paule hath wrytten, as concerninge the duetie of a bishop, that onely discription shall suffice to cõdemne the Pope. Wherefore it is no marueyll if the Pope and his sacrificers go about to forbed the iudgement of false prophetes. M. But who is so blynd, that when he seeth the rapacitie and greedye desire to deuour, knoweth not the wulf, howe so euer hee be clothed in a sheepes skynne. For {*Do men gather grapes on thornes.*}

By these Prouerbes whiche were then cõmonly vsed, Christ doth proue and cõfirme that none can be deceyued of false prophetes, but he whiche willingly will not se: because good fruites do shew who are the seruantes of god, & deceitful fruites do shewe a false prophet, euen as the fruite declareth the tree. Bu. Euery tree in his kinde bringeth forth fruit, euen so euery techer bringeth forth such doctrine as he hath cõceiued by the spirite. Wherfore we must iudge of his doctrine, whether it parteyne to the glorye of God, to the iustifycation and merytes of Christ, to the settynge forthe also of the syncere and parfecte loue towardes oure neyghboure. The whiche, if it do, wee maye boldely adiudge hym to be a faythfull and trewe teacher.

17 Euen so, euerye good tree bryngethe forth good fruites. But a corrupt tre bringeth forth euill fruites.

C. Here is to be noted, that men cannot do wel, vnlesse they be first good. O generation of vipers (saith Christe) howe can ye speake good thynges, when ye youre selues are euyll? For out of the abounddance of the harte, the mouthe speaketh. Math, 12.
A good man, out of the good treasure of his harte, bringeth forth good thinges.
And an euyl man out of the euil treasure of his harte, bringeth forth euil thynges. Actes. 15
Also in the acts it is wrytten. The hartes are purified by fayth. For who soeuer is regencrate by the spirite of god, it is necessarye that he testifie by good woorkes, that he is a good tree, although his woorkes do tast somwhat of the natural gaale whiche is in him alwayes.

18 A good tree can not bring forth euill fruit, neither can a corrupt tree bring forth good fruite.

B. As if he shoulde saye. As the tree is knowen by his fruit, so is the teacher, (if any man marke) by woorde and doctrine.
Bu. But there are certayne heretiques, which haue abused this place of scripture apointing to thẽ selues twoo diuerse beginninges, sayinge, that there are twoo contrary natures betwene them selues. But we ought not to referre the woordes of the lorde, to any other ende, then hee hath spoken them: but we oughte rather to consider, to what ende, and for what occasion he spake them. So longe trewely a good tree bryngethe forthe no euyll fruite, as he abideth in his good state: and an euil tree, abydeth in the fruites of his sinnes, so longe as he conuerteth not to the fruites of repentance. For none, abydynge in that whiche he was, begynneth to be that which he is not.

19 Euery tree whiche bringeth not forth good fruite, is hewen downe and cast into the fyer. {*Euery tree whiche.*}

The ponishement of false prophetes.

Bu. Here by the way he sheweth ẏ great & cruell ponishement, prepared for false prophetes, & al those which delite to persist in a vaine & pretenced shew of godlines. He goeth on still with the allegory, signifiing that they shalbe tormẽted with cruel fier, whiche either seduce others by false doctrine, or do not expresse the true faith of the mynde by good woorkes.

M. Here therefore we see, that it is not sufficient only to refraine frõ doing of euil, but also it is required of vs to do that whiche is good. For this vyne whiche is Christ will not haue vnfruitfull braches vnited vnto him, in whõ the fruitful are pourged, that they may bring forth more fruite. And in an other place, they are accursed not which take away the gõdes of the poore, but whiche do not fede theim. Moreouer in ẏ same place, the ministers are cõmãded to call the vnprofitable seruante into vtter darkenesse, & yet he had not lost any of his masters money, but he had this ponishment, because he brought no gaine. And after this maner the vnsauery salt is cast out of ẏ dores, although it do no hurt in corrupting, but because it dothe not take away the corruption.

Iohn. 15.

Math. 25.

Math. 5.

{*Is hewen downe and cast.*} E. Christ sheweth not here what shal happen to euyll & corrupte trees, (as referring it to a tyme to come) but he speaketh in the preset time, that as trees that are corrupt, they shall presently be hewen downe.

20 Therefore by their fruites, ye shall know them. Bu. He repeteth again & bringeth in a conclusiõ necessary for vs at al times, namely ẏ false prophetes at the legth shalbe known by their fruites. B. Let vs obserue therfore this canon, or rule at this day, & let vs counte al thẽ for false prophetes, which speake the immagination of theyr owne hartes, & not by the mouth of the lord: let vs take hede of thẽ, let vs flee from suche, & repell them.

21 Not euerye one that saithe vnto me, lorde, lorde, shall inherite the kingedome of heauen, but he which dothe the wil of my father, which is in heauen. {*Not euery one.*} C. Christ nowe doth farther extẽd his talke, neither doth he onely speake of false prophetes which onely to deuoure & spoyle, enter into the flock: but also of hierlinges, which vnder

Hyerlinges.

the pretence of pastors, do subtilly creepe in, whẽ as notwithstãding they haue no affection of godlynes. And although this doctrine doth cõprehend al kinde of hypocrites, what degree or place so euer they be of: notwithstanding properly he toucheth now false teachers, whiche woulde seme to excel all mẽ. Neither doth he only direct his talke vnto them, ẏ he might take away the securitie in the which they lie, as it were drunken: but also he doth admonishe the faithful, ẏ they attribute not to such vaine titles, more then is cõuenient & necessary. Finally he doth shew ẏ so sone as the doctrine of the gospel doth begin to bring forth fruite, in so muche ẏ it hath gotte vnto it many disciples, there wil not only be many of the cõmõ sort of people, whiche fally through dissimulation & hipocrisy wil geue their name: but also among the cõpany of pastors thẽ selues, there shalbe such deceit, that wt their liues & dedes they deny ẏ which they professe with their mouth. Therfore whosoeuer coueteth to be counted, a disciple, he must do his indeuour to adict & geue him selfe sincerely to the meditatiõ of a new life. For it is not enough to prokesse the faith with the mouth, but a good cõscience is also required, & the spirite of renouation. {*Lorde, Lorde.*} M. He doth not only reherse ẏ liplabour which he touched a lyttel before, but also he expresseth the propertie of the hebrew worde, which increseth that with doubling or multiplying, whiche before it heaped together, of the whiche kind also was that which the prophet hath: the temple of the lord, the temple of the lorde. In Luke this sentẽce semeth to be a general obiurgation. Why do ye cal me lord, lord, & do not those thinges which I cõmande you. But because this corruption doth very much aryse of false teachers, he doth expresselly inuey agaynst thẽ. {*Shall not enter into the.*} C. Here some do think that the kingdom of heauẽ is to be takẽ for ẏ life to come: other do expounde it to be taken for the churche. As if he should say, he shall not be of the nõber of my disciples, and of my faythful. A. Bothe these expositions may well be takẽ & allowed. {*But he that doth.*} M. The wyl of the father and the sonne is al one, and the

& the wordes of Christ are the wordes of his father. For he came to do the will of his father, & not his owne wil, as he witnesseth in ỳ Gospel after John. He therfore that dothe the will of the father doth the will of Christe. B. To do the wyll of the lord, is to expresse the same, & to endeuour our selues with all our mindes to that which he cõmaundeth, although we be vnable to perfourme the same. For the lorde in this life doth not require of vs to perfourme & fulfil his cõmandements, but to do thẽ: wherupon in the lawe he saith. Here O Israel, & take hede ỳ thou do therafter. For he knoweth howe sore we are molested wt this sinful flesshe, that we can not fulfil al thinges, & that we cannot be cleane & voide of sin. Wherfore S. John saith. If we say that we haue no syn, we deceiue our selues, & the trueth is not in vs. And yet the same S John saith, if we say ỳ we haue felloship with him, & walk in darckenes, we lie, & do not the trueth. Again. Euery one ỳ is borne of god, sinneth not: and he cannot sin because he is borne of god. A godly man therefore can not syn, because he is not willingly geuẽ to syn & wickednes, as the wicked are: but alwaies hath a delight in the lawe of the lord: yet notwithstãding, because he hath no good thinge in his flesshe, he cõmitteth many thinges which he hateth, which ar sinful. wherupon Paule saith. The good which I wold, do I not, but ỳ euil which I wold not, that do I. If I do that which I wold not, then is it not I ỳ doth it, but sinne that dwelleth in me. But because ỳ inward mã is not delighted with sin, but is wholly geuen vnto Christ: god imputeth not syn vnto him. Wherfore they ar no sinnes, no more thẽ they are debtes, which ỳ creditour hath forgeuẽ, thoughe duely thou owe the same, & do not paye. C. Furthermore to do the will of the father, doth not only philosophically signifie the life & maners of men to be framed according to the rule of vertu, but also to beleue in Christ, as it is said in John. By these wordes therfore fayth is not excluded: but is pointed as it wer a beginning, frõ whence the rest doth ensue. A. Herevpõ S John saith, This is his cõmandement, that we beleue on the name of his sonne Jesus Christe, and loue one an other as he commaunded vs.

22 Many wyll say vnto me in that daye: lorde, lorde, haue we not prophesied through thy name? And throughe thi name haue cast out deuils, & done many myracles through thy name.

{Many wyll say.} Bu. Here he reherseth one thing twise, & doth inculcate that whiche he spake before. C. For he cyteth hypocrisie to his tribunal seate. For loke how lõge they haue place in the churche, they bothe flatter them selues, and deceiue others also. He saith therfore, ỳ there shal com a day in the which he wil pourge his floore, & clẽse the chaff & dust frõ the pure wheate. {In that day.} B. He vnderstãdeth the day of iudgemẽt. in the which ỳ good shalbe seperated frõ the euyl: & the sheepe from the goates: & whẽ al secretes shalbe reuealed. The daye of iudgement. Math. 25. 1. Cor. 4.

{Haue we not prophesied in thy name.} E. To prophesie in the name of Christ, is to teach vnder the autorite of Christ: as whẽ it is sayd, Blessed is he that cõmeth in the name of the lord. Or as som others do expoũde it in thy name, ỳ is in thy power & strẽgth. For alwais these speches, by thy name, or in thy name, or for thye name, to the hebrewes (from whom they com) signify no more thẽ if thou sholdest say, by thee. Euen so whẽ Christ saith to his father, I haue declared thi name vnto men, it is, as if he had said, I haue declared thee. Also wheras it is said in ỳ scripture oftẽ times, deliuer vs for thy name sake, it is in effecte thus. Delyuer vs for thy selfe. The like maners of speach also ar these, I beseche your grace, your maiestie, your honour, & it may please your lordship & suche like. The whiche are nothing els thẽ I pray you, & it shall please you. Therefore to prophesy in ỳ name of Christ in this place doth properly signify to do ỳ office of teaching by his authorite. This word prophesy in this place, is takẽ very largely, as in the. 14. of the 1. to the Corin. He mighte truely haue vsed more simplely this woord (preachinge) but not without cause he put ỳ which was more honorable, whereby he mighet the better expresse, ỳ external professiõ was nothing how glorioũse so euer it semed vnto mẽ. Bu. Many will boste (saith he) that they haue shewed them selues excellente teachers, & interpretours of the scriptures

Math. 21.

Iohn. 17.

1. Cor. 14.

External profession is nothinge.

in ỳ church. {And haue cast out deuils.} A. He reherseth one kynde of miracles for exãples sake: then generally he addethe.

Myracles. {And done many miracles.} C. To do miracles in the name of Christ is nothing els then to worke wõders, by his power, aide, and gouernment: for although ỳ name of miracles is restrained to one kinde of miracles, yet notwithstanding in this place, & in many other, it doth signifie al kinde of wõders. M. Here we se ỳ God lendethe his power to euil ministers sometimes.

Nume. 24. 1. Sam. 10. As to Baalã, to Saule, wherbpõ this prouerbe came, Is Saule also among ỳ prophetes? To Iudas ỳ traitor also, who receiued power of Christ to cast out deuils.

Math. 10. to heale the sicke, & to do al thinges as the other Apostels dyd. Furthermore we do

Philip. 2. reade ỳ many claue vnto Paule, which afterwarde fel frõ him, wherupon he complaineth, saiyng. All men do seeke theyr own, & not that whiche is Christes, The which no doubt for ỳ maner of the tyme, did wõders, cast out deuils, & prophecied. We must not thinke therfore, that they are happy & streight way blessed, & truely aperteining to Christ, which do miracles, signes, & wonders in this worlde by the name of Christ. Wherfore we reade that Christ answered the three score and ten, which were returned, boasting of the myracles which thei had done, thus, Reioyce not in this, that deuils are subdued vnto you: but reioice in that your names are

Luke. 10. written in ỳ booke of life. And Paule reprouing the folishenes of the Corinthiãs

1. Cor. 13. which they conceiued by miracles, ỳ same being set apart, he requireth loue at their handes. We must note also farther what

2. Cor. 11. Paule teacheth, ỳ the deuil by his subtiltie & craft can trãsefourme him self into an angell of lighte, & shewe miracles by his ministers, to corrupt the truth of ỳ gospel: ỳ which cõmeth to passe by the permission of God: because men loue not the

2. Thes. 2. trueth: As Paule in an other place wrpteth. He shall destroy the aperance of his cõming. euen him whose commynge is after the working of sathan, with al lying power, signes, & wonders, & with all deceiuablenes of vnrighteousnes, amõg thẽ that perishe: Euen as it happened to the Iewes also in the old testament. Finally we se by this place, ỳ prophesie, casting out of deuils, & all maner of miracles, do nothing at al profite those ỳ haue thẽ: neither ought we to thinke thẽ holy, beloued of god, or aperteining to his kigdome, because in this place we here, that many suche, shalbe reiected of Christe in the day of iudgement. We must not beleue therfore euery one that is a worker of miracles, as we may reade in Moyses, and in Matthew followinge.

Deut. Math.

23 And then wyll I knowledge vnto thẽ: I neuer knew you: Departe from me ye that work iniquitie. {And thẽ will I}

C. that is. I wyll make manifeste vnto them, I will openly shewe or declare,

{I neuer knewe you.} C. By these wordes he doth vtterly deny & reiect thẽ, affirminge that he neuer counted them amonge the nomber of his, although they boasted thẽ selues to be heads & pillers of his church. And therfore he biddeth thẽ depart which by a false title haue stolne a false profession for a tyme, saying. {Depart from me.}

Paule doth seme to haue takẽ ỳ which he writeth out of this sentẽce of Christ: whẽ he saith. The lord knoweth who are his, Let him depart frõ iniquitie what soeuer be be that calleth on the name of the lord. For the firste parte tẽdeth to this ende, ỳ the weake shold not be troubled by ỳ defection or fall of some, whose name was great, & of fame. For he denieth thẽ to be knowen of ỳ lord, although they seme glorious in the sight of men. In the second parte ỳ Apostel exhorteth all those which wil be coũted the disciples of Christ, that they in time departe frõ iniquitie, least Christ forbid them his presence, when he shal deuide the sheepe from the goates.

{Which worke iniquitie.} M. Here he calleth those that wrought miracles, workers of iniquitie: because they did good wt an euil minde, ful of craft, subtiltie, & hipocrisie. Suche were ỳ scribes & pharisees in their fastinges, praiers and almes dedes, of the whiche we haue spoken before. Neyther must we vnderstãd here ỳ christ speketh of aduulterers, murtherers, vserers, drũkerdes, & such like, but of suche as beare a shewe of holines, & would seme, aboue all mẽ to parteine to the kingdom of god. So Paule calleth the false apostells subtyll and

Luke. 11. 2. Tim. 2. 2. Cor. 2.

tile and crafty wozkers. M. Wherfoze let vs consider, by what spirite they are led, which after the maner of the Iewes, at this daye, aske signes, as though that they woulde beleeue the treweth if they might see signes.

24 VVhosoeuer therfore heareth of me these woordes, and dothe the same, I wyl liken him vnto a wise man which buylte his house vpon a rocke.

M. These wozdes do seeme to be the cõclusion of that which went befoze in the 21. verse, He that doth the wyl of my father and so forthe. And that also is euydent in Luke, which saith. Why do ye cal me lozde, lozde, and do not those thinges whiche I commaunde you. Who so euer commeth vnto me, and heareth my wozdes and so forthe. Lo here, in this place is taken to vnderstande, as in manye other places also {*And dothe them.*} Bu. By these wozdes he teachethe, that it is not inough to here the woozd of God, excepte thou endeuour thy selfe to do that which he commaundeth in the same. Accozding to this place, Blessed are they that heare the woozde of God and keepe it. Also S. Iames saithe. See that ye be doers of the wozde, and not hearers onely, deceiuing your selues. Foz if any manne heare the wozde, and declareth not the same by his wozkes, he is like vnto a man beholding his bodely face in a glasse, & so forth. Foz there are diuerse men at this daye & hath ben alwaies, which thinke that relygion consisteth in often hearing the woozde of God, & in disputing of the same at cõmon metings: But our lozd Iesus Christ here pronounceth, that trewe pietie doth not cõsiste in knowledge and talking, but in the action and conuersation.

{*VVhiche buylded his house.*} To buylde, is to make, create, oz sette vp some spirytuall wozkemanship. The same allegozy vseth Peter, sayinge. If so be that ye haue tasted how gracious the lozde is, to whom ye come, as vnto a liuynge stone, disallowed of men, but chosen of god and precious: and ye as liuing stones, are made a spiritual house. {*Vpon a rocke.*} The rock is Christ, and true and parfect godlines, I meane Faythe, wozkinge by Loue. And so treweth it selfe is the foundation, by the firme, and immoueable power of Christe: the house is the wozke, whiche is done, and all the conuersation of the whole lyfe.

25 And a shower of rayne descended, & the flouddes came, and the wyndes blewe, and beate vpõ that house, and it fel not, because it was grounded on the rocke. {*A shower of rayne.*} Bu. The shower of rayne, the flouddes, & the wind do signifie the sundzy and manifold dangers, temptations, persecutions, diseases and suche lyke, wherewith men are vexed & troubled. B. Foz all these thinges do plainely shewe and manifest, whether we be buylded vpon the rocke Christe oz no. C. Foz then trewely we do receyue the doctrine of Christe, when we can resiste al the assaultes of Sathan. The like sayinge hath S. Paule to the Cozinthyans. 1. Cor. 3.

{*And it fell not.*} A. That is, no temptation is able to ouerthzowe the house of this wise man. B. foz the fayth and sure trust of the Godly fully knyt vnto Christ can not be confounded, neyther can the gates of hell, and all the power of sathan, how so euer he cause a tempest, preuaile agaynst this. Foz greater is he that is in them, than he that is in the wozlde. And they which trust in the lozd, shall be euen as the mount Syon, whiche maye not be remoued, but standeth faste foz euer. 1. Iohn. 4. Psal. 125.

26 And euerye one that heareth of me these wordes, and doth them not, shall be like vnto a folish man which builte his house vpon a sande

{*And euery one whiche heareth.*} Bu. Nowe the lozd sheweth the contrary part of the parable, to the ende it maye appere moze plaine, & the mozе stirre vp the hearers. The sece of this must be gathered by the fozmer parte, euery part being repeated & set one against an other. C. Foz seyng it is harde to discerne the true professozs of the Gospell from the false, by such parables our sauiour Christ doth shewe, in what thing they do chiefly differ. Foz he cõpareth the false profession of the Gospel to an imperfecte building, whith stãdeth foz a time, beynge at euerye stozme and tempeste, in daunger of destruction, because it wanteth a sure foundation.

{*These wordes.*} C. This relatiue {*These*} dothe not note one kinde of talke, but the whole some of doctrine. For the Gospel, excepte it be fully fired in mennes myndes, it is lyke vnto a thyn waule, whiche is erected on hye, withoute any staye or stronge fondation. His wordes therefore are in effecte, as if he shoulde haue saide, that the same is a trew faith which is deepely rooted in the harte, and is so knitt to a constant minde, that it wil not one inche geue place to any temptation. For all they buylde vppon the sandes, whiche digge not inwardly, euen to the denyinge of them selues.

Trew fayth.

{*Whiche buylde on the sandes.*} Bu. The sande signifyeth falle hypocrisie, fayned sanctimony, and those thinges whiche stryfe of the same, as trust in creatures, inuocation of saintes, choyse of meate and apparell, fastinges, hypocriticall prayers, and suche lyke. who soeuer trusteth in these, maketh a sandy and fraple fickle foundation. There is a common prouerbe, thou buyldest on the sande, and others also like vnto these, Thou strinest against the streame, Thou drawest water in a siue, Thou castest stones against the winde: which all are spoken against those, and applied to theim whiche go about anye thinge that will be vnprofitable, and to none effecte.

Hipocrisie.

27 And a shower of rayne descended, and the flouddes came, and the windes blewe, and beate vpon that house, and it fell, and great was the fal of it.

C. By these woordes Christ doth signifie, that trewe pietie and godlynes can not well be distinguished from hypocrisie, til suche time as it commeth to a triall. For the temptations wherewith we are proued, are lyke vnto flouds or troublesom waues: which easely ouerwhelm vnconstant mindes, whose lyghtenes in calme weather is not knowne.

Temptatiõs, are a custome to hipocrites.

28 And it came to passe, that when Iesus had ended these sayinges, the people were astonied at his doctrine.

C. When he had geuen the people a tast of his doctrine, euery man that heard him was amased, because a new and vnwonted maiestie, did drawe vnto it the myndes of men. Bu. The talk of Christ was liuely, feruent, and pearcing the mindes of men, in so much, that it moued the heerers, and specially because it was new in the peoples eares wherupon they sayde afterwarde. what maner of thing is this? what new doctrine is this? For with authoritie commaunded he the foule spirytes, and they obeied him. The multitude therefore was amased, because the doctrine of Christ, was ioyned with a maiestie. In the which doctrine the efficacy of the spirite was included.

Marke.

Math.

29 For he taughte them as one hauynge power, and not as the Scribes.

M. Some expounde this place so, as though the Euangelist shoulde say, that Christe therefore taught with authoritie, because by his authoritie he forbad that whiche the lawe graunted, and required that, whiche the lawe commaunded not, thinking the 5. chapter before, so to be the fulfylling of the lawe, that it shoulde fulfyll that whiche was imperfecte in the same. But if they marke well the sentence of Christe, they shall fynde that he addeth nothinge to the lawe, but rather doth restore the law which before was broken, and obscured by the Scribes and Pharisees, to his former place. Wherfore others, a greate deale better, dyd vnderstande this sentence, sayinge, that this auctoritie, was a certain vigour and force, of parfecte doctryne & veritie, with the which Christe dyd instructe the people standinge before hym. And there is no doubt, but that the doctrin of Christ was of greate force to the people, when as the doctryne of the Scrybes and Phariseies, was obscure, feble, and colde.

E. And trewely the Greeke woord. for the whiche we reade the auctoritie, doth signifie power and right to do any thing.

B. But here it signifieth authoritie and power of the spirite, persing the hartes, which parteineth to Christ, and the trewe myniſters, although, not by lyke measure. For it is geuen to euery one by measure And some haue the same more plentifully then other some.

The

The. viij. Chapter.

WHEN he was come downe from the mounte, muche people followed him.

{When he was.} C. Nowe Matthewe commeth to the pithe of the hiſtory. Before he ſayd that Chriſte aſcended into the mounte, and then he brought in many principelles of the doctrine of Chriſte. And nowe he addeth that at the ſame tyme that he preached in the mounte, he healed a Leaper. The whiche miracle Marke and Luke do alſo declare, although they ſhewe not the time. {Muche people.} M. The great multitude of people, which are here ſaid, to followe flocked, and came vnto hym a litle before, as the Euangeliſte ſhewed, ſaying. And there followed hym a greate multitude of people from Galilee, and frō the tenne citties, and from Hieruſalem, & from Iurie and from the regions that lie beyonde Iordane. Notwithſtandinge the inconſtancie of the common ſorte of people is to be noted, who for a tyme, haue a feruent deſire to knowe the truthe, but when perſecution commeth, they flye, and are ſodenly gone.

2 And lo there came a Leper and worſhipped him, ſaying: Maiſter if thou wilt thou canſt make me cleane.

{And lo there came.} C. In this (truely) appeared the deuine power of Chriſte: that only with his woorde, and the touchinge of his hande, he ſodainly put awaye the leproſy of the man. M. By ſuche worckyng of myracles, greater faythe, credit, and authoritie, was gotten to the woorde of God. Neither without cauſe, was the healyng of bodies ioyned to the cure of ſoules. For Chriſte is the true Sauiour of the whole man, not only of the ſoule. but alſo of ỹ body: the which he wil plainly declare in the ende of the worlde, when as he will beſtowe on vs the benefite of euerlaſting lyfe. C. But although the leproſy were of an other kynde then that whiche the Phyſitions call Elephanthiaſis in Greeke (whiche leproſy alſo maketh amans ſkynne like vnto the ſkynne of an Elephant) yet notwithſtanding, it is welenough knowen, that this diſeaſe was incurable. For if it continued any long tyme, it was ſeldome heard or ſene, that any mā was deliuered frō the ſame.

{Whiche worshipped him saying.} B. What ſignifieth here to worſhippe, the other twoo Euangeliſtes do ſhewe, whiche declare this ſame hiſtory. Marke in ſtede of he worſhipped, hath, he bowed the knee, or kneled downe. Luke ſaythe, he fell down at his feete on his face. Alſo the Samaritane which was cleanſed when he retourned to geue thankes, fell downe on his face at Ieſus feete. And Symon Peter fell downe at Ieſus knees alſo. C. The Leper therefore, by bowyng of his knee, ſhewed ſome ſigne of reuerence. We do knowe that Adoration, was a common vſe among the Iewes, and among them in the eaſte partes. Wherefore many thynke that the Leper did not worſhyp Chriſte in his mynde with any deuine worſhip, but did honourably ſalute hym, as ſome great Prophet of God. But with what affection he worſhipped Chriſte we diſpute not. But what he obiected vnto hym we ſee, namely ỹ he could make hym cleane if he would, by the which wordes, he acknowledgeth a deuine power to be in Chriſte. And Chriſt when he aunſwered that he would, ſheweth that he attributeth more vnto him then appertaineth vnto a mā For he muſt nedes be of great power, whiche onely with a woorde or becke, can reſtore helth vnto men. But whether the Leproſe man dyd beleue Chriſte to be the ſonne of God, or whether he were endewed with this power as Moyſes, or wonne of the Prophetes, this is playne, that he doubteth not, but that the gifte of healthe is in his hande and power. But where as he ſpeaketh vnder condition. {If thou wilt thou canst.} It is not contrary or repugnaunt to that certaintie of faythe, whiche God requireth in our prayers, neyther ought men to hope for more then God doth promyſe. The Leproſe man was certified by no oracle or promyſe of God what Chriſte would do. Therefore he ſhould haue done raſhely if he had gone beyonde theſe boundes. For he onely affirmeth that he was ſo perſwaded of the power of Chriſt

Chap. 1.
Chap. 5.
Luke. 17.
Luke 5.

that he doubted not that it was in his wil to cure the Leprosie. Then he offereth him selfe vnto him to be healed, notwithstanding vncertayne what woulde come to passe, because the wyll of Christe as yet was not knowen vnto hym. So that here we haue propounded vnto vs an example of modestie in this leprouse man, whiche committeth his clensing & health to the wyll of Christe. B. Euen so in al prayers for externall thynges, the godly persone wyll alwayes adde, not my wyll, but thy wyll (O father) be done: If it shal be to thy glory heale me, put awaye this euell. And he wyll not absolutely or bluntly saye, deliuer me or heale me, because he knoweth not whether the thing whiche he asketh be good in dede, and apte to the setting foorth of the glory of God, to whome he wholely committeth hym selfe. Hereuppon commeth that whiche Paule wryteth, saying: We knowe not what to desyre as we ought, but the spirite maketh intercession mightely for vs, with groninges which cannot be expressed with tounge.

Modestie.

Roma 8.

3 And Iesus putting foorth his hande touched him, saying: I will, be thou cleane, and immediatly his leprosye was clensed.

{And Iesus putting foorth.} M. Nowe on the other syde, we must note the goodnes of Christe, whiche so gently healeth and receiueth those that were diseased.

{Touched him.} C. In the Lawe the touching of a Leper was a haynous thynge: But truly because suche is the puritie in Christe, whiche taketh awaye all spottes and filthe, he doth neither defile him selfe in touching the Leper, neyther yet doth he transgresse the Lawe. For he takyng vppon hym our flesshe, hathe not onely vouchsafed to touche vs with his hande, but hath knyt hym selfe also to vs in one body, so that we are mebers of his flesshe, and of his bones, neither hath he only extended vnto vs his arme, but also hathe descended from heauen euen into the lower partes: And yet for all this, he hath no spot, but abiding holy, hath take away all our filthe, and hath sanctified vs, and made vs without spot or wrynkell. But when as he coulde haue healed the Leprouse man with his woorde only, to the testifying the affection of mercy, he putteth vnto it also the touching of his hãde, and no marueile, when he woulde take vpon hym our flesh, to purge awaye our synnes. Wherefore the putting out of his hande, was a signe and token of his exceading grace and goodnes.

Christes innocency and cleanenes.

Ephe. 5.

B. Marke addeth, that Christe had compassion on the Leper, when he put out his hande. For the documentes of the mercy and great goodnes of Christ, with the whiche he woulde allure the people vnto hym, were so beneficiall, and ought also being rehersed to increase in vs faith towardes him. For when as he offered hym selfe to the Leprouse man whiche prayed in faythe, he will offer hym selfe also vnto vs when we praye with lyke faythe. {Saying: I wyll, be thou cleane.}

Bu. For so muche as Christ is the excellent curer and physition both of the soule and body, moste excellent and mighty. Let no man hereafter seke vnto creatures, in whom there is no helpe for succour. For the God of al Goddes, hath geuen vnto vs his only sonne Iesus Christ to be our Sauiour, to whome excepte we power out our prayers alone, we can neuer excuse our selues truely of impietie.

{And immediatly his leprosie was.} A. In this appeared the wõderfull power of Christ, as it is sayde, that he healed the man that was afflicted with so great and greuous a disease, so sone as he prayed hym. Who therefore hereafter dare once doubte of his vertue, power, and vnspeakeable goodnes towardes vs?

4 And Iesus sayde vnto him, see thou tell no man, but go and shewe thy selfe vnto the priest, and offer the gifte that Moyses commaunded for a witnes vnto them.

{And Iesus sayde to hym.} C. Some (that they might excuse the Leper) thinke not that he was seriously in dede forbydden of Christe to publishe the miracles, but that rather it was vnto hym a prouocation thernnto But they are of a better iudgement in this pointe, whiche thinke that he was forboden, because his full tyme was not yet come. For Christe woulde not be

not be glorified by and by: therefore he would haue certayne of his miracles for a tyme kepte secrete, and in silence, vntil it was full and conuenient tyme to haue them knowne. Wherefore we must thus thinke that the Leprouse man by this his preposterous affection and fauoure that he had of Christe, deserued no praise, but rather discommendation, because he obeyed not the cõmaundement of Christ. If he would haue geuen thankes to the authour of his health, he could haue done it no better then by obedience, whiche is more esteemed of God then sacrifice. So that we are taught by this example that thei do very peruersely which geue place to a rashe and vnaduised zeale.

{Go shewe thy selfe to the priest.} M. Here the Leprouse man was separated from the people by the misterie of the priestes, according to the Lawe, furthermore it is appointed in the Lawe that those whiche are clensed, should be allowed and receyued againe (by the lawe) of the priestes, t being receiued, should offer for their clẽsing that whiche the Lawe cõmaundeth. C. And because the ceremonies of the lawe were not as yet abrogated, Christe would not contemne or despise them. Finally, the ende why he sent the Leprouse man was, that the priestе by his iudgement should allowe the benefite of God: and then he that was healed should shewe by his offering, a token of his gratitude t thankefulnes. Christe therefore in sending the Leprouse man to the priest, doth testifie that his purpose was nothing els then to set foorth the glory of God. Furthermore, Christe would here haue the Leprouse man to go vnto the priestes, t to shewe him selfe vnto them: that is, to proue whether he were truely clensed or no. That beinge allowed by their iudgement, and the gifte offered, they myghte haue a testimony against them selues, of their wicked behauioure in striuinge against Christ. And that is the same which the lorde hym selfe saythe.

{For a testimony vnto them.} C. For he speaketh of the whole order of priesthode, that all excuse might be taken awaye when they harde the myracle. Neither doth it make any matter that Christ commaunded the Leper to be silent, because he woulde not haue the memory of the myracle alwayes hyd. When as therefore the Leper by the commaundement of Christe, came into the sight of the priestе, it was a testimony vnto them, that they shoulde be inexcusable, if they would not receiue Christ for the minister of God: and also all occasion of sclaũder was taken away since ỳ Christe did not breake one iot or tytle of the Lawe. E. There are some notwithstanding, whiche take this woorde testimony for a lawe or statute, as it is sayde in the Psalme. God gaue this for a lawe vnto Israell, or for a testimony. But the former expositiõ doth better agree to the present circumstaũce. For if the priestes had bene curable, if they had not bene obstinate they might haue bene brought by this testimony or myracle vnto Christe, but to condemne the vnbeleuinge, this witnes of Christe is sufficient. Bu. But here it is to be maruelled at, with what bouldnes the Papistes and Poppyshe apostels the Monkes, and sacrificing priests, could vpon this place teache their auriculer or eare confession to be grounded vpon the lawe of God. In this truly their sences are very grosse and dull. They will haue the Leprosy allegorically to be sinne. And the Pope annoynteth his shauelinges, and sacrifyinge priestes to be discerners of the spirituall Leprosy, by the which consequently they would seme to proue their eare confession. We graut to the priestes in the olde lawe, that this power was geuen vnto them, to the ende the people might knowe that all their cleanenes and the iudgement thereof did depende vpon the priesthode: Notwithstãding wickedly the sacrificing Papistes take this vnto them. C. For who euer redde in the Leuitical lawe, that ỳ priestes there were appointed to here confessiõs, but they flye to this allegory abone named. Such is their argument. The lawe geueth to the Leuitical Priestes ỳ knowledge of Leprosy, therefore let vs take it vpon vs. Synne is a spirituall Leprosy, therefore let vs be examiners of synne. But this is a more infallible argument. Sythe the priesthoode is remoued, it is necessary that the lawe be remoued also, all

Popyshe auriculer confession is here grounded.

all priesthoodes are remoued to Christe, and fulfilled and ended in hym. Therfore to hym onely, all the righte, and honour of priesthoode is also remoued. Moreouer their allegory is very vnfit, that setteth among the ceremonies, that lawe which is merely politique. Chrisostome also teacheth that Christe did this for the Iewes sake, that he shoulde not be counted a breaker of the lawe. And where as they affirme that this eare confession hathe bene of great antiquitie, their owne Chronicles declare the contrary: For the testifie that there was no certayne lawe or constitution of it, before the tyme of Innocent the thirde, who decreed that euery one shoulde come to confession twyse a yeare, without the whiche he sayde that men shoulde haue no entery into Paradise. It is not muche aboue thre hundred yeares paste since this was decreed by Innocent. Sozomenus reporteth that this constitution of byshoppes was diligently kepte in all the Weste churches, but specially in Rome, whereby he proueth that it was no vnyuersall ordinaunce of all Churches. He saithe farther that this was the manner of Constantinople, tyll a certayne woman fayninge that she came to confession, was founde vnder this filthy couerlet playing the whore with a Deacon. For the whiche acte, Nectarius, a man notable in holines & learning, bishop of that church, toke away that bawdy couerlet, and repelled the custome. Nowe, if auriculer confession were the lawe of God, howe durste Nectarius repell and destroye it. Wherefore they muste condemne hym, and the churche of Constantinople, which for a tyme put it away, and all the churches of the Easte partes, if they wil haue it, to be the Lawe of God. But that we may confute it by authoritie sufficient. Let vs consider what Chrisostome sayth. I do not leade thee (sayth he) into a stage of thy fellowe seruauntes. I do not compell thee to disclose thy synnes vnto me, reherse & vtter thy conscience vnto God: shewe thy woundes to the lorde the beste Surgeon, and aske salue of hym, yea, shewe to hym that wyll reproche thee with nothing, but wyll moste gentelye

Chrisost. in homel. 12. De muliere Cana.

In const. Late. lib. 4. sente. 14

The deuonte confession of a harlot to a popishe priest.

Nectarius bysshop of Constantinople, toke awaye auricular confession.

Chrisostom. hom. 2. in psalm. 25.

heale thee. And sayntt John sayth. If ye confesse your synnes, he is faythfull and iuste to forgeue you your sinnes, meaning not a Poppishe priest, but that priest whiche is a priste for euer after the order of Melchisedech. 1. Iohn

5 And when Iesus was entered into Capernaum, there came vnto him a Centurion, whiche besought him saying,

M. This history also Luke hathe in his seuenth chapter, although it seme otherwyse vnto some. C. In wordes this is only the difference that Matthewe saith, the Centurion came vnto Christe: But Luke saithe that he sent certaine of the Iewes, whiche should do the message for hym. But Matthewe not vnaduisedly attributeth that vnto hym, whiche was done in his parsone and name. But in all the circumstaunces, the twoo Euangelistes do so agree, that it should be a ridiculous thing to sayne two myracles for one. Finally there is no doubte, but that the bande of soldiers whiche were vnder the Centurion, had their station in the citie of Caparnaum, as the legions were wont to be deuided for the safegarde of citties. There, when he beheld the maners of the people to be very vitious and wicked: as we knowe that Caparnaum whiche was a citie bordering on the sea coastes, was more vitious then all other citties: that notwithstanding it letted not him one whit to condemne the superstitions of his countrey, that he might haue a taste of true and syncere Godlines. Wherefore he commeth vnto Christe, sayinge.

6 Maister my seruaunt lyeth at home sicke of the palsey, and is greuously payned.

{Maister my seruaunt.} B. The Greke worde signifieth a childe, a sonne, and a seruaunt. Although Luke cale it, Δοῦλον by a word not ambiguouse, whiche signifieth a seruaunt. C. But where as Luke addeth that this seruaunt was dere to the Centurion, he dothe by that meanes preuent the doubte which otherwyse might trouble the myndes of the readers, for we do knowe that seruauntes are not of suche price vnto their maisters, that they wold be so

be so carefull of their lyfe, excepte they haue got their fauour by singuler indeuoure, or diligence, or faithfulnes, or by some other vertue. Luke therefore dothe signifie that he was not of the common sorte of bondmen, but a faythfull and vertuous seruaunt, and suche a one as was in great fauour with his maister. Hereupon it came that his maister was so carefull for his lyfe, and geueth him so great a commendation. We haue therefore here a worthy example in this Ethnicke and Heathen man of godlines, and of a mynde rightely directed by the spirite of God. For alwayes they which are of God, acknowledge that their lord is in heauen, so gently & vprightly they deale with their seruauntes. Of the whiche matter saint Paule in the fifte to the Ephesians writeth. {Lyeth at home.}

C. It is manifest by bothe the Euangelistes, that this was a sodayne Palsey, whiche at the firste comminge broughte daunger and hasarde of lyfe. For those Palseys whiche are not extreame, want the torment of payne. But Matthewe sayethe, that the Lad was greuously payned. And Luke sayethe, that he was at the pointe of death. So that bothe of them do seke to set out the glory of the myracle.

Bu. Nowe let vs learne by this mans example in all our tribulations to come vnto Christe, and to open al the sorrowes of our mynde vnto hym, and to craue his sure and vndoubted helpe. Luke addeth that the messengers sayde, he is worthy that thou do this for hym, or he deserueth this at thy handes, for he loueth our nation, and hath buylte vs a Synagoge. By the whiche wordes there is no doubt, but that the Iewes did geue him a singuler reporte and commendation of godlines. In buylding a Synagoge, he did playnly declare him selfe to be a fauourer of the Lawe. Wherefore they do not without cause pronounce hym to be worthy, to whome Christe doth offer him selfe as to a godly worshipper of the lorde, to benefite and helpe him.

B. And truly he knew the Iewes to be the people, and to haue the worde of God, and his counsels committet vnto them, and therfore he loued them, & sought by his benefites to winne them. For he was constrained with that spirite (with the whiche Cornelius was forced) to geue him selfe to fastinge and prayer. Neither can the holy ghoste chose but offer hym selfe to the electe, howe ignorannte and infirme and weake soeuer they be. Notwithstanding here appereth the great and wonderfull blyndnes of the Iewes, that they would by their consent and furtheraunce transport the grace of God (whiche they them selues disdainfully refused) to a Gentile and Heathen man. For if Christ were the minister and dispensator of the giftes of God vnto the, why do not they them selues receiue that proffered grace, before they bring strangers vnto it? Therefore in this they condemne them selues.

The blindnes of the Iewes

7 And Iesus sayde vnto hym, I, when I come wyll heale hym.

A. Luke hath, and Jesus went with the.

B. Where the incomparable goodnes & submission of Christe is to be considered. For although the Centurion were a heathen man, and his messengers also puffed vp with a vayne shewe of holines, yet notwithstanding by and by, of his owne free wyl, he offereth to go and see the seruaunt of the Ethnicke. What dede can be more gentle and louing then this? yea what is he that wyll not loke for helpe at his handes?

8 The Centurion aunswered and sayde: Syr, I am not worthy that thou shouldest com vnder my roofe: but speake the woorde onely, and my seruaunt shalbe healed.

{The Centurion aunswered.} C. Because Matthewe sought to be briefe, he bringeth in the Centurion speaking in his owne persone: But Luke more amply expresseth the same saying, that he sent these wordes in message by his frendes: But the sence and meaning of them bothe is all one. There are two speciall thinges to be noted in these woordes. The Centurion sparing Christ, for honor and dignities sake requesteth Christ that he would not wery and trouble hym selfe: Because he thought him selfe vnworthy of his commyng. Then he bringeth and attributeth so great power vnto him that he beleueth that his seruaunt, by his becke & woorde onely

Two thinges here to be noted.

1.

2.

Humilitie.

onely may be restored to lyfe. A maruey-lous humilitie to be cõsidered in an Ethniche and Heathen mã. It may be that he being accustomed to the manner of the Iewes, for modesties sake, toke it not vnworthely that he was counted a Heathen man, and so was a feard that he shoulde do iniury to the Prophete of God, if he shoulde constrayne hym to come into a Gentile, Heathen, and vncleane man. But whatsoeuer it was, it is certayne that he speake vnfainedly with his whole harte, and that he had so reuerent an estimation of Christe, that he durste not inuite hym to his house: Yea, as it followeth in Luke, he thought not hym selfe worthy to talke with hym. R. A wõderfull grace truely of modestie, whiche is not only set before our eyes to maruayle at, but also to followe. We shal immitate the same, if we truly acknowledge what we are by nature in the iudgement of God. For it wyll come thus to passe, that how excelent soeuer we seme in the sight of men, yet we shall downe with our peacockes tayle, and shall thinke our selues worse then the moste abiect kynde of me.

Question.

C. Notwithstanding, it may be demaũded, by what reason the Centurion was moued so highly to extoll Christe, & that whiche followeth to, maketh the matter more obscure. {But speake the worde onely.}

Aunswere.

C. Or speake by woorde as Luke hathe: for excepte he had knowen Christe to be the sonne of God, it had bene superstitious to attribute ỹ glory of God to a mã. And truely it is not to be thoughte certainly, that he was truely instructed in the diuinitie of Christe, of the whiche all (almoste) at that tyme were ignorannte. But Christe imputeth not his woordes to erroure, but affirmeth them to proceade of faithe. And this reason constrained many interpretours to thinke Christ to be celebrated as the true and onely God, by the woordes of the Centurion.

But it is more probable, that this godly man being perswaded by the rare & manifeste workes of God in Christe, did simpliely thinke the power of God to be in hym. And no doubt by hearing he vnderstode somewhat of the promysed redemer and Messias. Therefore although he dyd not as yet vnderstand plainly that Christ was God manifested in the flesche: Yet notwithstanding, he was so perswaded, that the power of God was declared and publyshed in him, & that it was his office to shewe foorthe the presence of God by myracles. So that he doth not superstitiously ascribe vnto man that which is only proper to God: but he attributeth that to Christe which was geuen him from aboue, and beleueth that he is able to heale his seruaunt. If any wyll yet obiect and saye, that nothing is more proper to God then to bryng to passe that which semeth vnto hym good, and that this power can not be graunted to a mortall man without sacrilledge: It maye easely bee aunswered agayne. Although the Centurion dio not so subtilly distinguishe, yet notwithstanding, he dio not attribute this power to a mortal man, but to the power of God, the minister wherof, he was certainly perswaded to be Christe. Therefore he acknowledging the grace of healing, to be a heauenly power, he doth not bynde it to the presence of the body, but is contented with the woorde onely, out of the which he knewe so great force and power coulde come.

Obiect.

Aunswere.

9 For I also my selfe am a man subiect to the authoritie of another, and haue souldiours vnder me, and I say to this man go, and he goeth: and to an other come, and he commeth: and to my seruaunt, do this, and he doeth it.

{For I my selfe also am a man.} M. Here the Centurion cõfirmeth by his example the confession of his faithe of the power of Christe, bringing in an argument of the more to the lesse. For he esteemed more the deuine power whiche was in Christ, then the rule and domination whiche he had ouer his souldiours and seruauntes.

B. As if he should saye, I am nothing at all like vnto thee in power, which as yet am vnder the subiection of another man, where as thou haste all thinges in thy hande: and yet with my woorde can I make my seruauntes to do any thing, my souldiours at my commaundement are obedient, and those whiche are vnder my rule, grudge not to fulfill my mynde: Howe muche more then canste thou do with thy

with thy woꝛde whatsoeuer thou wilt in all thinges, as in healing diseases, in restoꝛing health, in putting awaye death, & in restoꝛing lyfe? M. Here al they haue an ensample set beꝛoꝛe them whiche are magistrates & maisters ouer housholdes, that they may learne by their power to acknowledge the power of God, & thinke vpon his deuine woꝛde and cõmaundement. If our woꝛdes be so muche able to pꝛeuayle among men, that whatsoeuer we saie and commaunde, they do and fulfill, when as notwithstandinge we our selues are miserable men, & nothing differing from others: howe muche moꝛe hath the woꝛde of God his power, in ruling all vniuersally. Furthermoꝛe, let them gather of their owne obedience after this soꝛte. Beholde, thou art a man, set vnder the power of another, and thou saiest vnto this go, and he goeth: to another come, & he commeth: and to the third do this, and he doeth it: loking and requiring of them their due obedience. Theꝛeꝛoꝛe if so great obediẽce, be shewed to thẽ whiche arte a man subiect to others, the whiche thou also requirest to be done as a duty, tell me I pꝛay thẽ howe thou wilt behaue thy selfe, if thou be disobedient to thy loꝛd (of whom thou hast receiued that power, and in whose name this obediẽce is done to thẽ) if he saye vnto thẽ go, and thou goest not, come, & thou comest not: do this, and thou doest not? B. Here also we must note ẏ all thinges that are good pꝛocede of God, & are done by his power, accoꝛding to the saying of S. Paule. It is neither in the willer noꝛ in the ronner, but in the mercy of God. Foꝛ who wyll not muche meruaile at the great goodnes of God, if he way howe littel this Centurion (being an Ethnike, & the moꝛe pꝛophane by reason of his affayꝛes in the warres) had heard of Chꝛiste, and howe muche he beleued? Let all flesche theꝛeꝛoꝛe humble him selfe to the maiestie of God: the whiche except he of his goodnes reuoke to life, it must nedes perishe.

10 VVhen Iesus hearde these woordes, he meruailed: and sayde to them that folowed him, verely I say vnto you: I haue not found so great faith in Israel

{VVhen Iesus hearde these woordes.} C. Although admiration belong not to God, because it ariseth of newe thinges & vnlooked foꝛ, notwithstãding it might happẽ in Chꝛist because he taking vpon him our flesche, was endewed with mans affections. B. He meruayleth theꝛeꝛoꝛe in respecte of his humanitie, at so wonderfull a myꝛacle of the goodnes of God, that so greate faith should be geuen to an Ethnicke, & Heathen man, being rudely bꝛought vp in respect of his faith in so muche that he should excell the people of God in the excellency of faithe. B. Beꝛoꝛe, God being knowen almoste only in Iury, nowe of a pꝛophane man, he is moꝛe knowne then of many of the Iewes. A newe thing truly and straunge, woꝛthy of admiration.

{And sayde to them that followed him.} B. To the ende ẏ people which followed him might also meruaile, and might haue a desire to immitate the fayth of the man, he saythe thus vnto thẽ. {Verely I say vnto you, I haue not founde so great faithe in Israell.}

C. The whiche woꝛdes are spoken (as the Logicians terme it) Secundum quid non simpliciter, that is in respect of his faithe, not simplely that he did excell in generall. Foꝛ if we cõsider all the partes of faith, the faith of Mary excelled in this that she beleued her self to be with childe by the holy Ghoste, that she might bꝛinge foꝛth the only begotten sonne of God: furthermoꝛe because she beleued the sonne whiche shoulde be boꝛne of her, to be his owne maker, and the creatoꝛ & redemer of the whole woꝛlde. But foꝛ two causes specially Chꝛiste did cõmend & pꝛeferre ẏ faith of this Gẽtile & heathẽ man, beꝛoꝛe ẏ faith of the Iewes, namely because ẏ of so small and littell taste of his doctrine, he bꝛought foꝛth so sodainly such gret frute. Secõdly, whꝛer as the Iewes did to much depẽd vpõ earthly signes & erternal, this Centurion, this Gẽtile & Heathẽ man, requireth no signe at all, but dothe affirme his onely woꝛde to be sufficient foꝛ him. Chꝛist was cõming vnto him not because ther required any necessitie, but to pꝛoue & trie this faith of ẏ mã. wherfoꝛe he doth specially cõmẽd this faith, because it is satisfied wt the woꝛd only. He saith not here com loꝛd se & touch, no he desireth not any coꝛpoꝛal pꝛesẽce & tuchig, but he beleueth such efficacy to be included in the woꝛd, ẏ thereby

The faithe of the Centurio.

Chꝛiste commended the Centurions faith foꝛ two cause.

1.

2.

P

thereby he knewe the healthe of his seruaunt might be recouered. And herevpō may be gathered a generall rule, namely although God woulde haue our sauynge health wrought in the flesshe of Christe, and doth dayly seale the same by Sacramentes: Notwithstandinge, we muste seke the certaintie of the same out of his woorde. For excepte this authoritie be attributed to the woorde (that we graunt that so sone as God hathe spoken by his ministers that our synnes are forgeuen vs, and that we are restored vnto lyfe) all the sure truste of saluation dothe falle awaye. By this place also we vnderstande that the Centurion was no Israelite.

11 I saye vnto you that many shal come from the Easte, and VVeste, and shal reste with Abraham, Isaac, and Iacob, in the kyngdome of heauen.

A. Now Christe takyng occasion of the faythe of the Centurion, dothe in fewe woordes touche the callynge of the Gentyles, and the reiecting of the Iewes.

C. For as Christe in the parsone of the seruaunt propounded a taste, and as it were the fyrste fruytes of his grace to the Gentyles euen so he dothe teache his dominion, to be a token of the callynge hereafter of the Gentyles, and of the dispersyng the fayth throughout the whole worlde, neyther doth he onely teache that they shall comme out of the countreys whiche are at hande, but also out of all the partes of the whole worlde. And although this be declared already by many of the Prophetes: notwithstandinge in the beginning, it semed absurde, and incredible to the Iewes, whiche immagined that God was bounde to the sede of Abraham. Wherefore not without admiration this was heard, that they which were straungers and forreiners, should be of the housholde, and heyres of the kingdome of heauen. And not onely that, but this, that the couenaunt and league of saluation should by and by be publyshed, that the whole worlde myght growe into one body of the churche: when he saythe that the Gentyles which should come to the faythe, shoulde bee partakers of the same saluation, with Abraham, Isaac, and Iacob. But they reste with Abraham, Isaac, and Iacob, in the kingdome of heauen whiche being partakers of the promises of God which he made with the holy fathers, do at the lengthe possesse the kingdome of heauen with them, beinge made the sonnes of God, coheyres with Christe, and fellowes with the saincte.

C. To be briefe, this sentēce is as much as if he should haue saide, they shall haue the same life. Wherby certainly we may gather that the same sauing health which is exhibited vnto vs in Christ, was exhibited in times paste vnto the fathers. Neyther should the kingdome be common to all, except there were but one faith, which is the onely meane to obtaine the same. The same manner of speaking the lorde vsed to his Apostles when he sayde, I apointe vnto you a kingdome, as my father hath appointed to me: that ye maye eate & drinke at my table in ỳ kingdome.

12 But the children of the kingdom shal be cast out into vtter darkenes, there shalbe weping and gnashing of teeth.

{But the children of the.} M. This is the other matter which we saide Christ had here in hande, namely of the reiecting of the Iewes. C. But it may be demaunded, how Christe calleth them the children of the kingdome whiche were nothing lesse, thē the sonnes of Abraham? For truely they whiche are alienate from the faythe ought not to be numbred in the flocke of Christ. It may be aunswered, ỳ although they were not truly of the flock of Christ notwithstāding because thei had a roume in the flocke or churche, he grāteth this title vnto them. Furthermore, we muste note that the couenaunt and promyse of God, was of such force so long as it stode in the sede of Abraham, that properly ỳ inheritaūce of the kingdom of heauen did pertaine vnto them, at the least in respect of God him selfe: then (as yet) they were holy braunches, of the holy roote. And truely that denial or forsakinge whiche afterward folowed, dothe sufficiently declare that they were then accounpted of the housholde of God. M. Therefore because the promises of the kingdome, & the testamēt, did properly pertain vnto ỳ Iewes, they ar worthely called ỳ sones of ỳ kingdō. Of this matter Paul doth dispute at large

at large in his epistle to the Romaynes.

C. Secondly we muste note that Christe dothe not speake of euery one, but of the whole nation. This truely was farre harder then the calling of the Gentiles. For it mighte seme scarse tollerable for the Gentiles to be planted, knytte, and vnited to the same body by free adoption, with the posteritie of Abraham. Notwithstanding Christe pronounceth that they shalbe vnited to the end God might admitte straungers into the bosome of Abraham, and denye the children: B. that the laste may be firste, and the fyrste last.

M. So that it is not to be thoughte, that the Lorde woulde haue all the Iewyshe children of the kyngdome to be caste out, but he hathe selected and chosen to hym selfe certayne of them, as sayntt Paule writeth to the Romaynes.

Euen as we may not thinke that all the Gentiles shalbe saued, but that the chosen of God, shalbe gathered from amonge them. {Into vtter darkenes.}

C. There is a secrete antithesis, in this woorde vtter darkenes, for Christe dothe signifie that out of his kyngdome (whiche is the kyngdome of lyghte) there reigneth nothynge but darkenes.

For the Scriptures when they make mencion of darkenes, do signifie metaphorically, a horrible kynde of payne, whiche the tongue of man in this lyfe, cannot expresse, nor the harte imagine.

Bu. So that by these greuous threatenynges, Christe went not about to dismaye the Iewes, or to brynge them into dispayre, but rather to drawe them out of the myre and puddell of incredulitie, and to wynne the Gentiles vnto hym, who came to saue bothe the Iewe and the Gentyle. {There shalbe wepynge.}

M. This is a Metaphor, by the whiche he compareth that vnhappy state and condition of the damned, to captiues sytting in a dongeon or darke place, full of horror and feare, who are constrayned by an euell conscience, & feare of the iudgement to come, to wepe, wayle, mourne, & gnashe their teethe. And thus thought he good to set foorthe the tormentes of damned soules.

13 And Iesus sayde vnto the Centurion go thy waye, and as thou beleuest, so shall it be vnto thee. And his seruaunt was healed in the selfe same hower.

{And Iesus sayde vnto the Centurion.} M. Nowe the Lorde aunswerynge the Centurion graunteth him his petitiō, as if he should say, be of good chere, and quiet thy minde. For go thy waye, in this place, hath such signification. Neyther is this a symple commaundement to go vnto his owne, (whiche shoulde cary with it ambition) but it is an assent or agreinge to that whiche was demaunded. So Dauid consentinge to the woman of Thecoa, sayd: go home to thy house, I wyll geue a charge for thee. So we reade that Christ did often tymes, sende awaye the afflicted after they had obtayned consolation at his handes, saying: go in peace, and be whole from thy plague. And in another place he sayethe, go thy sonne lyueth. 2 Sam 14. Marke 5. Iohn. 4.

{And as thou beleuest so shall.} Bu. In fewe woordes, euidently he declareth the efficacy of faythe. Faythe bryngeth to passe, and is the cause, that we receyue that by the power & operation of the holy ghoste, whiche we beleue of the woorde of God. The Centurion beleued that the Lorde coulde heale his seruaunte lying sycke, therefore the lorde healed hym. The efficacy of fayth.

C. Hereby it appeareth howe louingly our Sauioure Christe powreth out his grace, if he may haue the vessell of fayth open vnto hym. For although oure Sauioure Christe speaketh vnto the Centurion, notwithstanding there is no doubte but that by his example he woulde haue vs all to haue the lyke faythe. Moreouer we are here taught, what is the cause that God dothe oftentymes reiecte oure prayers, surely our incredulitie and vnbeliefe. Wherefore if in faythe we come vnto hym, we maye be sure our prayers shalbe harde. The want of faith is the cause that our prayers are refused. {So shall it be vnto thee.}

M. These woordes do not onely expresse and set forth the goodnes of Christe, but also his omnipotency, by the whiche he hathe in his wyll and power, lyfe and death, healthe and sickenesse, yea, onely with his assente, he restored this seruaunte (whiche was euen nowe at the poynte of deathe) to healthe and lyfe. The omnipotency of Christ

he saythe not go thy waye, I wyll praye vnto my father for thee, or for thy seruaunte, but he saythe go thy waye, be it vnto thee according to thy faythe, whiche in dede signifieth his authoritie & power, either to graunt or deny vs our petitiõs.

{And his seruaunt was healed.} A. Because the Centurion beleued that Christe was able to restore his seruaunt to healthe, he reaped the frute of his faythe, namely the healthe of his seruaunte.

{In the selfe same howre.} M. By this we see that Christe promyseth nothing falsely, or in vayne, for he healed his seruaunte in the same houre or at the same tyme.

Man must tary the lordes leysure.

But this doth not alwayes happen vnto vs by and by: for it is not our parte to appoynte God a tyme, or to lympt hym, but to tarry his leasure.

A. Let it suffise vs that he hathe a care ouer vs, if so be that we abyde in hym, by a fyrme and constant faythe. For faith obtayneth all thynges at the handes of God. Whereuppon they speake truely whiche saye that a Christian faythe dothe iustifie, pourge, saue, and remit sinnes, pacifie, and make a quiet conscience, that it maketh the sonnes of God, that it openeth a waye to God the father, that it bryngeth to passe that we are heardes of God, that it ouercommeth the worlde and all the lustes of the fleshe, that it worketh charitie, pacience, and all vertue in the hartes of the faythfull, and that faythe maketh all thynges possible vnto vs. These and many other, are the fruytes of faythe.

The effectes of faythe.

14 And when Iesus was come into Peters house, he sawe his wyfes mother lying in bedde, and sycke of a feuer.

{And when Iesus was come.} C. The Euangelist Matthewe bryngeth not in this storye orderlye, as wee maye gather by Marke, who nameth onely fower disciples whiche wayted on Christe: after the callyng of the whiche disciples, he saythe he went into the Synagoge, and from thence he saythe that he went strayghtwaye to Peters house. Whereby we may gather that Matthewe did not exactly obserue the tyme. The Euangelistes do seme to set forth this, as a speciall miracle not that it was more excellent then others, or more worthy of remẽbraunce, but because Christe offered to his disciples a domesticall and familiar shewe or token of his grace: and because the healinge of one woman might geue and minister occasion to many to come to hym to be healed, and to receiue their healthe.

{Into Peters house.} B. The apostels did not so forsake all thinges, that they woulde neuer vse them agayne: they gaue them selues, and all that they had, yea, they cõmitted their soule and lyfe into the hãdes of the lorde, beinge ready for his sake to forgo all these, if necessitie and occasion should require. But in the meane tyme they vsed those thinges so farre as it was lawefull, and so long as their ministerie and office woulde geue them leaue, not rashely forsakyng their parentes, their wyfes, their children and family, but caring for them so faithfully and diligently as they could: the whiche thinge, this history sufficiently proueth, which wytnesseth that Peter beinge called to the ministery of the woorde, had a house a great whyle after, and a necessary care for the same. Also, when Christe was dead, Peter sayde vnto Thomas, to Nathanaell, to the two sonnes of Zebed, and to two other of his disciples, I wyll go a fishing, they sayde vnto him, we also will go with thee. So (truely) they forsoke all thinges, that thei gaue them selues wholely to his wyll and calling, firste seking to fulfill that which pertaineth to ỹ same.

{He sawe his wyfes mother.} M. Marke saythe that some whiche came with Christe into the house of Symon, tolde hym of the womans sickenes. And Luke sayeth: they prayed for her. In the whiche there is expressed an example of faithe and loue: of faith in the power and goodnes of Christ. For except they had beleued, that Christ by his deuine power could haue deliuered the woman from her feuer, to what ende shoulde they tell hym of her, and praye for her? It was enoughe for them to beleue that Christe woulde, and coulde do it wyllyngly: That is, that he was able and good to do that whiche they prayed for.

Mar.

Luke

In cõfirmation of faith & loue.

Secondly

Secondly, we maye sæ the example of loue in this, that because they shewe an other bodies disease vnto the lorde praying hym to heale the same.

{And sycke of a feuer.} C. C. Luke sayth that this woman was taken with a great feuer, bricly setting forth the power which Christ by this myracle declared: For it was a sure and certayne declaration of the power of God, to take away so great and grenous a disease out of hande, only by touching with his finger.

15 And he touched her hande and the feuar lefte her, and she arose and ministred vnto them.

{And he touched her hande.} C. Although Christe with his becke onely coulde restore health vnto this woman, notwithstanding he touched her hande, either to declare his affection, or els because he thought this outwarde signe to be profitable. For we know that outward signes were vsed commonly accordynge to the manner of the tyme. B. Furthermore he ioyned wordes to his touching, to teache vs that healthe came from his woorde, and yet not to be loked for without the sacrifice of his flesshe. {And the feuer lefte her} C. Luke sayethe that he rebuked the feuer. The whiche kynde of speakinge, although it seme harde to the reader, not sufficiently exercised in the scriptures, yet it is not voyde of reason: For the feuer and all other kynde of diseases, as hõger, pestilence, and such like are the somners, and messengers of God, by whome, he executeth his iudgementes. Therfore as by his commaundement and becke, he is sayde to sende out such messengers, so he doth restrayne and revoke them as it semeth to him beste. {And she arose.} A. So sone as this woman receiued her perfect health she arose. {And ministred vnto thẽ.} M. That is, she prepared meate & other things pertaining to the bodely refectiõ. By this place we are admonished to vse the giftes of God to his seruice and glory, because we haue receiued them at his handes, accordyng to the saying of saynt Paule What hast thou O man that thou hast not receiued.

16 VVhen the euen drewe on, they brought vnto hym many that were possessed with deuels. And he cast out the spirites with a woorde, and healed all that were sycke.

{VVhen the euen drewe.} Bu. Hetherto Matthewe hath rehersed certayne particuler or speciall benefites, nowe generally he comprehendeth an infinite sorte, wherby he may sufficiently and plainly proue the lorde Jesus to be omnipotent, and louing towardes those that are his. He receiueth therfore al those mercifully whiche were offered vnto hym, and healeth thẽ without delay. {Many that were possessed with deuels} C. Not all that are vexed with the deuel (as was Iob) are Demoniakes or possessed: But they are suche, in whome Sathan doth raigne, whose myndes he ruleth at his will and pleasure. There is no doubte, but that there were many amõg the Jewes, whiche were possessed with vncleane spirites in the time of Christe, and Sathan because of Christes cõming did the more rage: which thing came not to passe without the wonderfull prouidence of God. For Christe hereby had the more occasion offered to set forth his glory. Demoniakes.

{And he cast out the spirites with a woorde.} C. That is, by his power, commaundement, strengthe and rule. C. Luke addeth, and saithe, that these sicke persones were healed, by layinge on his handes. For the laying on of his handes, was a signe of reconciliation vnder the lawe. Wherfore not without good cause Christ layeth his handes on them, whom he absoluete from the curse of God. It was a solẽne manner of consecration, as in an other place is more largely declared. But we saye, that Christe here simplely layde on his handes on the sicke, that in commending them to his father, they mighte obtayne fauour, and deliueraunce from their diseases. The mercy of Christe. {And healed all that were sycke.} A. That is, he refused none that came vnto hym to receiue their healthe, so gentle and louyng was he.

17 That it might be fulfylled whiche was spoken by the Prophete Esay, when he saith: he toke on hym oure infirmities, and bare our sicknesses.

{That it might be fulfilled.} M. We may not so

vnderstande this place, as to thinke that Christe did therefore heale the sycke, that the scripture might be fulfilled, & that els he woulde not haue done it: But rather we must thinke that this piece of Scripture was put, because this thinge should come to passe by Christe, and because it was so decreed of the father.

{*He toke on hym our infirmities.*} A. This place

Esay. 53. is in the three and fifty chapter of Esaye.

C. This prophecie semeth to bee cyted smally to the purpose: nay, it semeth to be wrested to a contrary sence. For there the Prophete Esay speaketh not of myracles, but of the death of Christe: Neither of temporall benefites, but of the spirituall and euerlasting grace. And that whiche was certainly spoken of the vices of the mynde, Matthewe referreth it to corporall diseases. The aunswere is not harde, if so be that the Readers waye and consyder, not onely what Christe bestowed vppon the sycke, but also to what ende he cured their diseases. They felte the grace of Christe in their bodies: But we must haue respecte vnto the ende, because it is vnfitte, to sticke and stande in a transitory benefite, as though the sonne of God were onely a Phisition of the body. What then? Truely he gaue syghte to the blynde, to declare that he was the lyghte of the worlde, he restored the dead to life, to proue ý he was the life and the resurrection. The like matter we must thinke as concerning the halte & the lame. Wherefore let vs folowe this analogy, that what benefites soeuer Christe hath shewed to man in the flesh, the same must be referred to the ende whiche Matthewe setteth before vs, namely that Christe was sent of his father to deliuer vs from all euell and misery.

Bu. All these thynges therfore pertaine to this ende that we come and declare al the diseases bothe of the body and mynde, to this heauenly, faythfull, and mighty Physition. For he came into this worlde from aboue, to heale our infirmities. As concerning the whiche matter, reade the

1. Petr. 2. second chapter of the firste epistle of S. Peter.

18 VVhen Iesus sawe muche people about him, he commaunded that they should go vnto the other syde of the water. C. The Euangelist Matthewe toucheth that briefely, whiche others very plentifully, and fully do expounde. And that whiche is omitted of Matthewe, the other two Euangelistes do declare: Namely that Christe sought occasion priuely to departe into a deserte place before it was daye. And Marke sayth afterward, that he was admonished of Peter, howe that all men sought him. But Luke sayth, that the people sought hym and came vnto him. Now where as Mathewe sayth, that he went ouer to the other syde of the water, the other two in steade of that sayd, that he went throughout all Galilee, that he might preache in all places.

19 And a certaine Scribe (when he was come) sayde vnto him, maister, I wyll followe thee whether soeuer thou goest. {*And a certayne Scribe.*}

C. Matthew in this chapter maketh mẽtion but of two men onely that would folowe Christe: Luke maketh mention of three, whiche, when they were ready to geue them selues vnto Christ, were hindered by dyuers lettes, from the right race: according to the whiche lettes they receiue their aunswere.

{*Maister I will followe thee.*} M. What this Scribe here sought, can not be gathered by his woordes, but by the woordes and aunswere of Christe it appeareth. He semeth after a littel taste of doctrine, to acknowledge the Gospell to be the doctrine of God, and to be moued with violence, & a certayne affection, to followe Christe, not considering what it was to followe Christe: but by and by he quayled. Many such we haue in these days, which so sone as thei heare of the Gospel, geue their names vnto Christe, and professe that they beleue in hym: but if there chaunce to arise a litle persecution, by and by they become Scribes, and forget their profession. This Scribe would followe Christ, but he thought he shoulde walke a pleasaunt waye, & at his iourneys ende haue a quiet Inne or resting place, with good chere, whẽ as the disciples of Christ must passe through brambles and thornes, and by many troubles to the crosse. Therefore the

fore the more he hasted, the lesse was he ready, his heate was meere colde, his diligence became negligence. He dyd, as one that wolde fayne be a warriour, but he would not fight in the same, or in the dust, neither wolde he wante his ordinary fare, nor stande in peril of the gunneshot. It is no maruelle, if Christe reiecte suche soudiours, suche disciples, who, as they rashely offer theim selues, so do they rashely plucke backe their foote againe with shame. Wherefore let vs vnderstand, that we are all in the person of this mã admonished, that we do not rashly, or carelesly boast our selues to be the disciples of Christ, without any consideration of the crosse and trouble to come: but rather let vs before the time consider what the condition of suche must be. For this ignorance calleth vs to his schole, & teacheth vs to denye our selues, & to take vp the crosse and followe him And saint Paule saith, All they that wil lyue godly in Christ Iesus, must suffer persecution.

20 And Iesus sayde vnto hym: the foxxes haue holes, and the byrdes of the ayre haue nestes: but the sonne of mã hath not where to rest his head.

{*And Iesus saide vnto hym.*} M. By this aunswere our sauiour Christ dothe playnely open and manifest that, which the scribe had hidden, & kepte secret in his brest: he maketh not aunswere to his wordes direatly, but to his mynde: he saithe not I would not haue thẽ followe mẽ: neither saithe he, I thincke it good that thou followe mẽ. but he so aunswereth him, that he can not fynde in his harte to followe him. As if he shold say, there is no cause why thou shouldest looke for any earthly power, commoditie or gayne. And if thou therfore followe mẽ, thou art much deceiued. For I haue so lyttell of those thynges in this worlde (whiche thou seekest) that the foxes, and foules of the aire are rycher then I, for they haue where to rest and dwell, and so haue not I. They haue sure abiding places in this earthe: but I haue not where to lay my head.

C. By these wordes the sonne of man declareth what the state and condition of his lyfe was. when he was in the earth: but he preserybeth to all his disciples, to what order of lyfe they oughte to frame them selues. Notwithstãding it is marueile that Christ woulde denie him self, to haue any one foote, parte or portion of the earthe, where to lay his heade, when as he had many godly, and louinge men, whiche at all tymes woulde gentlely receiue and enterteine him: but we muste note that this was spokẽ for admonyshions sake, least that the scrybe should loke (as from a ryche master) for a riche and plentifull reward, when as the lord him selfe as a guest, or in the way of intreatie, dydde leade his life in other mennes houses. {*Neastes.*} E. The Greeke woord rather signifieth shadowe places. S. Austine in his. 22. booke againste Faustus, & in the. 48. chapter, calleth this woorde neastes, lodginges. Euen so Ciprian calleth them, in his third booke to Quirinus, for the birdes, beside their neastes, haue holes to saue and couer them in the tyme of tempest, as in hollowe trees, in stone walles, and in the eaues of houses.

Aust. aduersus Fau. li. 22 chap. 48. Ciprianus aduer. Qui. lib. 3.

{*The sonne of man.*} B. Christe here in this place, & in other places, calleth hym selfe the sonne of Adam, or the sonne of man, to abase him selfe to the loweste state of men, and to shewe his humylitie. It is wholly agreable to that whiche Paule saeth, He made him selfe of no reputation, taking on hym the shape of a seruãt, and was found in his apparell as a man. This kinde of speakinge therefore dothe very wel expresse the misery of mannes nature, with the whiche Christe beinge indewed, it must nedes be, that he is partaker with vs of al our infirmities, sinne onely excepted.

Philip. 2.

21 And an other of the nomber of his disciples saide vnto him: master, suffer me first to go and bury my father.

{*And an other of the nomber*} A. Here is now a nother propoũded before our eies, which asking leaue for a time, is more slowe, and lesse ready to followe Christe, whom notwithstanding he restrained, and suffered not to go. C. The Scrybe was dryuen from the fellowshippe of Christ, because he immagininge, that he shoulde leade a pleasant lyfe, rashely offered him selfe. But this man (trewly) whõ Christ

kept backe

kepte backe, was infected with the contrary salte. For when as he should haue obeyed the callinge of Christ out of hãde, he was let by the infirmitie of the flesshe, thinking it a harde matter to forsake his father: & it is lykely, that his father was a very olde man, when he saide.

{Suffer me fyrst to go and bury.} For this saying doth declare that he had not muche tyme behinde: as if he shoulde haue said, suffer me to tary with my father, and to serue hym in this his olde age, tyll he dye. He preferred the duety (which he ought vnto his father) before Christ. Luke sayth, that he was commanded of Christ to followe him. For the which Mathew saith, that he was one of his disciples. But to be shorte, he refused not his callinge, but desirethe lybertie to be geuen hym for a time, vntill he had discharged his duety, towards his father. His excuse is as much in effecte, as if he should haue denied him self to be free, vntil his father were dead.

Luke. 9.

22 But Iesus said vnto him, follow me, and suffer the dead to bury their dead

{Followe me.} B. Here this woord follow, is not onely taken to cleaue vnto Christ by fayth, and to imbrace his doctrine, but also to leaue all impedimentes, whiche might let and drawe him backe, from being a minister of the gospel, which more plainely appereth by the wordes of Luke when he saith, that our saiiour Christe saide, Go thou and preache the kingdom of God. C By this answere of Christe therefore, we vnderstand, that children ought so to reuerence, obey, and cleaue to their fathers, that they leaue the same without respecte, so often as God calleth thẽ to a nother matter of greater waight and importance: I say all duetie apperteyning to men muste ceasse, when God commaundeth vs to wayte on hym, to obey him, and to follow him. And to this effecte perteyneth the saying of Christe, in an other place. If any man come vnto me, and hate not his father and mother, his wyfe and children, his brethern and sisters, yea, and his owne life also, he can not be my disciple. C. Now al men must way and consider, what God requirethe of theim, and what the vocation whereunto they are called requireth also: least that earthly fathers hynder them, & withdraw them from the seruice of their omnypotent and heauenly father, to whom all duetie specially parteyneth.

Luke. 14.

Our heauenly father must be obeyed before our earthly father.

{And suffer the dead to bury.} C. By these woordes Christ condemneth not the burial of the deade: for it were a filthy and beastly thinge, to caste out the carcases of the deade, and not to bury them.

And we knowe that the ryte and ceremony of burynge, was geuen frõ aboue vnto men, and receyued, and vsed of the sayncles, to confirme the hope of the resurrection. Onely the meaning of Christ in this place was to teach vs, that what so euer doth call vs from the ryght race, or doth stay vs in the same, doth sauoure and taste of nothing but deathe: as if he should haue said They onely lyue rightly, which apply their studies, and al partes of their life, to the wil and commandement of God. And those whiche bowe and bend to the world, and which neglect and disobey God, to shew them selues obedient to men, are lyke vnto the deade, whiche in vaine and to no purpose occupie them selues in bauynge a care of the deade. M. And so in the former place, he calleth them deade, which are alienate from the true lyfe, that is, which beleue not in him, beinge depriued of the grace of God. whiche haue a greatter care for worldly matters, then for those thinges which parteine vnto God: which neglecting God geue them selues to the world wholly, as saith S. Paule, speakinge of the widdow. She that lyueth in pleasure is deade, beinge yet alyue. In the later place, he calleth those dead, which by temporal death haue ended their lines. suffer (saith he) infidelles to be with infidelles, and one infidell to dwel with an other, & one of them to dye with an other. suffer it (I say) rather then that shoulde be a let vnto thee to serue mẽ. C. This man therefore was called of Christ, (as Luke more plainly declareth) to be a minister, and preacher of the Gospel: But because the preachyng of the same, suffered hym not to sit at home with his father. Christ worthely plucketh, and draweth hym away, as it wer frõ his father. Bu Wherby we may gather that they are worthye

of the

of the deuine callinge, and do truely followe Chriſt, which ſeke not their owne. that is, whiche vnder the name and title of Chriſt, hunte not after titles, richeſſe, pleaſures, and other vaine and corrupti-ble delightes of this worlde. Moreouer they followe Chriſt trewly, whiche deſpiſe all thinges, in reſpecte of the trueth, to whom, nothing in the worlde is more precioufe then God, which for the name of Chriſte, forſake theyr parentes, yea, the moſt precioufe and dereſt thynges in this life, if nede ſhall require. C. Furthermore as in this, the wonderful gode-nes of God appered, whiche vouchſafed to beſtowe ſo excellent an office, vpon ſo weake a perſon, ſo it ſhall be nedeful for vs to note, how that the vice that was in hym, was corrected, and not fauoured with ſufferaunce.

23 And when he was entered into the shyp, his diſciples followed him.

{And when he was entered into.} Bu. Now Mathewe proceedeth to ſhewe a greate many other excellēt miracles of the lord Chriſt: amongeſt the whiche, the alleying of the cruel tempeſt was the fyrſt, by the whiche he delyuered his diſciples, from ſhipwracke, and from preſent death. C. But becauſe a littel hereafter there is mention made agayne of the lake, when it is ſayde, that the hogges were caryed into the ſame. whether it be the ſelfe ſame lake, it is not agreed vpon among al mē. All men wyl confeſſe, that the waters of Geneſareth were ſweete in taſt, and holſome for vſe: but Strabo affirmeth that the lake of the Gadarenes, was ſo hurtful and perniciouſe, that beaſtes by drinking therof, did and do loſe their heare, nailes, and hooues. There is no doubt therfore but that there were twoo lakes, and the one farre diſtante from the other. but it is out of all doubt and controuerſie, that we oughte to vnderſtande this, to be the lake of Geneſareth, ouer the which when Chriſte was paſte, he went to the Gadarenes, which of Mathew are called Gergeſites. But they which gather and ſuppoſe by the diuerſitie of the name, that there is an other hiſtorie declared, contrary to that which Marke and Luke deſcribe, are (while they go ſubtilly about to proue the ſame) deceiued. For the regiō of the Gergeſites, was alſo called Gadarena of a famouſe cittie called Gadaris. In Hieroms age and tyme, the name was altered, ſo that he calleth them Geſarenes, accordīg to the cōmon maner then. But notwithſtandinge we deny not but that the hogges were caryed by the deuylles into the lake of the Gadarenes: but when Chriſt ſaith in the fourth of Marke, let vs paſſe ouer to the other ſyde, we can expounde that of no other then Geneſareth.

Nowe it reſteth to conſider of the tyme, when this ſhoulde be, whiche can not be gathered by Mathewe or Luke. Onely Marke ſaith, that the ſame daye at euen, when he left preachinge the Goſpell vnder the parable of the ſeede, he ſayde, let vs paſſe ouer. Whereby it appereth that the Euangelyſtes obſerued not the order of times. the whiche Luke playnely proueth, when he ſayth, It came to paſſe on a certayne daye: by the whiche wordes he declareth that he did not greatly trauel to ſhew what was done before, or after.

{His diſciples followed him.} C. Marke ſaith, that there were with Chriſte other ſhippes: but Chriſt and his diſciples were in one ſhyppe. Luke reſiteth the ſame wordes. Mathewe is more briefe. But in ſom and effecte they agree, namely that Chriſt gaue him ſelfe to quiet and reſt, and bee beinge a ſleepe, there aroſe ſodeynelye a greate tempeſt. Matthew therfore hath theſe wordes following.

24 And beholde, there aroſe a great tempeſt in the ſea, in ſo muche, that the shyp was couered with waues, but he was a ſleepe. {And beholde, there aroſe.}

A. It is moſt ſure & certaine, that this tempeſt aroſe not by chaunce, but it was rayſed by the lorde, for the diſciples ſake, to the ende he might teache them, howe weake they were as yet in faith. Wherefore they were to be inſtructed in this point. But we muſt note, that whē Chriſt is preſent with vs, we are ſubiect to many daungers, with the whiche we are aſſayed & tried, euen to the laſt point: For he is come to helpe vs, not altogether to ſet vs free.

We can not be in the fellowſhip of Chriſt without danger.

{In ſo much that the shippe was couered.} Bu. With theſe woor-

theſe woordes (althoughe in a briefe ſumme) he comprehendeth the outragious blaſtes of wynde, the blacknes of the ayre, the hyghe ſurginge of the waues, the breakyng of the roaring billowe, and the troubleſome toſſing of the ſhippe: by the whiche they were in daunger.

{But he was a ſleepe.} C. Although the ſlepe of Chriſte were naturall, notwithſtanding to this vſe, that thereby ẏ diſciples might perceiue and vnderſtande his infirmitie the better. Let vs not ſaye as many do, that Chriſt fayned a ſlepe to proue them: no we muſte rather thinke, that he ſlept according to the condition & neceſſitie of his humane nature: notwithſtanding, in the meane time his godhead was awake, whereby the diſciples might haue comforted them ſelues, being perſwaded that helpe and ayde ſhould come from heauē. Let vs vnderſtande therfore, that all this was done by the prouidence of God, that Chriſte ſlepte, that the violent tempeſte aroſe, that the waues couered the ſhippe, and the ſhippe was in daunger of ſhypwracke. And hereby let vs learne that ſo often as any trouble aryſeth, our faythe is tried of the lorde, and if there come any ſickneſ, let vs alſo be perſwaded that the ſame is for the triall of our patience: or els at the leaſte to bewraye our infirmitie: as we ſee here, when the waues couered the Apoſtles, their infirmitie and weakenes was diſcouered whiche before was hydde. Bu. To this ende therefore, let vs referre all kynde of euels, with the whiche the churche of God is commonly afflicted, as perſecutions, warres, ſeditions, dearthes, tempeſtes, diſſentions, plagues, and ſuche lyke, with the which experimentes the almighty vſeth to trye our faythe.

Trouble is a triall of our faith.

25 And his diſciples came vnto him, and awoke him ſaying: lorde ſaue vs we perishe. M. This here ſemeth to be a godly kynde of praier. For what better remedy could they ſeke for then to call for helpe being in daunger at the handes of Chriſte? But when Chriſte condemned them of infidelitie, we muſte ſee in what poynte they offended. There is no doubte, but that they were to bouldе, and had to muche confidence in the preſence of the carnal maiſter. For as it appeareth in Marke, they prayed not ſymplely, but they came vnto him and ſayde: maiſter, careſt thou not that we perysshe. And by Luke it appeareth that they had a confuſed kynde of feare, when they ſayd. Maiſter, maiſter, we perishe. They ought to haue knowne, that the deity could not be oppreſſed with ſlepe. But they kept themſelues quiet vntill preſent daunger vrged them, and then exceading feare ſtirred them vp, and perſwaded them, that they ſhoulde not bee ſaued, excepte they awoke Chriſte. And this was the cauſe why he accuſed them of infidelitie.

26 And he ſayde vnto them, why are ye fearefull, O ye of litle faithe, then he aroſe, and rebuked the wyndes and the ſea, and there followed a greate calme. {Why are ye fearefull, O ye of litle.}

Bu. Nowe it followeth howe Chriſte behaued him ſelfe in this daunger, and after what ſorte he delte with his diſciples, being paſte hope almoſte. Firſte he blameth the imbecillite of their faith in this that he teacheth, howe they ought not to quayle in perilles, but conſtantly with an vndoubted mynde to hope for preſent helpe from the handes of the lord and ſauioure. Notwithſtanding, of this reprehenſion of Chriſte, a queſtion may be moued, namely, whether all feare ought to be condēned, & repugnāt to faith. At ẏ firſt he reprehendeth them not ſymplely, becauſe they feared, but becauſe they were full of feare, they were out of meaſure afrayed. Then he oppoſeth faithe againſt their feare, and declareth that he ſpeaketh of their immoderate perturbation, which did not ſo muche exerciſe their faithe as it did ſhake their myndes. Hereby it appeareth that all kinde of feare is not contrary to faythe, for if we feare nothyng, then there aryſeth a wonderfull careleſneſſe of the fleſhe, ſo that faithe languiſheth, ſynne increaſeth, and the remembraunce of God vaniſheth away. So we ſee that the feare whiche exerciſeth faith, is not of it ſelfe euell, vntill it exceadeth: the exceſſe conſiſteth in this, if the tranquillitie of faythe be troubled or diſquieted, whiche ought to reſte in the worde of God. {Then he aroſe and rebuked.} A. Chriſt would

would trie his disciples, but he woulde not suffer them to perishe: therefore he rebuketh the wyndes, and there followed a calme .C. he commaunded the sea and the wynde to be quiet, not that the lake had any sence, or vnderstandynge, but that he might shewe that the power of his voyce did pearce euen throughe the deafe elementes.

{And there followed a great calme.} M. This trewely bryngeth an vnspeakeable ioye and comforte to all the elect. For in this place we learne that there is nothinge in this worlde, so harde, so cruell, and desperate, which Christ can not rule, tame and ouercome. C. Neyther doth the sea and the winde alone (which are voyde of sence) obeye the rule and power of God, but the very wicked also, for all their obstinacie, are constrayned to couche. To this place agreeth the sayinge of the prophete Dauid, when he saith God is oure hope and strengthe, a very present helpe in trouble. Therefore we wyll not feare thoughe the earth be moued, and though the hilles be caryed to the myddest of the sea. Though the waters therof rage and swell, and though the mountaines shake at the presence of the same. Againe. The lorde maketh warres to ceasse in all the worlde: he breaketh the bowe, and knappeth the speare in sonder, & burneth the chariots in the fyer. M. It is most true therfore that the byshoppes of Rome at tyme, that the ship of Christ, whiche is the churche, can not perishe, it maye be assalted, and beaten, & filled with waues, but in the ende it wil escape, and possesse a calme. They speake the trueth. It appereth no lesse by this place. And we reioyce. But let them see, whether they be in the ship with Christ or no, whiche perishe not: then let them see whether they them selues are not they whiche trouble the churche or no, which ouerwhelming the trewth, replenishe and ouerlade the same with mennes traditions.

27 But the men marueyled saying: what maner of man is this, that both windes and sea obey him.

C. The Euangelistes Marke and Luke attribute this saying to the apostels. for after they had said that they were reprehended of Christ, they adde that they cried out with feare, sayinge, what maner of man is this? Notwithstandinge this saying did more appertayne to others, to whom Christ as yet was not knowne. Yet we allowe theim bothe. Here nowe the fruite of the miracle appereth, when the glory of Christ is celebrated. For the miracles do profyte vs, when we wonder at the power of God in Christ, & submitte our selues wholly to his wyll.

Bu. Wherfore let all men learne here, when they are delyuered from cyrll, that they haue respect to God alone, to geue to hym all glory, and to be thanckfull vnto hym for his benefites.

28 And when he was come to the other side, into the countrey of the Gergesites, there met him twoo, possessed with deuilles, whiche came out of the graues, and were out of measure fearce so that no mā might go by that way.

{And when he was come.} B. By an other excellent miracle, or benefite, the lorde sealeth his power, and declareth it to the whole worlde, manifestly approuing him selfe to be lorde, not onely of the diseases, and elementes of the worlde, but also to be the ruler of Sathan, the prince of this worlde. {Into the countrey of the Gergesites.}

C. We haue already a litell before confuted their erroure, whiche affirme that Marke and Luke, declare an other history then this. For when as the region of the Gadarenites, is saide to be that which lieth ouer against Galilæ, of all the three Euangelistes, and all the circumstaunces also do agree: who wil be perswaded that these thynges happened at dyuerse tymes? {There met hym twoo, possessed}

C. This one onely difference gaue occasion of errour to the interpretours, to diseuer Mathew from the rest: because he nameth twoo, the other Euangelistes, reherse and make mention, but of one only. But the coniecture of Austine is probable, who thinking that there was twoo, saith, that they made mention but of one of them, whiche was more famouse then the other, because of his exceading fiercenesse, for the whiche cruelties and fearcenes, the miracle seemed more wonderfull in him. And trewelye we do see that

Luke

It what time miracles do profyte vs.

Augustine

Luke and Marcke do persist in amplyfy-
ing with many wordes, the cruel fearce-
nesse of the deuyll: the whiche maketh
muche with the coniecture of S. Austin.
Where as Luke saithe, there mett with
the lorde a man, out of the cittie, it is vn-
certaine whether he vnderstande hym to
be a citizen of the Gadarenites, or whe-
ther he wente oute of the cittie to meete
with Christ. For when he was comman-
ded to go home (as you may reade in the
storye) and to preache to his kamelye and
kinsefolke, the grace and mercy of God,
Marcke saith, that he went and preached
in the tenne cities, which was a regyon
nye to the Gadarenites, and oueragaynst
Galilæ: wherevppon it is gathered that
he was not a Gadarenite by byrth. Moze-
ouer Mathew and Marke, do in no point
affirme, that he came out of the cittie, but
out of the monumentes or graues: and
Luke declareth that he lyued in the wyl-
dernes. These woordes therefor of Luke
(There met hym a certayne man oute of
the cittie) are thus to be expounded, that
before Christ came nere vnto the cytie, ỳ
possessed met w̄ him in the middest of the
waye. But they whiche thincke that the
man dwelt in the graues, because the de-
uils are eyther delyghted with the smel-
les of deade carcases, or with the sauour
of sacrifices, or because they wolde get
those soules by diseite, whiche couet to
be neere their bodyes, theye I saye, that
thincke thus, are deceyued, their diuina-
tion is not worth a straw. The vncleane
spirite did rather kepe this miserable mā
among the graues, to the intēt he might
strike him with continual terrour, by the
sorrofull sight of deathe: as if he shoulde
leade his lyfe amonge the deade, beynge
thrust out from the company of men. By
this also we learne, that the deuyll dothe
not onely torment men in this presente
life, but also persecute euen to the death.

The deuyll persecuteth man to the deathe.

{And were out of measure fearce.} S. The Euā-
gelist dothe describe here the strengthe,
power, politie, and kingdome of Sathan,
that afterwardes the vertue and power
of Christ may the more appere. C. There
is no man so stoute, whome this horrible
spectacle wyll not make afearde: But
we ought all to haue this thought with-
in our selues, that we are holde vnder, by
the tyranny of the deuyll, vntyll we are
deliuered by God, throughe the grace of
Christ Iesus. A. Marke addeth, that no
man coulde bynde him with chaynes be-
cause that when he was oftē bound with
fetters and chaines, he pluckte the chay-
nes in sounder, and brake the fetters in
peces, neither coulde any man tame him.
C. But naturally he coulde not breake
the chaynes: whereby we gather, that
extraordinary motions of Sathā ar som-
times permitted, whose force doth ouer-
come our sence, and common reason.
There is more strength seene oftē tymes
in frensie persons, in their madnes, then
when they haue their health, wittes, and
parfecte strength. Neyther can it be de-
nyed, but that the deuill dothe playe his
partes in suche, so often as god doth per-
mit hym. But the force and violence
which the Euangelistes do describe here
did farre excelle. By the whiche we are
taught howe fearefull & horrible a thing
it is to be vnder the tyranny of Sathan,
neyther must we feare the vexation and
tormēt of the soule, lesse then the disqui-
etnes and trouble of the body.

29 And beholde, they cryed out, saying,
O Iesu thou sonne of God, what haue
we to do with thee? arte thou come
hither to torment vs before the time.

{And they cried out.} M. Now the Euange-
list beginneth to reherse, both what they
dyd and saide vnto Christe. A Marke,
(which speaketh onely of one) saith thus,
when he spied Iesus a farre of, he ran &
worshipped him. C. This is the order of ỳ
historie, when the possessed came to mete
Christe, he commaunded the vncleane
spirites to go out of the men: then they
did beseche him that he woulde not trou-
ble them before the tyme. Therfore they
praied not before he spake. Neither was
Christ troublesom vnto them, before he
constrayned them to go out of the men.
But we myst note, that they came not so
willingly into the sight of Christ, as they
were dryuen therto by the secrete power
of the holy Ghoste. For as before they
were wont to vexe men by furiouse vio-
lence in the graues, at their pleasure: so
now the higher power constrayneth thē,
to come

to come to the tribunall Seate of theyr iudge agaynste theyr wylles. Wherebly wee maye gather, that all the kyngedome of Sathan is subiecte and obedient to the rule of Christe. Fynally theye are constrained openly to declare Christ to be the deliuerar of menne. Yea, they are constrayned to worshyppe hym, and their obstinate complaintes, are wytnesses how vnwilling their confession was, beinge erhorted by violence, saying.

{What haue we to do with thee.} A. This is an Hebrewe phrase of speache, in the Scriptures vsed. As this, what haue I to doo with you, ye sonnes of Sarui? agayne. What hast thou to do with peace? Also. What haue I to do with thee thou kyng of Iuda. By this voyce, they wolde fayne haue escaped the handes of Christ, but because that they perceyue them selues to be bounde, that in vayne theye shoulde flye from hym, they complayne theim selues to be troubled before the tyme, and they mire with the complaint, a certayne kynde of besechinge. So that wee se the deuilles to loke at the handes of God, for nothinge els but crueltie, and yet notwithstandynge they ceasse not to swell with theyr pryde against God.

{O Iesu thou sonne of God.} M. The deuylles do confesse Iesus to be Christe, euen as do all the reprobate, but they beleue not that they may be saued by this Iesus: but contrarywise they think, that he is come to tormente, trouble, and vexe them.

But the reason why Christ doth not reiecte and refuse openly, this confession of the deuil (as he dyd in the fourth chapter of Luke) is this, because the discord was well enoughe knowne, to the ende al euyll reporte myghte be put awaye.

But as towchynge this presente place, this ought to be sufficiente and enough, that the deuylles humblelye besechynge hym, dyd outragyouselye frett and fume agaynste hym. {To torment vs.} They complayne them selues to be tormented, (As some saye) because theye were constrayned to sette the man free, and at libertie, whiche before they molested and vexed. Others refer this torment, which they make exclamation agaynste, to the daye of Iudgement. But wee muste rather vnderstande this place, that the deuylles beynge made afrayde by the presence of theyr iudge, thought vpon their ponyshemente: for although Christe hide his peace, yet theyr euyll consciences dyd accuse them. For as the theues when they are brought to the scippons, or iudgemente seate, conceyue in theyr myndes the deserued ponyshemente: euen so it muste nedes be, that the deuils, and all the wicked ones, shoulde tremble and quake for feare, at the syght of God, the Celestyall, myghtye, and terrybie Iudge: no lesse, then if they presentely felte the paynes and tourmentes of hell fyer. The deuyls knowyng that Christe shoulde be the iudge of the whole worlde, it is no marualye, if they were afrayde of tormente, at the syght of hym.

M. Theye knewe they hadde deserued tourmente, therefore theye hab leaue that Christe, as yet hadde not come: so shall he come to all the wycked, whyche by the testymonye of theyr owne Consciences, loke for nothynge elles, at the commynge of Christe, but euerlastynge ponyshement and payne.

Christes comminge bryngeth torment to the wicked

As towchynge the fonde and courpouse question whyche somme moue, whether the daye of iudgemente was knowne to thē, or no, It is superfluouse and vaine. Saye ye soo syr? What meaneth then this. {Before the tyme.} Surelye his meanynge was, that the tyme for the ponyshment of the reprobate, was euer too soone: For they would fayne put it of from daye to daye. Marcke addeth that when the deuyll was asked what his name was, he aunswered Christe that he was named Legion. The which aunswere Christe dydde extorte oute of his mouthe, to the ende the greatenesse of his mercye and grace, myghte haue the more prayse and commendation.

Question.

Aunswere

It was no marualye if the man were so out of measure troubled, when he was possessed of one that comprehended in him selfe an army of deuylles. Therfore the glorye of Christe, in this greatelye appered, that wyth his voyce, he dis subdue not onely one deuyll, but a Legion.

Harmes mysery.

And hereby it appereth howe mysserable a creature mā is, if he be destitute of the grace of God. for then we do not onelye lye open and ready for one deuil, but we are receptacles for thousandes, for legions, for an infynite sorte. Luke addeth, sayinge, that they requested hym, that he woulde not caste them into the deepe, whiche requeste they made, because they wolde be at lybertie to do more harme.

Luke. 8.

Sathan desireth to be amonge men.

For it is the deuylles desyre to wander styll amonge men, and to seeke lyke a roarynge lyon, whom he may deuoure. It greueth the deuyll to be drowned in the deepe, where all occasion of hurtyng is taken from hym. To be shorte, all that the deuyll seeketh for, is to bringe man to pardition and euerlastyng damnation.

30 And there was a good waye of from them, a greate hearde of swyne feedynge.

Bu. Here this foule and ougly Sathan, depainteth him selfe what he is: For he craueth not at the handes of the Lorde pardon or forgiuenesse, or any other excellente gyfte, but a foule, vncleane and abhomynable mantion, namely that he myghte haue lycence to enter into the hearde of swyne. Sache trewely at this daye, are the requestes of the sonnes of the deuyll: They aske not holy thynges meete for men, but fylthy and vncleane thynges, whiche argueth that their affection is corrupte, beastly, and abhomynable. And as their affection is brutishe, so are they in all poyntes to be compared to bruite beastes, to fylthye and vncleane hogges.

31 Then the deuylles besoughte hym, sayinge: if thou cast vs out, suffer vs to go our wayes into the hearde of swyne. {Then the deuylles besought hym.}

C. Some affirme, that they desyred to enter into the hogges, because they are ennemies to all the creatures of God. This trewely we wyl confesse to be true that they indeuoure them selues wholly to peruerte and ouerthrowe the order of nature, appointed of God, notwithstandinge it is moste certaine that they had a farther respecte and regarde, that is to saye, that they might make all the inhabitauntes of the countrey, by the losse of their hogges, to speake euyll of Christ For when as the deuyll dydde burne the goodes of Job, and ouerthrewe his house, he dyd it not for the hatred that he bare to the stones and tymber of the house: but that therby he might cause the holy man, impacientlye by the losse of his goodes to rage agaynste God. {Suffer vs to go into.}

M. This imbecillitie and weakenes of Sathan, is set forthe vnto vs in manye places of the scripture, that without the permyssion of God, withoute his sufferance he can do nothing, no not so much as the hogges, that he can harme without goddes permission, muche lesse vnto man maye he do any thynge, whiche is the excellente creature of God. For this matter reade Jobe, and the xxii. chapter of Luke, where our sauiour Christ saith. Sathan hath sought to syfte you euen as wheate is sifted.

32 And he said vnto them go your wais. Then wente they oute, and departed into the hearde of swine. And behold, the whole hearde of swyne, was caried with violence headlonge into the sea, and perished in the water.

{And he saide vnto them.} C. Christ doth not this to graunte or fulfyll their desyres: but by this occasyon he mente to proue what the Gadarenes were: paraduenture he gaue the deuylles leaue to enter into the swyne, for a ponnishemente of their wyckednesse.

Moreouer Christe suffered this, for the promotynge and aduauncemente of the glory of God, to the settynge forthe of the which, all his doinges tended, (euen as the intention of these spyrites is directed to obscure the same) and to the farther declarynge and publyshynge of the myracle, as declareth the Euangelyste. For excepte this hadde happened to the swyne, none woulde haue preached this myracle in that Countreye, sauinge, onely the twoo men whych were deliuered from the deuyll. But nowe the swyneherdes ranne home and tolde all the matter as it was done, then the men of the Cyttie came forthe, and all the inhabitauntes there aboutes with them, so that

so that now in a moment the power and glorye of Christe is set forthe in all that regyon. This place teachethe vs, howe fondely certayne prophane men tryfle, whiche sayne the deuylles, not to be essentiall spyrites, but to be the wicked affections of men. For howe shoulde couetousenesse, ambition, crueltie, and decepte, be remoued, and dwell in the hogges? Let vs vnderstande therefore that vncleane spirites, are the ennemies of mankynde: and such, that they wolde bryngе him to all kinde of destruction.

{*And they perished.*} C. Beholde the disposition of Sathan, whoo is geuen altogether to destroye, vnlesse he be lette and hyndered by the power of God. Furthermore thou maist see here the prouidence of God, by the whiche the twoo possessed were preserued from perishinge, by the malice of the deuyll: by the whiche prouidence, we our selues, and all that we haue, is preserued from the destruccyon sought by those wicked spirites.

33 Then the heardemen fled, and wente theyr waye into the cittie, and toulde euery thinge, and what had fortuned vnto the possessed of the deuyls.

Bu. All these thynges were done by the deuine prouydence of God: that by this meanes the myracle myghte haue the greatter fame, and that hereby also it mighte haue the more credite amonge men, beinge approued, by soo many protestations and wytnesses. M. We see therfore, howe smaule the deuylles preuayled in attaynинg theyr pourpose, nay rather howe greatly they were deceyued of theyr expectation. For there is no man that doubteth, but that they soughte to hurte Christe and the men of that countreye, which lost their hogges: but their malyce in the ende dyd onely redownde to the losse of the hogges.

By this therefore we see, howe wysely the deuine power of God is wont to confounde the crafty deuises of Sathan, and to make them folishe, and to none effect, so that his malice is constrained to serue contrary to his owne opinion and wyll, to the glory of God, and to the settynge forth of his prayse.

34 And beholde, all the cittie came oute and mette Iesus: and when they sawe him, they besoughte hym to departe out of theyr coastes.

{*And beholde all the cittie.*} C. Here we haue a worthye document, teachynge vs, that all which acknowledge the hande & power of God, do not profyte as they oughte, in submittinge them selues, by true pyetie, to hym. The Gadarenes, perceiuing the miracle, were afraide (as plainly appereth by the other Euangelystes) and that because the maiestye of God dyd so brightly shyne in Christe. Very wel: but what followed? {*They besought him to departe.*} Than this, what coulde be worse? They theim selues were scattered sheepe: the shepheарde commeth to gather them together: yea, God by his sonne reached out his armes, that by his imbracing he mighte carry them vp to heauen, which were ouerwhelmed with the shadowe of deathe. They did rather couet and desire to be depryued of the saluation offered, then any lenger to haue the presence of Christe. They seeme to be offended because of the losse of their hogs. But Luke noteth a farther cause, that theye were greatly afraide, and trewely they beinge mad angry, by the losse, dyd not pray him but dyd more sharpely compell & expulse him. But where as they reuerenced him as the mynister of God, and yet notwithstanding wished him farther from them, we se that they were touched in no point with the grace of God. And trewely although all the wicked do worshyp God, and do greatly indeuour theim selues to please hym, yet notwithstanding if they mighte haue their desire, they woulde be farre enough from him: because his countenaunce semeth terryble vnto them, so longe as they thynche hym to be a iudge rather then a father. Herevpon it commeth to passe that the doctrine of the gospell (then the whiche nothynge can be more pleasaunte) seemeth so sharpe and sower vnto them. Euen so at this daye, when men publikely and priuately go aboute to measure the kingedome of God with theyr commodyties and profyttes, they canne haue no taste of the grace of god. This was an euyl sygne and token in the Gadarenes, that they were more

The ingratitude of the Gadarenites

The countenaunce of god is terrible to the wicked.

afraide by the losse of theyr hogges then they were comforted and made glad, by the saluation of their sowles. Wherevpon Christe affirmeth, that he can not be his disciple which forsaketh not al and followeth hym.

Luke 14.

The. ix. Chapter.

HE ENTERED also into a shyppe and passed ouer, and came into his owne cittie

{*And he entred into a ship.*} M. Because the saluation of mankynde, dothe onely consiste in the knowledge of the Sonne of God, and because Christe came to wyn the worlde, he coulde do no lesse in deede, then declare hym selfe to the worlde. And although this were done by the myracles that wente before, yet notwithstandinge, because it coulde not be done sufficientelye, he thoughte good to geue vnto this people, a proof or tryall of his power. Wherfore in this wonderfull healing of the man diseased with the palseye, we must note and marke the declaratiō of the power of God, to whom all thinges are constrained to obey.

{*And came into his owne Cittie.*} C. This place dothe teache vs, that the cittie of Capernaum was the place where Christe was borne, because he dide often times frequente the same. For there is no doubt, but that this same history is declared of the three Euangelystes, although one of them more subtilly then an other doth bringe in the circumstaunces.

Luke saythe that the Scrybes came oute of dyuerse partes of Iudea, in the presence of whome Christe healed the man sycke of the palsey: notwithstandinge he sheweth afterwardes, that manye by the mercy of Christe were healed. For before he commethe to speake of the man, diseased of the palseye, he speakynge in the plurall nomber, saithe. The power of the lorde was presente to heale them. But there parteyned no smale fame and prayse to this myracle, that a manne taken in all the partes of his bodye, beyng lett downe with ropes, he lyinge in his bedde, shoulde sodeynely aryse whole sownde, and in parfecte healthe.

Notwithstanding there is another more specyall reason, whye the Euangelistes do so long persiste in this, then in the others: namely because the Scrybes toke disdaine at Christe, that he shoulde take vpon hym authoritie and power to forgeue synnes. but because it shoulde appere so, vnto them for certaine, he wolde haue his authoritie sealed, and ratified, with a visible signe.

2 And beholde, theye broughte vnto hym a man sycke of the palseye, lyinge in a bedde. And when Iesus sawe the faythe of them, he sayde vnto the sycke of the palsey: sonne be of good chere, thy synnes be forgeuen thee.

{*And beholde they brought.*} Bu. The Euangelistе Marcke dothe describe the maner of his bryngynge more at large, sayinge. And they came vnto him bringynge one sycke of the palseye, whiche was borne of fowre men. And when they could not come nyghe vnto hym for the preasse, they vncouered the rooke of the howse, whiche he was in. And when they had broken vppe the rooke, they dydde with cordes lette downe the bedde wherin the sycke man of the palseye laye. By the whiche we muste note, the syngular dyligence, and moste feruent loue of them, whiche caryed the sycke man, the which trewely they declared in so easely vncouerynge the roofe of the house.

{*And when Iesus sawe the faythe of them.*} God trewely is the onely knower of Faythe, and sercher of secretes, but yet they shewed a token of the same by their diligente labour & industry: because thei wolde neuer haue take vpon thē so many troubles, neyther wolde they haue assayed what they might preuaile (so manye lettes beinge agaynste theim) excepte that a sure truste had fully perswaded their myndes of good successe. so that the fruite of their faith appered in this, that al meanes and waies of commynge to Christe, beynge shutte and stopped, they were not for all this weryed or voyde of hope.

For where as some thinche that Christ

was prin-

was priuie to theyr faythe, whiche was hydden, theyr opinion seemeth to be too strict and precyse. M. In the meane season, notwithstandinge we must note, that Chryste dothe in these cariers of the man, sycke of the palseye, note a speciall faythe. Whereby we maye see, that in all kynde of woorkes, Christe hathe respect vnto Fayth. For the Euangelyste sayth, not here, when he sawe theyr woorkes, but when he sawe their faith.

{Sonne be of good chere.} M. This bringeth greate consolation to the consciences of synners, that God wyll vouchesafe to receiue synners as his sonnes. Furthermore by this woorde (be of good chere) he requyreth faith of the sycke parson, & also encourageth him, & comforteth hym, as phisitiõs do oftentymes theyr pacientes.

C. Nowe when as Christe, by the faith of the bearars, healed the man, sycke of the palseye, it is demaunded of some in this place, what one mannes faythe doth profyte an other. Fyrst of all we knowe for certayne, that the faythe of Abraham dyd profyte his posterytie, when as he imbraced the couenaunte and promyse made to hym and his seede.

The lyke wee oughte to iudge in all the faythefull: because by their faythe, they spreade out the grace of god to their children, and posteritie, yea, and that before they be borne. And also the same taketh place in children and younge infantes, who for want of age, are not apt to haue fayth. But they which are ripe of yeres, whose owne faythe is insufficyent, whether they be straungers, or of the same lyne, or kynred, an other mannes faythe in respecte of the eternal saluation of the sowle) dothe nothinge profyte theym, but onelye mediate. As thus. Praiers are not without profite, by the whiche we desyre of God, that he wil tourne the hartes of the vnbeleuyng to repentance: herevpon it is plaine that our faithe doth profite them, notwithstanding so farre, that they shal not obtayne saluation, vntyll they haue obtayned the vnitie of that faythe. But where as there is a mutuall condelente, and agreement of faythe, it is wel enough knowen, that there is a mutuall helpe, ỳ is there (in lyke maner) one mannes saluation, is holpen by an other. this is also without controuersye, that the vnbeleuing are indued and blessed with benefytes, for the electes sake.

As touching this preset place, although Chryste is saide to be moued by the faith of other men, yet notwithstandinge the man diseased with the palseye, coulde not obtayne remission of his synnes, but by his owne proper faythe. Chryste dyd restore healthe, oftentymes to vnworthy parsonnes, euen as God dothe dayly suffer the Sonne to ryse bothe vppon the good and euyll: but he reconcileth vs to hym selfe, by no other meanes then by faythe onely.

Math. 5.

Wherefore in this woorde {Of them.} there is a figure called Synecdoche, : because Chryste had not so muche respecte vnto them that carved the man, sicke of the palsey, but that he beheld his faythe also. Bu. If any man therfore, beleueth intreateth, or prayeth for thee, and thou denie the woorde of God, theyr faythe, intreatie, and prayer, dothe nothinge at all profite thee. For the Prophete most manifestly sayth, that the ryghteousenesse of the fathers, can not delyuer the chyldren from the euyll whiche hangeth ouer them. And the same Prophete doth teache, that euerye one shall lyue by his owne ryghteousenesse, and dye by his owne vnryghteousenesse.

Ezech. 14. & 18.

{Thy synnes are forgeuen thee.} C. Here Christ dothe seeme to promyse to the man sicke of the palseye, an other maner of thynge then he soughte: but synce he intended to restore vnto hym the healthe of the bodye, he begynnethe fyrste to take awaye the cause of the disease, and dothe also admonyshe the man, what the cause of this disease was, and howe he should obtayne his desyre.

Synne is the cause of corporall diseases.

For because men for the moste parte, do not count the griefes whiche they sufferr, to be the scourge of God, they desyre only ease in the flesshe, and are altogether careleste of theyr synnes, euen as if the sycke man shoulde seeke for remedye of the griefe presente, neglectynge the disease it selfe, which was the very cause of the griefe and payne. But trewelye the onely delyueraunce from all kynde of e-

uyll is, to haue God fauourable, louing, & mercifull vnto vs. Sometimes it commeth to passe, that the wicked & vngodly escape out of many euilles, God beynge neuerthelesse, as yet agaynst theim: but whyle they thincke them selues to haue escaped all, by and by the same come vpon them, ozelles greater ouerwhelme them, which plainely declareth that ther is no waye noz ende to be had, tyll the wzathe of God be appeased: as he hym selfe dothe witnesse by the mouthe of the pzophete, sayinge: If he escape the lyon, the beare shall meete with hym, & when he commeth into the howse, and layethe his hande vpon the wall, the serpente shall byte him. This therfoze is an olde ozder of speakynge in the scriptures, to pzomyse remission of synnes, when the mittigation of payne, oz ponishmente is sought. Herevppon also wee haue an ozder in pzaier described vnto vs, that we beinge admonished of our synnes, by feelynge of affections, shoulde fyzste be carefull to obteyne pardon, that God beinge reconciled vnto vs, may withoza we his hande from ponishynge.

Amos. 5.

Deut. 28.

A. But to appzoue ý the diseases of the body come of synne, reade the eight and twety of Deutronomy, the fifth of Iohn, and the eleuenth of the fyzste epistell to the Cozinthes. M. We must note also, that Chzist sayde not here, thou hast nowe satisfyed, oz go and make satisfaction foz thy synnes, but he sayde, thy sinnes are fozgeuen thee: A. signifiinge that remission of sinnes commeth freely.

Iohn. 5.

1. Cor. 11.

M. And that is the pzeaching of the gospell, whiche setteth fozthe this grace to the whole wozlde, the whiche, the couetouse, false, and hypocryticall pzistes, haue alwayes resysted, and do at this day no lesse stryue, repugne, and most spitefully gainesaye the same. They can in no wise abyde the same. And why? surely because it bzyngeth no gayne. And herevpon it cometh to passe, that Chzist at no tyme dyd teache his disciples to satysfie foz synnes, but dyd teache theim, to pzaye foz the remission of synnes, As appereth in the lozdes pzaier, fozgeue vs our trespasses, as we fozgeue them that trespasse against vs.

3 And beholde, certayne of the Scribes sayde within them selues, this manne blasphemeth

{And beholde certaine of the Scribes.} B. That thynge is gaule to the spyder, whiche to the Bee is hony: euen so, nothynge can be so well done oz spoken, whiche to the euyl and wycked, shal not be iudged euil. There was a great multitude of people, whiche in so greate a myzacle glozyfyed God: but the Scribes and Phariseyes founde out somwhat to discommend and dispzaise. So the fyzste are laste, and the laste fyzst, and euery tree bzingeth fozth his fruite. {Sayde within them selues.}

E. The Greeke woozde is doubtfull, in so muche that wee maye vnderstande it, that they murmured amonge theim selues. But it is better that we vnderstand it, that they spake thus secretely in their mindes, foz because it followeth. Iesus knowynge theyz thoughtes. B. This woozde sayde within them selues therefoze, is taken foz the thoughte, as wee maye reade in the psalmes, and many other places of the Scrypture, as this, in the tenthe psalme. I sayde in my harte: and so fozthe, foz I thoughte.

Psa.

{This man blasphemeth.} C. Here the Scribes accuse Chzyste of Sacryledge, and blasphemie, because he vsurpeth that to hym selfe, (as they saye) whiche is pzoper to God. The other twoo Euangelystes adde, sayinge, who can fozgeue sinnes, saue God onelye? But there is no doubte, but that a slaunderouse mynde fozced them to this synister and wzonge iudgemente. If they had thought any thynge wozthy repzehension, whye dyd they not enquyze and reason of it: Furthermoze, where as the saying was ambiguouse and doubtfull, and Chzist spake no other then the Pzophetes were wont befoze, when they were witnesses of the grace of God, whye do they take that in the euyll parte, whiche myghte be taken in the best parte.

Firste, therefoze it is euidente that they were full of malice and spighte, which so gredely take a light occasion to condēne Chzist and his doinges. They thoughte euell in their hartes, to the intent they

mighte

might priuely speake euel of hym to such as they them selues were, behynde his backe. They sayd well (truely) when they attributed the authoritie and power of remission of synnes to God onely: but they thought amisse, when they imagined the same not to pertayne vnto Christe being God manifested in the flesshe. It became them to demaunde, by what authoritie Christe toke so great a thing vpon him: but they without any inquisition, sayninge him to be a mortall man, make haste rashely to condemne hym.

B. They vnderstoode not that Christe was God: And yet notwithstãding these Scribes were more holy and religiouse, then a greate many, namely then those, whiche affirme that they can absolue frõ synnes, and that by indulgences, they can forgeue sinnes, for suche blaspheme the name of the lord. Only the lorde remitteth and forgeueth synnes, the minister of the lorde, doth only pronounce out of the woorde and the mouthe of God, that God hathe forgeuen, and wyll forgeue synnes. For all power is the lordes for euer, & the ministry the ministers onely. As concerning the whiche, reade the.rr. chapter of saynt John.

4 And when Iesus sawe their thoughtes he sayde, why thinke ye euell in your hartes? {When Iesus sawe their thoughtes.}

S. This is spoken by a Metaphor, of the body to the minde, for to know or vnderstande. So that this sentence when he sawe their thoughtes, is as much to say, when he knewe their thoughtes. Theophilacte, vseth this woorde (sawe) but Chrisostome hathe in stede of the same, (knewe) {Why thinke ye euell.} C. Nowe Christe sheweth a playn token of his diuinitie, in y he bewraieth their thoughtes. For no man knoweth what is in a man but the spirite whiche is within the man. Christe taried not tyll they vttered and declared their mynde, but doth preuente them before. Whereupon they myght see that to be in Christ which is in God only, that is to know the hartes and thoughes of man. Marke therefore saithe that he knewe and perceiued in his spirite their thoughtes: as if he shoulde haue sayde, it coulde not be perceiued of flesshe & bloud what was in the harte: but Christe by his deuine spirite perced and entered into the same. He saith that they thought euel in their hartes, not because it greued the to haue that transferred to a mortall mã, whiche God doth only take vnto him self, but because so proudely and maliciously, they reiecte God so mercifully offeringe hym selfe vnto them.

5 For whether is easyer to saye: Thy synnes are forgeuen thee, or to saye, aryse and walke? M. Christe proueth by these woordes, that he hath power to remitte synnes, and that by the moste certayne testimony of all men, that is to saye, of the deuine power and efficacy, whiche no deceiuer or false Prophete can vsurpe vnto him selfe. Whether is easier (sayth he) to saye, and so forth. C. As if he should say, when it is as harde a matter to restore a dead body to lymmes, as to remitte synnes, it shoulde not seme straunge and wonderfull to you that I remitte synnes, when I do the other. M. If I had sayde to the sycke man, arise and walke, ye would not haue accused me of blasphemy: but when I sayd, thy sinnes are forgeuen thee, I seme to you to be a blasphemer. Wherefore? Because it belongeth to God onely to remitte synnes. Nowe aunswere ye, whiche of these two is moste easy: namely, not only to restore and helpe this sicke persone being incurable, out of hande, with a woorde, but also in a moment without touching, and prayer to make hym perfect and sounde: or whether with a woorde to forgeue him his synnes. C. Notwithstanding Christ semeth not to reason very perfealy, because loke how muche the soule doth excell the body, so muche dothe forgeuenes of synnes, excell the healthe of the body. But I aunswere that Christe doth apply his talke to their capacitie, who as they were sensible, so they were more moued by externall signes, then by all the spirituall power of Christe, whiche pertayned to euerlasting lyfe and saluation. So in another place, he proueth that the efficacy of the Gospell is of force to quicken men, because in the laste daye he shall with his woorde rayse men out of their graues. This argument therefore was

Obiection.

Aunswere.

Iohn. 5.

of force inough to refell and confute the, who esteemed nothinge more then the visible miracle, in so much that they coulde not deny, but that lawefully he forgaue the sinnes of the sicke man, when he restored his healthe and strengthe to hym againe: because out of this effecte, the remission of sinnes appeared.

6 But that ye may know that the sonne of man hath power to forgeue sinnes in earth, Then sayth he to the sycke of the palsey, aryse take vp thy bed, and go vnto thy house.

{But that ye may knowe.} M. Christe goeth about to proue that he is no blasphemer, but that he did the thing, and coulde do it again, by his iuste power and authoritie. For he whiche doth no more then that whiche is in his power to do, doth not amis, neither can he be a blasphemer. The Græke woorde, for the whiche we reade (power) signifieth both power and righte. Christe did all thinges by his deuine righte, not by any vniuste or vsurped power. C. This power therefore whiche he chalengeth to hym selfe, differeth farre from that, whiche was committeth and geuen to the Apostles, and whiche the ministers of the church at this daye vse, for they do not so much remitte sinnes as they do testifie that they are remitted. When they promulgate the embassage committed vnto them. A. as we haue spoken a litle before. By these woordes Christe doth not onely affirme hym selfe to be a minister and a wytnes of this grace, but also to be the authour of the same. {That the sonne of man.} Z. This Periphrasis doth set forth the propertie of the thinge, for he would shewe hym selfe in all thinges synne onely excepted, to be a perfecte man and lyke vnto vs. C. But to what ende pertayneth the restraynte. {In earth.} For what doth it profite vs to gette pardon here, excepte the same may as well be graunted in heauen, and ratified there? Christ spake thus, because remission of sinnes should not be sought a farre of, beinge offered to the handes of men in his owne persone. For we dare not presume at any time to say that God is mercifull vnto vs, excepte he approching shewe hym selfe familiar vnto vs. Nowe because for this ende and purpose Christe came into the earthe, that he might offer the present grace of God vnto men, he is sayde to remitte synnes in earth: Because in hym and by hym, the wyll of God is made manifest, which before according to the sence of the flesh, was hydden aboue the cloudes.

Christ did remitte sinnes in dede: his ministers do but pronoūce remission of synnes.

Question.

Aunswere.

B. Let vs therfore consider this, to thend we may wholely depende on hym, which onely can saue vs from our sinnes.

{Then he saith to the sicke of the palsey.} A. Nowe the lorde tourning hym selfe to the sicke man, declareth of howe great power and authoritie he is. When he biddeth hym to aryse, take vp his bed, & to get him home to his owne house.

7 And he arose and went home to his owne house. M. Leaste any man should thinke that the woordes of Christe were voyde of force and effecte, or that he did any thing without deuine power, the strengthe and efficacy of his woordes is shewed, when that he whiche was sycke of the palsey, arose before them all, and went home to his owne house. Beholde therefore the testimoniall letters of this heauenly Embassadour Christe, by the whiche his power was well approued. What had the Scribes and Pharisees to saye against this? Being enuious and blynde, they held their peace. What sayd the reste that stode by? it followeth.

8 But the people that sawe it, marueiled and glorified God, whiche had geuen suche power vnto men.

{But the people that sawe it.} C. For the admiration which Matthew speaketh of here, the other two Euangelistes haue feare: notwithstanding, it is the purpose of all men to teach that the power of God was not symplely knowne by and by, but that all men were stricken with great admiration and feare, in so muche that they were constrayned to geue the glory vnto God But the feare whiche followed the admiration, was to this ende, that they should not disturbe Christe, but reuerētly submitte them selues vnto him as vnto a Prophete of God. {And glorified God.} C. In this they seme to erre very much.

For

For although they sæ but a man w̄ their eies, yet they ought to conceiue of hym in their myndes somewat more then of a man. The cause of this their error was for that they beleued not that God was manifested in the flesshe, according to the sayinges of the Prophetes long before.

9 And as Iesus passed forthe from thence, he sawe a man (named Matthewe) sitting at the receipte of Custome, and he sayth vnto him followe me. And he arose and followed him.

{*And as Iesus passed forth.*} Bu. Now the Euāgelist teacheth by an new example, that the lorde forgeueth synnes, to those that obey and beleue in him. For the chiefe pointe of our faithe ought specially to be shewed by many playne examples. Notwithstanding this example differeth littell from that whiche went before. For in the same he taught that the synnes of the faythfull are truely and fully remitted: And the same he teacheth in this example also: but this he addeth, that Christ doth drawe vs awaye from the custome of sinning, whiche is a certayne speciall grace of God: and beinge receiued into grace and fauoure, he dothe defende vs against all the calumniatiōs of hipocrites. The example whereof is Matthewe our Euangelist him selfe in this place.

{*Sitting at the receipte of custome.*} E. That is, at the toule gathering place, or at the toule boothe, or at the custome house, in the whiche Telones (according to the Græke worde that is, a Publicane) sate requiring tribute, tole, or custome, whiche in Græke is called Telos. The Publicanes were such (as it is sayd in another place) which were hated and infamous among the Iewes, who thoughte that they had cruell iniury done vnto them, to pay tribute vnto forreners or straungers. C. In that therefore that Matthewe was called frō the toulebothe (which was an office and place of rapine and vniust exactions) and receiued not onely into the fellowe-ship of Christ, but also called to the office of an Apostell. In this (I saye) we haue a playne & manifest example of the grace of God: For Christe did seke and chose to that office not only Idiotes (as we maye terme them) and simple, grose, and vnlearned men, to beate downe the wysedome of this worlde, but also this Publicane, who did leade an vncleane lyfe, that it might be a shewe and token of his free grace, mercy and goodnes, and that he might teache in his person, that the calling of euery one of vs, did not depende on the merites of his owne righteousnes, but vpon his mere liberalitie and goodnes. Matthewe therefore, was not onely a wytnes and preacher of the free grace and mercy offered in Christe, but he was also a type and testimony of the same. Christe called not the Pharisets and Iusticiaris, to be preachers of his grace, but synfull men, that euen the persones them selues shoulde sette foorthe that grace whiche by woordes they shoulde preache. C. And nowe in this, Matthew sheweth him selfe to be thankefull, that he was not ashamed to Chronicle hym selfe what he was, and to put in wryting that all the worlde may see what his beginning was, to thende that in his owne persone, the grace of Christe may the more appeare. After the same manner saint Paule saithe: This is a true saying and worthy of al men to be receiued, that Iesus Christe came into the worlde to saue sinners, whereof I am the chief. In exemple of humilitie. 1. Tim. 1.

{*Whose name was Matthewe.*} Where as Marke and Luke call him Leuy, it appeareth that this was his proper name.

{*Followe me.*} Bu. Christ drewe Matthewe vnto hym with his secret power and strengthe, touching his harte inwardly, but outwardly he moued hym with his woorde. The effect of his calling was followe me. C. There is no doubt, but that Christe vsed more woordes, and declared for what ende he called him, as more certainly may be gathered by the woordes of Luke, who sayth that he arose forsakyng all thynges, and followed Christe. For it was not necessary to forsake all, excepte he had bene called to be a domesticall and familiar disciple of Christe.

Bu. He sayth therefore followe me, I say cleue vnto me, heare me, beholde me, do that whiche I commaunde, and wholely frame thy self according to my example, that thou mayst serue me in the ministery of the woorde.

And

Note here two thinges. 1. 2.

Obedience.

Gene. 12. a Hebr. 11. b

Riches are a let vnto vs.

Luke, 18.

{*And he arose and followed.*} M. Two thinges are here to be noted. The firste is, of how great force and power the deuine calling of God is. The other is an example of true and perfecte obedience. For we see in so ready dilligente of obeying, the efficacy of the woorde of Christe: not that all who here the same haue the lyke operation in their hartes: but Christ mente to shewe in this man a singuler token, that we might knowe that he was not called by flesche and bloude. A. A wonderfull truely and sodayne conuersion of the mā. M. He disputeth not at al howe he should lyue, but he riseth from all his gayne forsaking all, and followeth naked Christe. Furthermore, he stādeth not with Christ to reason whether he should go, but with out delay, all thinges set a parte, he followeth Christe. Euen so Abraham being called, went out of his fathers house, not knowyng whether he should go. Thirdly he litle wayeth and considereth, that he followeth hym, whome the heades and rulers of the people do persecute: It had bene an easyer matter to followe hym whome all men had in reuerēce and estimation. Neyther should he make delaye or longe tarying, whiche is called from the pit of mysery to continuall happines. And truely as in the conuersion of Zache the power of Christe did more appeare, then in callinge Peter the fysherman: Euen so this calling of Matthewe, dothe more set forth the power of Christe, then the calling of Peter: Because it is as hard for a Camell to go through the eye of a nedel, as for a ryche man to enter into the kyngdome of heauen. So that hereupon we may gather that we ought to dispayre of no ryche mā, because the grace of God pertaineth to all men. And oure Sauiour Christe sayth, that which is vnpossible with men, is possible with God. Let vs rather praye if we see a ryche mā that will not followe Christ, that he with his power and holy spirite, wyll vouchesafe to drawe hym.

10 And it came to passe as Iesus sat at meate in his house: beholde, many publicanes also, and synners that came, sat downe with Iesus and his disciples.

{*And it came to passe as Iesus.*} A. Luke dothe more plainely expresse this, saying: And Leuy made hym a greate feaste in his house: the whiche semeth to disagree frō that whiche was spoken before, where it is saide that he forsoke all and followed hym. But it may easely be aunswered thus, that Matthewe setting all impedimentes and lettes aside, gaue him selfe wholely vnto Christe, yet not so, but that he reserued somwhat pertayning to housholde to him selfe. Paule by the example of the souldiours, exhorteth the ministers of the woorde that they kepe them selues free from all impedimentes, which might hynder the woorke of the churche saying. No man whē he goeth a warrefare, troubleth him selfe with the busines of this lyfe. But he meaneth not in so sayinge that any man when he goeth a warrefare, shoulde diuorce him selfe from his wyfe, forsake his children, and renounce his house, that he may onely addicte hym selfe to the warre: Euen so nothynge withholde Matthewe from followyng of Christe whethersoeuer he called him, although he had a respecte to his house and facultie, so farre as his callynge would suffer hym. This great feaste is not so much referred to ỳ multitude of ghestes, as it is to the aboundaunce and coste of the fare or chere. For we must note that Christe was not of suche austeritie, but that he would suffer hym selfe to be feasted of rychemen, so that luxury were auoyded. And there is no doubte, but as he was a singuler example of temperancy, so he exhorted those that sat at meate with him to auoyde excesse, & to receiue moderate fare. M. This feaste also was a sure and certayne declaration, that Leuy did not followe Christe with beauy chere, but with a ioyfull and glad minde. A. So may we reade of Zache which receiued Christe. For it is written, he receiued hym ioyfully. M. And hereupon it commeth that the Scripture in setting forth the ioye of the woorld to come, vseth this comparison or similitude of feasting as in the threescore and fiue chap of Esay. And our Sauiour Christe doth the lyke, when he sayth: you shall sytte vpon my table in my kyngdome, that ye may eate and drynke. Because therefore Matthew did so

Luke

Esay

Luke

did so willingly receiue his callinge, he would by this meanes shewe the ioye of his mynde, to prepare a feaste for Christ, and that a great one.

{And behold many Publicanes and synners that came.}

M. These twoo are often tymes ioyned together, Publicanes and synners, as when it is sayde a frende of Publicanes & synners. And there came vnto Iesus Publicanes and synners. Wherby it appeareth that their order of lyfe was dyuers. Some men thinke that those were the synners, whiche were excommunicate of the Iewes as notorious offenders in some manifest crime. Or els those, which being of a more dissolute lyfe, had familiaritie with euery Gentile and Publicane, whiche among the Pharisens was counted a haynous offence. For it is likely that the Gentiles dwelling among the Iewes, had many of the Iewes to associate and kepe them company, not regarding the rytes and cerimonies of the lawe: neyther the institutions of the fathers, whiche thing caused them to haue the publique and common reproche of other synners. C. Where as therfore it is said here, that there came sinners (that is men of a wycked lyfe or infamouse): it is done for this ende and purpose, that the Publicanes, when as they them selues, were hated and of euell reporte among al men did not abhorre the company of such as they them selues were. For as a littell correction with shame, doth humble and beate downe those, whiche haue synned: Euen so to muche seueritie maketh other some to dispayre, so that all shame being set aparte, they geue them selues to all kynde of filthynes. To require tribute or tole, was no great offence, or haynous synne: but when the Publicanes see that thei are reiected as prophane and detestable persones, they seke comfort by their company, whiche hauing an euell name, do not despise them for their infamie. In the meane season they myngled them selues with adulterers, with dronkardes and such vitious persones, whose wickednes they would haue disalowed, if þ they had not bene of all men hated, & publiquely defamed. Bu. Matthewe pretended by this feaste, to geue occasion to our Sauiour Christe to call other Publicanes, to the same repentaunce, and the same taste of grace whiche he felte. For they whiche truely beleue in the lorde, seke by all meanes, to procure other men to come into the felloweship of the grace of God, that they may conuerte frō their sinnes vnto the liuing God. These men spare not I saye, neither for coste, nor labour, so that they may bryng this thinge to passe.

The godly couet to haue more in their fellowship.

11 And when the Pharisens sawe it, they sayde vnto his disciples: why eateth your maister with Publicanes and synners. {And when the Pharisens sawe it.}

M. Here the nature of a Pharisey and Hypocrite is set foorth. Bu. Hypocrites because they wante the lyght of fayth see nothing, neither can they iudge aright of deuine matters. No, they vnderstande not the grace of God. Therfore they glorifie not God, but do marueyle at them selues, thinkyng them selues to be more righteous then all men: agayne they cōtemne and despyse euery one in respecte of them selues, specially suche as by some wicked dede haue gotten an euell name. Of the whiche matter we haue a worthy example set before our eyes in this place, in the Scribes and Pharisens, which set vpon the disciples of Christe with these woordes. {Why doth your maister eate.}

The nature of an Hypocrite.

C. By the whiche woordes they go about to withdrawe the hartes of the disciples from their maister, castinge that in their teethe, whiche at the firste sight myghte seme shamefull and odious. For to what ende els shoulde he be their maister, but to bryngе them from the common lyfe of men, to leade a more holy and godly lyfe. But he hathe nowe brought them (as it might seme) from an honest and tollerable state of lyfe, to a prophane liberte, that they might defile them selues with vncleane feastes. This exprobration and reproche, might haue stirred and moued the disciples being rude and flexible, and nothing grounded as yet, to forsake their maister. But they do very wel, being not sufficiently prepared and armed against suche a calumniation, to differ, and referre their quarell to their maister. For Christe taketh their cause in hande and

confirmeth

confirmeth them, as you shall here anon. But first marke howe they which by the iudgement of men, did excell all others in the knowledge of the Lawe, & holines of lyfe, howe they (I saye) set them selues aboue all other against Christe: By this thou mayest vnderstande that it is moste true whiche is spoken by the mouthe of the lorde, saying: That whiche is highly esteemed among men, is abhominable in the sight of God. Moreouer these Scribes and Pharisees do all thinges by crafte, subtilty, and deceite. For they obiecte nothing against the lord him selfe, knowing that he was not without sufficient vnderstanding, but they bende their subtile force against the disciples to beate down them, being altogether vnapointed, and vnarmed. Bu. A good man accuseth him to his face, whome he would haue amended and corrected: but the spitefull calúniator, the reprocheful sclaunderer, and shameles backbiter, priuily accuseth, not that he may redresse and reforme any thynge that is amis, but to the ende he may satisfy and accomplishe his despyte, and malicious stomack.

Luke. 16.

Backbiting.

12 But when Iesus harde that, he sayde vnto them: They that be strōg nede not the Phisition, but they that are sycke. {*But when Iesus harde that.*}

M. Our Sauiour Christe being not asked, maketh answere, although he knew that thei thereby would be neuer the better, yet notwithstanding for his disciples sake he aunswereth and geueth a reason of his doinges, both to auoyde the offence and also to stylle the murmuringe of the Phariseys. By the whiche we are admonished to aunswere al the calumniations of the aduersaries, so oftē as nede shal require, for the herers sakes, yea although we knowe before that they will persiste and abyde in their foolishe opinion, but specially suche as are caried by the spirite of enuy against the truthe.

{*They that be strong nede not.*} C. By this aunswere of Christe it appeareth, that the Scribes and Pharisees synned two māner of wayes. First, for that they did not regarde the office of Christe. Secondly, 1. because they did proudly despyse al men, 2. neglecting their owne faultes. Whiche was a common disease amonge them all. For Hypocrites being full and dronke, as it were with the vayne truste of their own righteousnes, haue no regarde, neither do they consider for what end Christ came into the earth: No they knowe not how depely mankynde is drowned in the whirle poole of all euell: They knowe not howe that the horrible wrathe and malediction of God dependeth vppon all men: and howe they are preased downe in the confused synke of all vice & synne. And so it commeth to passe that they being amased at the miseries of men, neuer thinke vpon the remedy. These iusticiaries, these hipocrites, standing in their owne conceites, wil neuer be restrained, but take great disdayne to bee counted among synners. This seconde errour Christe toucheth when he aunswereth saying, that the strong haue no nede of a Phisition. By this aunswere, our Sauiour Christ doth teache them that they are offended at the sight of synners, because they arrogate to them selues righteousnes Because you are whole (sayth he) the sycke are displeasaūt in your eies, you are ashamed of them, you lothe the sight of them, but the Phisition may not do so And so by this generall and prouerbiall sentēce, Christ defendeth his doing, in that he went into synners. C. Afterwarde he sheweth that he must take vpon him the office of a Phisition, because he was sent of his father to call sinners. For although our Sauiour Christe began with obiurgation, yet if we couet to profite in his doctrine, let vs chiefly note that whiche he put in the seconde place: that is to say, that he came to quicken the dead, to iustifie the guilty and condemned, to washe the vncleane, to bringe the dāned out of hell, to couer the naked with his glory: and to renouate those with blessed immortalitie, whiche before perished in the corruption of flesche.

If we consider and finde this to be his office, and that this was the ende of his cōming: If we remēber that for this cause he toke vppon hym our flesche, shed his precious bloud, did suffer the moste cruel death of the crosse, and descēded into hell: it shall neuer seme absurde vnto vs, that he seketh

he seketh to saue the moste wicked synners in the whole worlde. He semeth vnworthy to thee of the grace of Christe, whome thou abhorrest: Why was Christ then made a sacrifice, and curse, if he myght not reache out his mercifull hand to synners? Nowe if disdayne crepe into our myndes, that the Sacrament of Baptisme, and the Supper of the lorde, do ioyne vs to fylthy and synfull men, in so muche that their societie and company might seme to defyle vs: then by and by we muste descende into oure owne consciences, and iudge our selues aright without parciallitie. And this examination wyll bryng to passe, that we shall willingly suffer the impure & vncleane, to washe in, and at the same well with vs without respect of persones, that we reiecte not, that righteousnes whiche he offereth to all the wycked, that lyke whiche he offereth to the dead, and that saluatiō, whiche he offereth to the loste sheepe of the house of Israell.

13 Go ye rather and learne what that meaneth I wil haue mercy and not sacrifice, for I am not come to call the righteous, but sinners to repētaunce.

{*Go ye rather and learne.*} A. By these wordes our sauiour doth reiecte the Scribes and the Phariseis, commaunding them to go and learne, seing they wyll not learne of hym. C. He seeth that they are vnapte to learne, and not tractable, therefore he sendeth them awaye. Bu. Beside that he casteth in their teethe their ignorauance in the scriptures, in the which they were counted studious and skylfull.

C. Or els truely he declareth that they are at contrauersy with God & the Prophete, whiche being cruel through pride, disdaine to helpe the miserable, & to bring medicine to the sicke. {*I will haue mercy.*}

Bu. This sentence is taken out of the vi. chapter of the Prophete Osee, where the Prophet preacheth of the vengeaunce of God against ỹ Iewes, because they worshipped God with outward sacrifice, their myndes being voyde of pietie, and their manners alienate frō integritie & righteousnes. A. This woorde (not) is here taken for (rather) as the sentence following in the same chapter declareth, saying and the knowledge of God rather then sacrifice or burnt offeringes. C. For the Prophet cōdēneth not sacrifice, although afterward they should be take away: but he would haue mercy to be preferred before sacrifice, and doth teache that the lord doth not regarde outwarde holynes, nor the righteousnes whiche consisteth in sacrifices, but true godlines and charitie vnfayned. For those thinges whiche God hathe appointed in his churche, he hathe appointed for this ende, that we might be the more exercised in the knowledge of God, and in shewynge compassion towardes our neighbour. But men do very muche abuse the institutions therfore, when as they haue no respecte to the ende, for the whiche they were ordeined. He therfore whiche hath not a care of his neighbors health, but is a straight obseruer of externall rites, dothe bewray & declare his own hipocrisie: as these iusticiaries, who reiected the Publicanes & synners, & suffered them to perishe, had not Christe called thē vnto him & cured them. We muste so thinke therfore of sacrifices, as wayes & meanes to come vnto God, which notwithstāding are of no force except a sounde & perfect truthe be annexed vnto the same. Bu. So that our Sauiour Christ did very well oppose this general sentence of religion to his aduersaries.

C. For vnder this woorde (mercy) he comprehendeth all the partes and duties of humanitie, whiche we owe vnto oure brethren, as by the name of (Sacrifice) he meaneth all ceremonies and externall thynges. {*For I came not to call the righteous.*}

Bu. Nowe, Christ hauing respect to that whiche he spake euen now, that he came a Phisition into the worlde, by a certayne illation and exposition, he concludeth the whole disputation, and those whome before he called whole and strong he nowe calleth righteous: Not that he meaneth them to be righteous in dede, but because they boasted & thought them selues to bee righteous, as did the Phariseis. These thinking them selues to be absolute, perswaded thē selues that the grace of God pertained nothing at all to their perfection. and this was the cause that they did not call for the mercy of the Lorde.

For what nede haue ỳ righteous of mercy: So that here their offence was great, in so muche that the Lorde in an other place sayde. If ye were blynde then had ye no synne. but nowe ye saye we see, therefore your synne remayneth. Again he sayde, Yee are they whiche iustifie your selues before men, but God knoweth your hartes.

John 9.

Luke, 16.

C. Wherefore although this was spoken to refelle and confute, the pryde and hypocrisie of the Scribes, yet notwithstanding, generally it containeth a profitable doctrine. For we are taught that the grace of Christe dothe no otherwyse profite vs, then when we acknowledging our synnes, and syghing vnder the burthē of the same, come humbly vnto hym for release and pardon. Furthermore, infirme and weake consciences, are erected and lyfted vp by sure truste and confidence: because we oughte not to feare that Christ wyl reiecte synners, for whose saluation, he descended from his heauenly glorye into this wycked worlde. M. But we muste note that he sayth not, I came to constrayne synners but to call synners. Whereby we may gather what kynde of persones the medicine of the grace of God would haue vs to be, namely suche as are desyrous of saluation and wyllyng to receiue the same: for he reiecteth the vnwillyng.

The mercy of God is the medicine of the soule.

Hereupon it is written, Blessed are they that hunger and thyrste after righteousnes, for they shalbe satisfied. Neither doth Christe saye here, I am come to call some or a fewe, but generally all: excludynge none. C. But we muste note this also, which followeth. {To repentaunce.} That we may know, how that pardon is graunted vnto vs not to synne or offende styll, but that afterwarde we may leade a godly, holy, and vertuous lyfe. For vpon this condition he dothe reconcile vs to his father, that we being redemed by his bloud may offer our selues liuely sacrifices, as sayntt Paule sayethe: The grace of God that bryngeth saluation, hath appeared to all men, and teacheth vs that we shoulde denye vngodlines, and worldly lustes, and that we should lyue soberly, and righteously, and godly in this present worlde.

Math. 5.

To the whiche also agreeth the saying of Zacharias, That we being deliuered out of the handes of our enemies, may serue him without feare in holines and righteousnes all the dayes of our lyues.

M. For repentaunce is nothing els but a conuersion of the mynde, and an alteration of the former opinion: as appeareth by the saying of the Prophetes, Tourne vnto me and ye shalbe safe. Againe. I wil not the death of a synner, but that he tourne and liue. Also, repente and amēde that your synnes may be done away.

14 Then came the disciples of Iohn vnto hym, saying: why do we and the Pharisei's faste for the most part, but thy disciples faste not.

{Then came to him the disciples.} M. It is not the least among the miracles of the wisdome of God, when that he dothe oftentymes manifeste and confirme his truthe, by the resistaunce and gainsayinge of the wycked. The whiche thinge (as in all other places) so in this may manifestly be sene: whereupon truely no small profite commeth vnto vs, by the rebellion of the Pharisei's. {Why do we and the Pharisei's faste.} C. Luke in his fifth chapter, bringeth in the Pharisei's speakinge in their owne persone, and Marke semeth to ioyne thē both together. Neither is there any doubt but that the Pharisei's by this wycked deceite and wyle, pretended to wynne and allure the disciples of Iohn on their part, and to make thē contende with the disciples of Christe: The cōgruitie in prayers and faltinges, was a plausible prouocation and intisement of societie: but the contrary opinion and reason of Christe, was an occasion of discorde and pryuy hatred, to waywarde and curious persones being to muche addicted to their owne willes. By this example we are admonished and taught wisely to take hede, least by some light pretence, the wycked and crafty men do sowe discorde and dissention among vs. For Sathan is wonderfull busy in this practise: and againe it is an ealy matter for vs to bee troubled about nothyng. But we ought specially to take hede, leaste that the vnitie and agrement of oure faythe be cut asunder by suche

by ſuche externall rites and ceremonies, and leſte the bonde of charitie be broken. With this diſeaſe many are infected, in that they ſeke more then is neceſſary to eſtabliſhe the ceremonies and elementes of the worlde, as Paule ſayth. Furthermore, there commeth another euel of curioſitie & diſdayne ỳ is, euery one ſeketh to bring all the worlde to his example. If any thing pleaſe vs, we couet ſtraightway to haue the ſame a lawe, that others may depend vpō our arbitrement. Nowe ſoraſmuche as we do reade that the diſciples of Iohn laboured with this diſeaſe, & were taken with theſe ſnares of Sathan, let vs learne & vnderſtād, that ſanctimony & pietie is not placed in external thinges: & let vs learne alſo to bridell our ſelues with the bryt of moderation and equitie, leaſt that we ſeke to bring al men to our opinion, but rather let euery man haue his owne libertie. M. Furthermore, that the diſciples of Iohn were enuious againſt Chriſte, for a certaine zeale they bare vnto their maiſter, it is euident by S. Iohn, where he ſaith: There aroſe a queſtiō betwene Iohns diſciples and the Iewes, about ỳ purifying. And they came vnto Iohn, & ſayde vnto hym Rabby, he that was with thee beyonde Iordane, (to whome thou bareſt wytnes) beholde the ſame baptizeth & all men come vnto him. But here the Phariſeis beinge the authours of this queſtion, do obiecte the diſciples, not thē ſelues alone, to thende thei might burthen and charge the canſe of Chriſte with the authoritie of Iohn: As if (reprochinge) they ſhold haue ſaid. Thou beareſt an outward ſhew of holines, and thou wilt ſeme to ſowe the doctrine of a more perfecte life: howe commeth it to paſſe then that ye do not onely prophane your ſelues with the cōpany of ſynners, but alſo do temper and refrayne youre ſelues from the workes of your own religion, as faſtinges and prayers, with the whiche we exercile our ſelues diligently?

{*But thy diſciples faſte not.*} A. Luke hath, but thy diſciples eate and drynke. C. But as concerning prayers and faſtynges, we muſt thynke thus, that Iohn did exercyſe his diſciples, with a certayne rule and preſcripte order, and to this ende, they had certayne dayes appoynted them to faſte, and a certayne preſcripte forme of praying and appoynted houres: Therefore we muſt counte theſe prayers amōg externall rytes. For although the inuocation of God in ſpirituall worſhipping, hath the preheminence, yet notwithſtanding that order being framed & applied to the rudenes of men, is worthely nūbred among ceremonies & indifferent things, the obſeruation whereof oughte not to muche to be vrged. But why the diſcipline of Iohn was more auſtere then the diſcipline of Chriſte, we haue ſpoken already, and ſhall haue hereafter a more conuenient place to ſpeake of the ſame.

B. In the meane tyme let vs note howe that theſe Phariſeis do very wel expreſſe and paynte foorth the hypocrites of theſe our dayes. For nothing is counted holy among hypocrites, but that whiche dothe altogether differ from the commō manner and cuſtome of lyfe: that whiche is auſtere and ſtraighte that (I ſay) ſemeth vnto them moſte holy.

Hypocriticall holines.

15 And Ieſus ſayde vnto them: Can the brydegromes children mourne ſo lōg as the brydegrome is with them? But the dayes will come when the brydegrome ſhalbe taken from them, and then ſhall they faſte.

{*Can the brydegrome*} E. The Greke terte hath. Can the children of the bryde chamber, whiche is more then the chyldren of the brydegrome, or the brydegromes companions, or the houſholde geſtes. Chriſte aunſwereth here to their obiection when they ſayde: Thy diſciples faſte not. C. And he excuſeth his diſciples by the circumſtaunce of the tyme, becauſe God as yet would receyue them pleaſauntly, euen as if they were at a marriage or weddynge. For he compareth hym ſelfe to a brydegrome, whiche cherith and delyghteth his geſtes by his preſence. Many thynke that this ſimilitude is taken out of the teſtimony of ſaynt Iohn the Baptiſte, when he ſayde: he that hath the bryde is the bridegrome: the whiche opinion although it be not to be diſalowed, yet notwithſtandinge it is not infallible. This is ſufficient vnto vs, that Chriſte affirmeth that he wyll ſpare

Iohn. 3.

his disciples so longe as he is with them. And least any man should haue enuy at them for the cõmoditie of this short time he sheweth straight that thei shalbe more sharply hãdled afterward {For the day will.}

B. Nowe he sheweth that the bridegrom must be taken from them, that is his carnall presence for a tyme: and that then they should take of many troubles, & that then in time they should geue thẽ selues to mourning, to fasting, & prayer. Signifying that they in the beginninge being rude, ought gẽtly to be intreated, & being tender as yet, ought not to be oppressed wt grenous workes. But afterwarde when they were fully renewed, they shold wãt nothing of those thinges whiche pertayne to newe men, the whiche thinge they boldely declared, both in the Actes of the apostles, and also in their Epistles. A. This sentẽce therfore agreeth with that saying of Christe, where he sayth: When I sent you without wallet or scrippe, and shoes, did ye wante any thyng? And they sayde no. Then he sayde vnto them: but nowe he that hath a wallet, let hym take it vp, and likewyse his scrippe. And he that hath no swerde, let him sel his coate and by one. C. But the excuse whiche Christe bringeth in this place, dependeth vpon this, that fasting & prayers do belõg to matters of sorrowe & trouble: I meane extraordinary praiers, of the which mention is made here. For Christe wente about to inure his disciples wt great troubles by litle and litle, wherby they might learne to suffer, neyther would he laye vpon thẽ as yet muche, tyll they had gotten vnto them more strength. Here two lessons may be gathered. The first is this, If God at any tyme voutchesafe to beare with the infirmitie of our brethren, and gently handle them, we our selues being more straygbtlye dealte withall at his handes, yet I saye for all this muste we not be dismayde or discouraged. The seconde lesson is: If it please God at any tyme to release vs of trouble, of sorrow, and of persecutiõ, we must then beware that we exceade not in pleasure, and pastime: but rather we must call to mynde that the mariage lasteth not alwaies, and that the wedding will haue an ende.

Luke 22.

Two thinges are here to be noted.

1.

2.

16 No man putteth a pece of new clothe in an olde garment. For then taketh he away the pece from the garment, and the rente is made worse.

{No man putteth a pece.} C. By two similitudes our Sauiour Christ cõfirmeth the nexte sentence: of the whiche the one is taken of garmentes, the other of wyne vessels. B. He intended by these parables to declare, that at the firste great & intollerable burthens not necessary, ought not to be layd vpõ his disciples, being weake & altogether rude: These burthens were fastinges and extraordinary prayers, the whiche workes are so spirituall, that no man can be sufficiently exercised in them so sone as he entreth into religiõ. These workes procede frõ the holy ghost: which was the cause why Christ neuer comaũded them. The diuersitie of wittes requireth some moderation, that one mã may apply him selfe to another. If a man require some great & laborouse worke to be done of him which is sicke, the sicke man fainteth, & for weakenes & imbecillitie he is vnable to do it. If a man constrayne those to faste which can not beare it, it is then a violent thing done by cõpulsion, neither doth it make them the better, but it bringeth to passe y Hypocrites therby are more arrogãt, that is, like vnto Pharisees. If Christe therfore at their instant wold haue burthened his disciples being rude, & as yet nothing at all spirituall, thẽ he shoulde haue done nothing, but haue made them more insolent & shameles Hipocrites. He cõpareth thẽ therfore to an old pece of clothe, which being worne, is soone torne and rente: to this if thou sowe a newe and stronge piece of clothe, it marreth the seame, and the rente is worse. Then he compareth them againe to earthẽ vessels, which are not of strẽgth sufficient to abide the force of new wine, being as yet vnspourged. So that by this he doth signifie, that he beareth with his dysciples, beinge yet but younge scollers, and not ablee to do that whiche they shoulde by reason of infirmitie. This similitude therefore is verye apte, seruinge ryghte well for this matter. Although it myghte seeme not in all pointes to agree. For Christe compareth not

reth not his disciples to oulde bottelles, and ouloe clothes, as thoughe they had bene worne before by longe vse: But he compareth them to suche thinges, because they were weake and not stronge. The somme then of this doarine is, that al are not to be brought to one forme and manner of lyfe, because the condition is not alyke, neyther do all thinges with al men agree: So that the weake muste be spared, leaste they synke vnder their burthen, and be ouercome with violence.

17 Neyther do men put newe wyne into oulde bottels, els the bottels breake, and the wyne runneth out, and the bottels perishe: but they put newe wyne into newe bottels, and both are saued together.

Bu. Olde wyne was wonte to be put after the māner of oyle into Goates skins, euen as we do put it into our wyne vessels. They therefore that are skilfull in vintage, or making of wyne, brewe their newe wyne into newe vessels, and their olde wyne they put into olde vessels. For they whiche put newe wyne into oulde vessels, suffer double losse, that is to say: when the newe wyne worketh or spourgeth, the vessels breake, and the wyne perisheth. Luke onely addeth sayinge: And there is no man whiche drynketh of the olde that wyll by and by drynke of the newe, for he sayethe the oulde is better: Which sentence agreeth very well with that which wente before. C. For by this the Pharisels are admonished that they attribute not more then is mete and conuenient to olde custome.

18 VVhile he thus spake vnto them, beholde, there came a certayne Ruler and worshipped hym, sayinge: my daughter is euen nowe diseassed, but come and lay thy hande vpon her and she shall lyue.

{*VVhyle he thus spake.*} Bu. Nowe the Euangelist retourneth to the descriptiō of the deedes or benefites of Christe: and by this present history, he sheweth that our Sauiour Iesus Christe is lorde, both of lyfe and death, who (as the apostell saith) hath put away death, and hath brought life, & immortalitie, vnto light through ỳ Gospel. C. But they which imagin that this history differeth from that which Marke and Luke describe, are so plainely confuted, by the order of the terte, that the matter needeth no long disputation. All three Euangelistes (saye they) make mention, that Christ was intreated of the Ruler to com home to his house, to heale his daughter. Nowe by this meanes it should seme not to be al one, because Matthew pretermitteth this name of Iayrous, & Marke & Luke make mention of the same: Again Matthewe bringeth in the father him self saying, my daughter is euen now departed. And the other two say, ỳ she was but euen now at the pointe of death: and that Christe was certified that she departed, euen as he was cōming with Iayrous to the house. But there is no absurditie in this that Matthewe briefly and in fewe wordes toucheth that, whiche ỳ other two Euāgelistes discourse at large. But whē as all thinges do so aptly agree, when as so many circūstances vnite & conioyne in one, yea in such wise, that three fingers as it were at once, do demōstrate & poynte out one thing, ther is no reason, why they should drawe this narration to dyuers tymes. The three Euangelistes with one consent do declare, that Christe was intreated of the Ruler of the Synagoge to come home to his house, and in his iourney, how a womā diseased with the flure of bloud, by the priuy touching of his garment was healed, & how Christ (at the last whē he was come into the Rulers house) raysed vp his daughter. Truely there is no nede here of any longe circumstance, to proue that these three Euangelistes declare in this all one history. Let vs nowe therefore come to the matter.

{*Beholde there came a Ruler.*} M. This semeth here to be the intent, meaning, and purpose of Matthewe: That when as after the manner aforesaid, Christ had geuē an answere to ỳ pharisels of their demaūde, & also had satisfied ỳ disciples of John, of whom he was counted for a wicked man, for a glotton, for a frende and companion of Publicanes and synners, and for suche a one as instructed and erhorteth none of his to pietie & godlines. Whilest (I saye) they had this opinion of him, behold occasion is offered, by ỳ which, not wō wordes,

but by the power and finger of God, is declared, whether the Pharisays with the disciples of Iohn, were more holye then Christe and his. By the which not the hypocrisie of fastinge is set foorthe, but the power, strengthe, beneficence, and mercy of God. Marke and Luke saye, that he was a Ruler of the Synagoge, the which kynde of men, truely, the more honoure and estimation they had among the people of God, the more enemies they were to Christe. And yet for all this, the Ruler of the Synagoge, commeth not to those holy and deuout fasters, but vnto Christ Iesus, although he was counted of some an abiecte ant of no credit. By the whiche example we are taughte to dispayre of no sorte of men. {And worshipped him saying.} C. Worship here is taken for bowynge the knee as we may gather by the wordes of Marke and Luke: Neyther did this Ruler, ti is Iayrouse, geue vnto Christe any deuine honoure, but he worshipped hym as a Prophete.

Christe hath power to call all men to repentaunce.

{My daughter is euen nowe deceassed.} Although it appeare by the other two Euāgelistes, that the faythe of this Ruler went not so farre that he thoughte that Christe was able to restore the lyfe of his daughter: yet notwithstāding, there is no doubt but he beinge reprehended of Christe, hadde a better hope afterwarde then he broughte from home at the fyrste. But Matthewe studying and endeuourynge hym selfe, to be shorte, and briefely to declare the thyng as it was done, sheweth that in the beginning, whiche was done afterwarde and lastly. Notwithstanding the history must be ordered thus, that at the firste Iayrouse desyred Christ to heale his daughter of her disease, afterwarde he requested him to restore her frō death to lyfe, after I meane that Christ had incouraged and strengthened hym.

Affliction maketh vs to come vnto Christe.

M. Here we see the profite of afflictions in this, that the Ruler being brought vnto Christe by the necessitie of his daughters death, sought for helpe at his hands, where as otherwyse he woulde haue had nothing to do with hym for feare of the Iewes. {But come and laye thy hande.} B. Here

Math. 8.

is to be noted howe truely our Sauioure Christe sayde, when he spake of the Centurion, that he founde not so great faythe in Israell. For he requested not Christe to come to his house, but bad hym that he would speake the woorde onely, and his sonne should lyue: But this man dothe not only beseche him to come to his house but also to laye hande vpon his daughter: so that he beleued not as did the Centurion, who thoughte that he coulde do all thinges with his woorde onely. C. Here therefore we haue a worthy example of the sufferaunce of God. This man here attributeth no vertue or power vnto Christe, but onely by touchyng with the hande: And so sone as he heard by ỹ messenger that she was departed, by ỹ by he is quite without hope of any farther remedy. M. He beleued that the presence of Christe, (as of some holy man) myghte muche profite her. So Martha and Mary sayde vnto Christe. Lorde if thou haddest bene here, our brother had not bene dead. So Naman the Syrian, despysed the commaundement of Elizeus, because he came not vnto him personally to touch the Lepry. So also an other of the Rulers of the people sayde vnto Christe: Syr, come downe I pray thē, or euer that my sonne die. We see therefore that the faythe of this Ruler was very weake. In ỹ which notwithstanding, he was not forsaken as we shall here anone.

19 And Iesus arose and followed hym, and so did his disciples.

{And Iesus arose.} M. Here appeareth the wonderfull clemency and gentlenes of Christe. The Iewes excluded all those out of the temple whiche cōfessed Christ, and yet for all that Christ casteth not the same in the Rulers teethe, neyther saith he, why commest thou vnto me, whome ye so hate and abhorre? Nowe that thou arte oppressed and greued, thou runnest vnto me for helpe. Moreouer, he did not obiecte against him the imbecillitie & imperfection of his faythe, sayinge: Doest thou thinke that I am not able to restore vnto thee thy daughter without the laying on of my handes? What should I go with with suche a one? He did not thus saye, but quietly rysinge, graunteth the asker his requeste. C. Therefore, whereas he harkeneth to his prayers, and animateth

mateth him to hope well, and to truste for the best, it is a document, that howe lyttell so euer his faythe were, yet was it not reiected. Although therfore we haue not so parfecte a faythe as we oughte to haue, yet neuertheleſſe there is no cauſe why our weakeneſſe ſhoulde let or diſcourage vs to praye ſtyll. {And his diſcip.}

M. Marcke ſayth that much people followed him, and thronged him. and Luke ſaith, as he wente, the people thronged hym. The people are very curiouſe often times, to beholde ſtraunge and vnwonted thynges, as we maye here well perceyue. Euery man deſired to ſee a miracle, and therfore they thought they could neuer come nighe enoughe vnto Chriſt: in ſo muche that they thronged him. Chriſte therefore in his tyme, when he wente about to heale the ſicke, and to do myracles, had manye followers and gasers on, but a fewe hearars, that hearde as they ought to heare. So that when any croſſe or trouble came, they forſooke him, and lefte him alone.

20 And beholde, a woman whiche was diſſeaſed with an iſſue of bloud twelue yeres, came behind him and touched the hemme of his veſture.

{And beholde, a woman.} Bu. The ſtory begon, is broken of in the middeſt, and the miracle whiche happened in the waye is ſette in, and (as it were) interlyned. As the hyſtorye of the leproſe man, and of Peters wyues mother, ſicke of a feuer, dothe teache and declare that Chriſte is the phiſition, & lorde of all diſeaſes, euen ſo doth this hiſtory alſo of the womã troubled with a bloudy yſſue ſo many yeres, teache the lyke, & declare vnto vs ỳ there is nothing ſo incurable & far gon, which can not be healed, by the vertue and power of Chriſt. {Twelue yeres.} The Euangeliſtes do erpreſelye ſaye, that this flure of bloudde contynued by the ſpace of twelue yeres: ſhee notwithſtandinge ſekynge all that time for remedye, in ſo muche, that ſhe ſpent all her goodes vpon phiſicke: by the whiche the glorye of the myracle dothe the more appere.

M. Let vs nowe ſee therefore, what this woman did in thynges withoute hope of remedy, of what force Fayth is, and alſo what the power & benevolence of Chriſte can bringe to paſſe.

{Came behynde hym, and touched.} A Marcke ſayth, that when ſhe hearde of Jeſus ſhe came into the preace behynd him. There is mention made then that ſhe hearde of Jeſu: and no doubte ſhe dyd ſo, namelye of ſuch as made report of Jeſus, by whoſe fame ſhee was moued to ſeeke for health. Nowe it was neceſſary, that thoſe thynges which ſhe hearde of Chriſt were not comon or humaine, or ſuche reportes as are wõt to go of phiſitiõs for their cures. For hereby ſhe coulde conceiue no hope of healthe, hauing ſo often proued what they were able to do by that faculti e. It is neceſſary therfore that thoſe things whiche ſhe herde of Jeſu were deuyne, & not humaine, wherby ſhe was brought to that fayth, whiche afterwarde ſhe declared. But what were thoſe thynges that were ſo deuine? Surely euen the ſame whiche he did euery where: whereby he declared him ſelfe to be one, to whõ there was nothinge to hard, which could heale all kynde of diſeaſes, whiche came to this ende, to helpe the miſery of man, and therefore hee is that trewe Meſsias, whiche was promiſed of God to come in theſe later tymes by the prophetes: whiche receiued all with gentleneſſe & good will, whiche deſpiſed none, whiche offered him ſelfe to all: to be ſhorte, whiche was the ſaufynge healthe of mankynde.

21 For she sayd within her ſelfe: if I may touche but euen his veſture onely, I ſhall be ſafe.

C. Whereas this woman thinketh within her ſelfe, that ſhe ſhalbe whole, if ſhee maye but onelye touche the veſture of Chriſt, it was trewely the ſingular motion of the ſpirite of God, neyther ought it to be thought a common matter. We knowe howe arrogantlye ſuperſtition daunceth in folyſhe and raſhe imitation of ſainctes: but truely they are apes, and not imitatorrs or followers, whiche vſurpe any ſyngular example, without the commandement of God, and by their owne immagination, rather then by the direcõ of goddes ſpirite. It may be, that the faythe of the woman had ſome falte,

Superſtition in imitation of ſayncts.

and er-

and errour annexed with it, which Christ by fauoure might suffer and forbeare.

Feare is contrary to faith.

Trewely in that she trembleth and feareth, her owne conscience accusing her, it is a signe of doubte which is contrarye to fayth and voyde of excuse. Why came she not rather vnto Christe, without delaye? If reuerence stayed her, yet notwithstanding, frō whence shoulde shee haue hoped for helpe, but onely from his mercy? Howe commeth it to passe then that she feareth offence, if she hadde bene perswaded of his fauour? Christe for all this vouchesafeth to receyue her fayth, accordynge to that whiche we saide euen nowe, that God dothe deale mercifullye and louingly with those that are his, receiuinge to his fauoure their weake and imperfecte faythe, not imputynge vnto them theyr fault and imparfection. The womā therfore (Faith being her guide) commeth vnto Christ. But where as she dothe rather seke her health by touching of his vesture, then by commynge vnto hym by prayer and intreatie, peraduenture she dyd it by an vndiscrete and rashe zeale, declinynge a littell out of the way, specially when as a littell after she declareth that she did com doubtingly with a troubled mind. But admit that she was led by the spyrite to do thus, yet notwithstanding this abideth sure, that our faith ought not by priuate example to be caryed hyther and thyther: because we ought wholye to grounde the same vppon the woorde of God, accordinge to the sayinge of S. Paule. Faith cōmeth by hearinge, and hearing commeth by the woorde of God. A. Marcke addeth, sayinge, And straighte waye the fountaine of bloudde was dried vp, and she felt in hir body that shee was healed of that plague.

Roma 10.

Sickenesses and diseases are plagues for synne.

Bu. Whereby we maye note that sycknesses & infirmities, are called plagues, by the which God dothe scourge men, to make them to know theim selues, and to amende. And then it followeth. Jesus straight way felte in him selfe, that vertue proceded out of hym, & tourned him about in the preasse and said: who touched my clothes. C. This seemeth an absurd thinge, that Christ should bestow grace vpon any one, not knowing vpon whom

Obiection.

he bestowed it, or who receiued any benefite therby. Trewly there is no doubt, but that wittingelye and wyllingelye he healed the womā, yea, there is no doubt, but that by the secrete operation of his holye Spirite, he drewe her vnto hym, to the ende he might heale her: but he asketh who it was after a strange sorte, because the woman her self should come forthe openly, and witnesse that she was healed. If Christ should haue borne witnes of his myracle, he shoulde not haue ben credited, and therefore the woman beinge afraide beareth wytnesse of that, whiche hapned vnto her, and openly declareth the same: whose confession was of great force.

22 But Iesus tourned hym aboute, and when he sawe her, he saide: Daughter be of good comforte, thye faythe hath made the safe. And the woman was made whole euen the same tyme

{*But Iesus tourned him about.*} M. The woman not onely for the kynde, but also for the maner of her disease, for shame, crepeth backewarde, as thoughe she had stolen priuilie this benefite of her healthe. But Christe, partely for the settynge forthe of the glory and power of God, and partly for the corroborating and strengthenynge of the weake faithe of the rular of the Synagogge, wolde not suffer that whiche he had done to lye hyd, but requiringe bothe the confession of the disease, and also the acknowlegynge of the benefite, he bryngeth her forth in the middest of whom he was towched.

{*Daughter be of good.*} A. Here ryseth a question. It was saide a lytelle before: And Jesus knowinge, that vertue had proceded out of hym, And Luke hath, I fele vertue to go out of mee. Moreouer, the vertue of the lorde was presente to heale them. Also. Al the people sought to touche him because that vertue went out of him. When as therefore the power of the lord doth heale, why sayth he here, Thy faith hath made thee safe? M. He saith so for two causes. The one is, that although he be trewe, that the power, vertue, and strength onely of Christe, dyd heale the woman, as it dyd others also, notwythstanding, because this vertue is such, as

happeneth

happeneth vnto none, that is, it happeneth vnto none, but to those that haue faythe and onely fayth being that which is capeable of the power of Chriſte: It is truely saide, that this woman is healed by the faithe whiche she had in Chriſte. These two therefore muſt be ioyned together, that is to saye fayth, and the vertue of Chriſt. For howe great soeuer the vertue of Chriſte be, yet it offereth not it selfe to any vnfaithfull persone: as it is sayde in an other place, he coulde not do many miracles in his countrey, because of their vnbeliefe. Moreouer, excepte the vertue of Chriſte be present, and the wōderfull goodnes of God, all faithe in him is but vayne. So that it may wel be said, This woman is saued by faythe, but the power, grace, and vertue of Chriſte hath brought it to passe: and agayne it maye be sayde, she is saued by the power of Chriſte, when as notwithstandinge she was not saued (without faythe) by the power of Chriſte. After the same manner we muſt thinke of faythe & the grace and goodnes of God. We are sayde to be saued by fayth in Chriſte Jesus, when as notwithstanding in dede we are saued by the grace and mercy of God. Whereupō saint Paule sayth: Ye are saued by grace. Againe he saithe, According to his mercy he saued vs. But because no vnbeleuing persone is saued by the grace of God, and none can be partakers of the goodnes of Go without fayth, and because it is necessarye, that the grace, goodnes, and mercy of God, be apprehended by fayth in Chriſte Jesu: It cōmeth to passe that saluation and ryghteousnes, be ascribed vnto faythe. Faithe can not be without grace, neyther can grace be withoute fayth. And therefore Paule, when he had once sayd, ye are saued by grace, leaſt any man should thinke that it was done without fayth, or that it coulde be done without faythe, he addeth by and by. For ye are saued by grace through faythe.

The other cause why he rather sayd, thy fayth hath saued thee, thē my vertue hath saued thee, is this, that he might cōfirme the woman in the same faithe whiche she had taken, and that he might shewe that this was the waye to attayne saluation, and to be partaker of the power of God. The which he should not haue done, if he had sayde, my vertue hath saued thee, for so he shoulde haue preached his vertue but should not haue declared the way to apprehende the same. C. Now as Chriſt attributed the healing of the woman to fayth: So it is sure and certayne that by faithe we obtaine remissiō of our sinnes, by the whiche we are reconciled vnto God. Marke addeth saying. daughter, thy faythe hath saued the, go in peace and be whole of thy plague. C. Whereby we may gather that the benefite whiche she had receiued, was then truely ratified & confirmed, when she harde that of the mouthe of Chriſte, whiche already she had founde true by experience. By these wordes therefore the conſcience of the woman is corroborated and confirmed.

So in another place although the synnes of the synful woman were remitted: and Chriſte also had sayde vnto Symon as concerning her. Many synnes are forgeuen her, because she loued muche: Notwithstanding to the ende he might certefie her as concerning this thing, he said thy synnes are forgeuen thee. A. Now let vs retourne to the hiſtory of the Ruler of the Synagoge. Marke, as concerning that matter sayth thus: Whyle he yet spake, there came from the Ruler of the Synagoges house certayne whiche sayde: Thy daughter is dead, why diſeaſeſt thou the maiſter any farther? We haue already shewed of howe small and weake fayth this Ruler was: then, how by the example of the womā healed aforesayde, he was not alitle erected and confirmed: but nowe againe by these meſſengers, he is made as feble and weake as euer he was. By the whiche example the temptation of fayth is depainted vnto vs, how the same is reſiſted by the iudgemēt and sence of reason. For he beinge erected and lifted vp by the woordes of Chriſte, whiche he spake vnto the womā saying: Go in peace thy faythe hath made the safe, conceiued in his mynde greater thynges of Chriſte then he did before: but by and by, this meſſage being broughte by his ſeruauntes, his truſte is layde in the duſte, because he neuer came so farre as to

By faith only we obtaine remiſſion of our ſinnes.

Marke. 5

Symon. Luke 7

as to beleue that Christe by his power, was able to rayse vp the dead. But what sayde Christe vnto this? Dothe he altogether reiect the man wauering in faith? No truely. For hearing the worde that was brought, he sayth to the Ruler of the Synagoge. Feare not, only beleue. Luke sayth, feare not, only beleue and she shall be sake. C. The messenger of death brought dispayre, because he craued nothyng at the handes of Christe, but to helpe her that was sicke. Christe therefore forbiddeth to shut the enterance e waye to grace by feare and distruste, to the whiche grace, death can neuer be a hynderaunce. For in that he sayth: Only beleue, he declareth that he wanteth not power, so that Iayrouse would admitte and receiue the same, whiche can be done by no other meanes then by faythe. And truely euen as it fared with Iayrouse, so commeth it to passe with many of vs. For God oftē tymes would deale a great deale more liberally with vs, if we were not so harde of beliefe: but oure straightnes, our preciselnes, doth let and hynder hym to power his giftes plentifully vpō vs. To be shorte, in this place we are taught that we cannot beleue to much, because our faythe be it neuer so large, cannot comprehende the hundreth parte of the goodnes of God. Furthermore, here we see the goodnes of Christe, and the care that he had to heale those that were sycke and diseased, because he is not ignorant of our infirmities and temptations. Moreouer, this ought to be a great consolation vnto vs, that he neglecteth not those that are his, but helpeth them so sone as nede requireth. Laste of all when as so straightly he requireth faithe of this Ruler, he plainely declareth, that he seketh for nothing but faith only. For where vnbeliefe is, there can not the power and strengthe of God exercise it self.

Faith maketh all thinges possible vnto vs.

1.

2.

3.

4

Mark 9.

A On the contrary parte, all thynges are possible to hym that beleueth.

23 And when Iesus came into the Rulers house, and sawe the minstrelles, and the people making a noyse.

C. The Euāgelistes reherse mourning, to make the faithe of resurrection more sure, for Christe reprehended and blamed greatly their lamentation and wepinge, as appeareth in Marke, when he sayde, why make ye this a do and wepe? Matthewe playnely affirmeth that there were mynstrelles, which thing was not wonte to be excepte the party were certainly knowen to be dead, and their exequies and funeralles a preparing. And although they vsed after this fashion, to honour their dead, and to furnishe and decke their buriall: Yet notwithstanding, we see that the worlde is not onely ready to nourishe, but also to styre vp their owne vices, and to adde vnto the same. If we be desyrous to knowe what absurde fashions the Gentiles vsed, in bewayling their dead: we may reade Lucianus, where he writeth of mourning. This vse was a signe of humanitie, but we must alwayes obserue a meane in all our doinges. For where as there is hope of eternall lyfe, there is comforte and cōsolation. But when as we geue the bridell, libertie, and the ful scope to weping, lamentatiō, and mourning, then are we cleane without hope: and we do also therby resiste God and his wyll. Therefore immoderate lamentatiō is a signe of infidelitie. The faithfull can measure their mourninge, but the vnbeleuinge fret against God, and are ouercome with sorrowe. Reade the apostell Paule to the Thessalonians. Where the apostell dehorteth Christians from vnmeasurable mourning, saying in the end of the same chapter. Wherefore, comfort your selues one another with these wordes.

24 He sayth vnto them: get you hence, for the maide is not dead but slepeth. And they laughed him to scorne.

{He saith vnto them.} C. Marke and Luke saye that none were admitted to go in with Christe to the raysing of the mayde saue only three of the disciples of Christe, and the parentes. Matthewe being more briefe pretermitteth the circumstaunces. But the cause why Christe would haue so fewe witnesses at the raising vp of the mayde, commaundinge them also very straightely that they should tell no man, semeth to be this: This mayde was the firste, that Christe raysed from deathe to lyfe: and therefore he would be sene to

do suche

do suche an vnwonted thynge, but of a fewe witnesses. For as he reuealed him selfe more and more, by succession & continuaunce of tyme: so he kepte an order in his disciples, that he might manifeste his trueth to some in the begynning, and to other some more late: hauing alwaies respecte in all things, to reuele the glorye of his father, in that order, in that tyme, in that place, and to those mynysters, that his father had appoynted him before to do. So he reuealed that to the shepeherdes, which he did not onely hide from the hye priestes, but also frō other holy men. So at the firste he wolde haue the kyngdome of God preached onely to the Iewes, as we may reade in the tenth of Mathewe, and afterwarde to be preached throughout the whole worlde. Also that whiche he spake to the people in symilitudes, and parables, he afterwarde expounded to his disciples. And euen amonge them he had a certayne choyse. For in this place he preferred these thre disciples before the rest, because no doubt he determyned to vse theim in greatter thinges. This therefore was a specyall thyng, whiche they nowe mighte by this myracle behold, namely that Christ was lorde of lyfe and deathe, whiche mysterie he thought good to reuele but to a few, beinge suche as he had specially chosen.

He cōmandeth the rest to departe, eyther because they were vnworthye to beare witnesse to such a miracle, or ells because he not would haue the miracle obscured, and not manifested, the people makinge a hurlyburly round about him: this was onely sufficiente, that the maide, whose carcase lay before theyr eyes dead, sholde arise sodeinely alyue, and in ful and parfecte strengthe. {For the mayde is not deade.}

M. What? Did not Christe knowe that the maide was deade? Yes trewely, he knewe well enoughe that she was dead, to her father and mother, to the people which mourned, yea, to the whole worlde, and to her selfe also: but to Chryste the sonne of God, to whom all thinges lyue, she was not deade, but a sleepe, sleppnge to the glory of God, loking for her resurrection. So that he truely saith, the maide is not dead. {But sleepeth.} not denying her to be deade in dede, according to nature, but so speaking, as ỹ matter was in his eies, not as it appered vnto them, which bewayled her deathe. C. To sleepe, in the scripture is taken often tymes for to die: neither is it so sayde of the good onely, but also of the wycked. It is sayde of Steuen, when he had thus spoken, he fel a slepe. And of Lazarouse, Our fryende Lazarus is a slepe, but I go, that I maye awake him. Moreouer, it is wrytten, Of the whiche, some remayne as yet, other some are a slepe. Also of wicked Ieroboam, it is saide, And Ieroboam slepte with his fathers. Bothe the wicked and the godlye sleepe vnto the lorde, and shall be rayse of him: but this is onely beleued, of the godly, whiche knowe that God is not the God of the deadde, but of the lyuinge, and that al thinges liue vnto him. Herevpon the Christians with a singular fayth, called the place of burryall, Coimeterion, whiche is in latine, Dormitorium, and as much to say in english, properly a sleping place, which cōmonly we nowe call a Sepulcher, a Tombe, or a Greue, but here in this place Chryste taketh it otherwise. For Chryst maketh a speciall dyfference betwene sleepe and deathe, to the ende he might bringe hope of lyfe: as if he shoulde haue sayde, She is not so deade, that she slepeth in death, but she slepeth for a tyme: it is slepe, and not death, for ye shal see her aryse by and by, whom ye thincke to be deade.

{And they laughed hym to scorne.} A. Luke addeth knowinge that shee was deade they laughed him to scorne. C. It is no marualle if the lorde were deryded of ignorante grosse, and vnlearned men, whiche being altogether troubled with prophane mourninge, regarded not the ende of his doinges, nor his purpose. And this parteyned not a lyttell to the commendation of the myracle, that they were so doubtfull of the maides resurrection.

25 But when the people were put forth, he went in and toke her by the hand, (and sayde damsell aryse) and the dāsell arose. {When the people were put.}

A. Nowe Christe taketh the myracle in hand, but not before the people were put out of the house, for those causes, that we declared

Death is compared to slepe

Acte. 7.

Iohn. 11.
1. Cor. 15.
3. King. 14.

declared euen nowe.

{*He went in and tooke her by.*} C. There was necessitie why he shoulde take her by the hande, but he did it for their sakes which were presente. Outwarde signes are of no force, saninge that it pleaseth the lord to vse them. All myracles depende vpon the commaundement of God onely, not vpon the outwarde signe, whiche is adioyned for mannes sake. A. In Luke it is said, that Christ cryed. C. The which crie, profited nothinge her naturally, to the mouyng of her sences which were deade, notwithstanding, Christ thought good to shew the force of his voice, wherby he myghte bringe men in bre to here his doctrine. Herupon it apereth of what efficacie and force, the voyce of Christe is, whiche pearceth euen to the deade in suche wise, that it reuiueth and quickeneth in deathe. Therefore Luke saythe, that her spirite came into her agayne: as if he shoulde haue saide, that the same beinge called by the power of Christe, was by and by at hande. B. But Marke doth seeme more specially to gather the wordes of Christe, affirmynge that he sayde Tabita cumi, whiche is, if a man interprete it, damsell, I say vnto thee aryse. For this woorde Cumi, is an Hebrewe woorde, and is as much to say in english, arise, but Tabita, is a Calde woorde, or of the Syrian tongue, and signifieth maide. Base wordes trewely they were, and vsed amonge the common sorte of people. For it is certayne, that Christe vsed the vulgar tongue, whiche was moste vsed among the multitude, specially when he did talke with them. {*And the damsell arose.*}

A. Marcke saithe, and shee walked.

M. These woordes are spoken to the amplifying, and settinge forth of the power of Christ, in that not onely he raiseth her beinge deade, and contrary to the maner of the prophetes, he raysethe her after a commaundinge sorte with his woord, not by prayer, as they did, but hee so raiseth her, that sodeinely shee is aliue: and not onely aliue, but walking, free from all sickenesse & disease. What phisition can so raise vp any body that is sicke, that he shall arise by and by and walke? Wee do reade that the prophete Elyzeus, raysed vp one that was deade, but farre after an other maner then Christe did here. Also we reade howe that Peter rayed a woman, whiche was a disciple, from death, but not without praier before. Moreouer the maide is saide to be twelue yeres of age, least any man should think her to be an infant, which was not able to walke

26 And this rumour went abroade into all the lande.

A. The other two Euangelistes saye, that the standers by were greately amased. M. whiche serueth greatly for the commendation of the myracle. Neyther were the seers of this myracle amased without a cause. For it was a special argument and manifest token of the great power of God. Wheras therefore it was so straunge and vnwonted a thynge, it made theim amased. A. In the meane season, the fame of this myracle is spred throughout the whole countrey. Marche and Luke adde, that Christ commaunded them to tell no man, C. For although Christ dyd not allowe all men to beholde this spectacle of the resurrection, yet notwithstandinge the myracle coulde not be hid any longe tyme. Neyther was it conuenient to suppresse and kepe vnder the power and vertue of God, by the whiche the whole worlde shoulde be prepared to lyke. Why then doth he commaunde the parentes of the maide to keepe silence? Peraduenture he would haue them sylent for a time, not so much for the thing it selfe, as for the order and maner of doinge of the same. For we se here that he soughte opportunitie, as in other places also. M. Moreouer Christe on the one side knew the curiousenes of the people, on the other syde, that the creeping malice of the hye priestes against him, wold haue ben stirred vp by the publishyng of these greate myracles. In so muche that the common sorte of people would haue attributed vnto him, some kinde of preposterouse honour and dignitie, and the hye priestes, wold haue ben moued more and more to seeke his destruction, bearinge that he did suche wonderfull thynges, when as the tyme of his glorifying was not yet come. Of the which matter reade the twelfth, fyrtene, and seuentene chapters

Outewarde sygnes are of no force.

It is more true to reade it Talita with L. and not with B.

4. King. 4.

Iohn.

Matth. & 17.

chapters followynge. M. In Marcke it followeth, that hee gaue commaundement, that she shoulde eate. This commaundemente he gaue to confirme the trueth and certaintie of her resurrection, leaste that it myghte seeme but a vysion or phantasie. Wherevpon he wouldo not geue her any thyng himselfe to eate but commaunded her parentes to geeue it her. So after that Lazarouse was rayſed from deathe, he caused a feaste to be made. Peter also by this argumente confyrmeth the resurrection of Chryste, because he dyd eate and dryncke with the lorde after his deathe.

27 And when Iesus departed thence, two blind men followed him, crying and saying: O thou sonne of Dauid haue mercy on vs. {*And when Iesus departed.*}

Bu. By a newe proofe, and a newe benefyte, he declareth to the whole worlde, that there is no dysease so incurable, whiche the lorde is not able to heale.

{*Two blynde men followed.*} C. The other twoo Euangelistes omytt this myracle, because as sayncte John saythe, they determyned not to set forthe all the deedes of Chryste: but gatherynge the chyefest amonge a greate mayny, go aboute to proue hym to be the Messias.

Matthewe sayethe here, that twoo blynde men had theyr syghte restored vnto thē: but not so soone as Chryste was wonte to helpe others that were dyseased, afflicted, & troubled. For hee geueth these two no answere, they crying styll after hym, as he wente, but as it were, sayenge that he harde theim not, suffered theym to followe hym to his lodgynge, and there at the last, he asketh thē what they thyncke or beleue of his power.

Therefore, bothe in dede and wordes, he taketh a tryall, and iust examination of theyr fayethe, and pacience, in sufferyng them to crye, as thoug he regarded them not. M. There is no doubte, but that by the occasyon of the other myracle goynge before, and by the fame of his benefytes whiche was spredde throughoute the whole worlde, they were moued to followe after Chryste, sayinge.

{*Haue mercy on vs.*} C. They expresse not theyr suite: for it is enoughe for vs, to call vpon God for our myserye. M. Furthermore they callynge for mercye, require not that whiche is vaine, or without effecte, but suche mercye as dyd not onely consyst in the affection of the hart: but also whiche in deede, dyd helpe theyr mysery: which was beyng blynde, to be restored to theyr sight. {*Thou son of Dauid.*}

C. They call hym the sonne of Dauyd, because the promyse whiche was made vnto Dauid, was commonly in the mouthes of the Iewes. They counted him not therfore as a prophete, but they estemed him euen as he was, to be Chryst the redemer of the whole worlde. B. And it is lykely that Iesus was then commonlye thoughte, to be the Messias promysed before in the lawe and prophetes.

For all the people at that tyme loked for Chryste, In so muche, that they tooke John to be the Messias. Whereby wee maye see howe inexcusable the obstynacye of the Pharyseys was, which wolde not acknowledge the tyme of theyr visytation, being admonyshed of the same by so many signes and tokens. M. Moreouer it appereth howe lyttell fayth, thynketh vpon daunger. For it was decreed amonge the chiefe Rulars of the Iewes, that euerye one that confessed this Iesus, to bee Chryste the sonne of Dauyd, shoulde bee caste oute of the Synagogge. Notwithstandinge these blynde men were nothynge afrayde of this commaundement. For their crye dothe sufficientlye declare, howe sounde in fayethe they were.

Luke. 3.

Faithe doubteth no perill in cōmynge to Chryste.

Iohn. 9.

28 And whē he was come into the house, the blynde came vnto hym. And Iesus sayethe vnto theim: Beleue ye that I am able to do this? They saye vnto hym: Lorde we beleue.

{*And when he was come into the house.*} B. The lorde suffereth these blinde men to cry after him til he came to his lodging. whereby he myghte make them more earneste, and try them, and make their fayethe an exaumple for vs to followe.

The lorde doth not at the first here our petitions, to the ende hee might make vs the more feruent in prayer.

{*The blinde came to hym.*} A. That is they wente into the howse, into the whiche Chryste was entered before theim.

M which is a syngular exaumple of the stedfaste faythe, whiche ceasethe not to hope, although at the firste time the petition be not graunted, but continuethe mutable, till the purpose be obteyned.

Matth.15 Suche was the faythe of the woman of Syrophenesia. {Beleue ye that I am able to do this?}

B. He asketh them if they beleeue, teachinge that faith is required to the obteininge of the power of Chryste, and the wyll of God, and that the same faithe, by the which we beleue in Chryst, can heale and saue of his owne proper nature and force, without the benefyte of prayer.

For he saithe not, do you beleue, that I can obtaine this at the hands of God: but do you beleue that I can do this. By the which wordes wholely, such a faith is required, by the which we attribute the dyuine power vnto Chryst, to obtayne any

Question. benefite at his handes. But here it maye be demaunded, whether it be sufficiente to make a faythful man, to be perswaded of the power of God and of Chryste: For so it maye be gathered by the wordes of Chryst. Do ye beleue that I can do this? And by many other places of the Scripture it is manifest, that the acknowledgynge of the diuine power, is but vaine, vnlesse wee be certaynelye perswaded of his wyll. Notwithstandynge Chryste beynge contente with theyr aunswere, doth commende the same, as parfecte in

Aunswere. all poynctes. Wee aunswere, when at the fyrste, they had confessed hym to be the sonne of Dauid, they were perswaded somewhat of his grace. For by this tytell, they declare hym to be the redeemer of theyr countreye, and the author of all good thynges.

Faythe, therefore comprehendeth the mercy of God, his fatherly loue, his omnipotencie, the good wyll of Chryste also, towardes man, with his power and strengthe. But because men do commonlye attrybute lesse to the power of God, and vertue of Chryste, then they oughte, this question is not without reason, moued to the blynde, whether they beleeue that Chryste can doo that whiche they profesle with the mouthe.

And for this cause theyr faythe is commended, because they beleeue hym to be the sonne of Dauyd, beyng in so humble and base estate. {Lorde we beleue.} A. Hym whom before they called the Sonne of Dauid, they nowe call Lorde, attrybutynge vnto hym no doubte, the honoure of a Messias.

29 Then towched he theyr eies, sayinge: accordinge to your faythe, be it vnto you. {Then towched he their eies.}

M. It is not necessary that Christ shold touche theyr eies, (for he coulde helpe theim with his woorde onelye,) but for the blynde mennes sakes onelye: namely that hereby their faythe myght be much holpen. Euen so we counte the couching of such, as we thincke to be sayntes and holy men of greate force. Chryste therefore waying the imbecillitie of mānkind, to the ende he myght helpe the faythe of the blynd, toucheth theyr eyes: the which no doubte confyrmed muche the truste and hope of these blynde men, to receyue their syghte. Hereby we see, the nature and goodnesse of Christe, who alwayes indeuoureth hym selfe, to helpe our imbecillitie, in those thynges which require a constante faythe.

{Sayinge, accordynge to your faythe, be it vnto you.}

E. By this shorte sentence, the lord teacheth vs that all thinges oughte to be asked of hym in a sounde faythe, and that the faithfull do aske nothynge of hym in vayne. For these aske nothynge but that whiche they are perswaded of, by the holy ghost, and do it to the glory of God.

30 And theyr eies were opened. And Iesus charged them, sayinge. Se that no man knowe of it.

{And theyr eies were opened.} A. Parfecte healthe followeth Faythe. Althoughe a syngular benefyte is here declared, to be bestowed vppon the two blynde men, yet notwithstanding, hereupon we may gather a generall doctryne, That if wee praye alwaies in faythe, wee shal neuer suffer the repulse in oure petitions.

Agayne, if these twoo of lyttell faythe, and beynge as yet nothynge at all furnyshed in faythe, obtayned that whiche they coulde desyre, muche more then shall wee with oure faythe, at this daye preuayle, whyche are endewed verye

plentyfully

plentifully with the spirite of adoption, if we come vnto God, bearing our selues boulde vpon the sacrifice of a mediatour.

{*And he charged them, saynge: let no man knowe of.*}

B. This warneth and exhorteth vs from preachinge openly the glory of God, by our owne intrusion, & rashe zeale, without occasion mynistred by Goddes holye spirite, that is, before we be sente.

31 But they, when they were departed, spred abroade his name in all the lād.

C. In that, these twoo, hauinge receyued their sighte, publyshe by and by the benefyte whiche they receyued, contrary to the commaundement: they deserue blame. For it is not as some sayne, that Christe forbadde them, to the ende they should be the more desirouse to publyshe the same abroade. There is some cause why they shoulde be forbodden, which is vnknowne to vs: but these men beinge moued with a rashe zeale, did spreade his fame abroade, before the time. A. wherfore, that whiche they did, was worthye of reprehension, B. although they emed to do it to the glory of Christe. He which is a Christian in deede, will alwaies seke to perfourme and fulfill the will of God, and wyll also beware that he prefer not his owne wyl before the will of his maister, beinge certaynely perswaded, that Christ neuer forbiddeth any thyng to be done, that is symplely good, But where as the name of Christe, was neuertheless set forth by their disobedīce, which happened to some for the best, ỹ ought to be ascribed to the goodnes of God, and not to their disobedīce. C. So Paul was gladde, that Christe was preached by any occasion: but yet he neuer commended those that dyd so preache. M. Let vs therefore learne symplely to obey the commaundementes of God, howe so euer it seemeth good in our eies to do the contrarye. For it doth not become a man to seeke to be wyser, then the wysedome of God it selfe, whiche commandeth nothinge without specialll reason, & weighty matter leadynge the same. We know ryghte well, what happened to Saule: because he dyd contrary to the commandemente of God, in reseruynge parte of the praye of Ameleche. Agayne we are not ignorant, that the man which wolde not smite the prophete, according to the worde of the lorde was slaine of a lyon. And whye wouldе he not smyte the prophete? Because he thought it euyll so to do. The lyke did Peter, when he wente about to perswade Christ, that he sholde not suffer him selfe to be crucified of the Iewes. Also, when he wouldе not permitte Christe to washe his feete.

3. King. 20.

Math. 16.

Iohn. 13.

32 As they wente oute, behoulde: they broughte to hym a dombe man possessed of a deuyll.

{*As they went out.*} Bu. The blynde men beinge scarce gon, there commeth an other, very myserable, vnworthy of help, and yet sekyng a benefyte, to whom the mercifull lorde denieth nothinge. For he is ryche, and plentyfull to all those that call vpon his name, The treasury of the Lorde is neuer emptie, yea, thoughe he spende and bestowe innumerable riches. He is that bottomlesse well, euer open, to the ende men may drawe, drinck, and be satisfied. The fathers haue tasted of this goodnesse of God from the begynnynge of the worlde, and yet he hathe enoughe in store for vs and our posterytie, euen to the worldes ende.

The lorde to ryche in mercye.

{*Behold, they broughte to hym a dombe man possessed.*}

This myracle only Mathew maketh mētion of, the other twoo speaking nothing of the same. It is probable and likely, that this man by nature was not dombe, but when he was delyuered to the deuil, the vse of his speche was taken awaye. His ponishement was so laied vpon him, that it might appere by manifest signes, that his toungue was holde by the euyll spirite. M. For Sathan specially at that tyme was wonte to obscure the glorye of God in the giftes of seing and speaking, but specially in the vse of speaking. For in him, of whom mention is made here, and in hym, of the whiche is made mention, in the twelthe of Mathewe, and of an other in the seuenth of Marcke, we se that Sathā toke away the vse & strength of theyr speache, or at leaste, stayed and letted the same.

33 And when the deuil was cast out, the dōbe spake, & the people marueiled saying: It was neuer so sene in Israell.

{When the deuyll was cast out} M. Here we se that Chryste doth not onely helpe theym whiche come to seeke his helpe of theyr owne free wyll, but those also which were broughte by others as it were agaynste their wyll. For the Euangelicall history dothe wytnesse, that foure kyndes of men were healed and holpen of Chryste.

1. The fyrste kynde are those whiche came to seeke his helpe of their owne free wyl, as the blynde, the leprouse and such like.

2. The seconde sorte are they, which were brought by others, as the Rulers daughter of the Synagogge, of whome in the eyghtene verse we haue made mention: or suche as he was intreated for they beinge not present: as the seruaunt of the Centurion, and the daughter of the woman of Canaan.

3. The third sorte are they whiche he came vnto, and healed of his owne voluntary will, beinge not called, or sent for, as the man whiche was sicke of the disease thirtye yeres, and the man also that was borne blinde: furthermore the sonne of the wyddowe, whiche was deade. The fourth sorte are they, whiche came not onely of their owne voluntary wyll, but were also dryuen by violence & compulsion: as was this demoniake, this possessed, beynge dombe: whose remedy is described vnto vs in this presente hystorye. in the whiche is set forth vnto vs the singular goodnesse, and prompte redynesse of Christe, to heale the sycke, to helpe the impotent, and to comforte the afflicted.

Iohn. 5.
Iohn 9.
Luke. 7.

4.

{And the people marueyled, sayinge.}

C. This miracle is wholly in it self simple, good, and a manyfeste token of the kyngedome of God: but here we se, that it is not taken and receiued in this manner. for if it had, then woulde the multitude haue receyued this dede of Christe, then woulde the Scrybes and Pharyseyes haue imbraced, not onely the dede, but the doer of the same also.

The common sorte of people, were of a symple affection, beinge nothyng vaineglorysouse, nor of a malycyouse spyrite: Wherefore with pure eyes they coulde beholde the dede of Chryst, and with an indyfferent iudgement, symplely iudge that whiche was trewe. Thus coulde not the Pharyseies do.

{It was neuer so seene in Israell.} C. This exclamation of the people semeth to excede to much. For God had declared his glorye and power to that people in tyme paste, by greater miracles. But paraduenture they haue respecte to the ende of the myracle, that then all men hoped for the cõminge of the Messias. Wee muste note, that this voice was not premeditated but burste forthe at suddein by a certaine admiration, which they had at the miracle.

34 But the Phariseies said, he casteth out deuills, through the prince of diuills.

M. These Phariseies, these hypocrites, coulde not denie, but that this dede was deuine, and done by the power of God, & yet they calumniate, & raile vpon Christ Euen so at this daye, the enemies of the treweth, can not deny, but that the Gospell is preached, and yet neuertheleſſe, they raile, they speake euyll, and persecute the same. C. But hereby we se how furiouse, and mad the Pharyseys were, whiche were not afrayde to speake against the excellent worke of God, with open reprochefull mouthes. For wee muste note the Antitheſis, betweene, the prayse of the people, and the blaſphemye of the Pharyseis. For where as they say it was neuer so seene in Israell, they confesse the glory of God, by the whyche confession, the madnes of these dogges, the better apperethe, whiche dare blaſpheme God, euen to his face. M. And althoughe they can not denie the dede it selfe, or affirme it to be euyll, or that it was of no force, or ỳ others had done the like. yet notwithstandinge they can not suffer the people, for this cause, to geue glory vnto the dede of Chryste, but craftely transport the same from hym, to an other: seking to alyenate, & counterfaite the glory of Chryst, and to robbe God of his honour. And not contented with this they seeke to bryng vnto the miracle al ignominie & reprochе, when they ascribe all to the deuyll, as thoughe Chryste had done all that he dyd by the power, ayde, and assistaunce of the deuyll. Wherefore we are taughte by this place, when pietie commeth to the extreme poynete of blindenes, there is no woorke of God so manifeſt, whiche it wyll not peruerte.

But this

But this is a monstruouse and execrable thynge for mortall men to ryse against theyr maker: but let suche be sure that they shall not escape the ponishment and wrathe of God: for hee reuengeth hym selfe vppon the wicked, after longe sufferaunce. As concernynge the prynce of the deuylles, reade the twelfth chapter of Mathewe.

35 And Iesus wente about all citties and townes, teachynge in their Synagoges, and preachynge the glad tydinges of the kyngedome, and healynge euery sickenesse and euery dissease amonge the people.

{*And Iesus vvent about.*} M Nowe Mathew reherseth that agayne whiche was already declared in his fourth chapter.

C. But this is spoken to the ende wee maye knowe howe that all the mynysterye and office of Christe is not orderlye descrybed, because he was continuallye occupyed in his function, namelye that he myghte publishe the doctrine of saluation, then that he might ratifye and confyrme the same, with myracles adioyned to it. M. Therfore that earnest desyer, and wonderful diligence of Christ, in prosecutinge and fulfyllynge the office, whiche he had taken in hande, that is, to teache and heale, is to be noted. Whose diligente care and study, is to be noted in this, that hee is not one whytt stayed or hindered by the wicked reproch of the Pharisayes afforesayde. Whereby the mynisters of Chryste are admonyshed to followe his example, and not to suffer them selues to be moued by the slaunderouse reproches of the wicked and to forsake the people of God, but to prosecute and followe dylygently theyr office and callyng. {*And preaching the gospell.*}

M. He sayth not speakinge the Gospell of the kyngedome, but preachinge, that we might knowe what affection, what minde, and what spirryte ought to be in hym, whiche preachethe the Gospell of God. To preache according to the Greke woorde signifieth, to praise, to celebrate, and to commende some thinge to many, or to all men. Therefore, where as Mathewe saith, that Chryste went aboute, and preached the Gospell of the kyngedome of God, hee meaneth, that with a good wyll, and bouldе spyrite, hee praised, celebrated, and commended the grace of Goddes kyngedome, whiche was then offered, the reconcilyation of mankind, and the restauration, and renewynge of all thynges. It is called the Gospell of the kyngedome of the effecte: because by this meanes, God gathered the people which were myserably dysperssed to him selfe, that they myght rayne with hym in all felycitie, and loye, and peace. Notwithstandynge let vs remember that we submytt oure selues vnto God, that we maye be caried vppe of hym into his heauenly glory. {*Healynge euery dissease among.*} Reade for this matter in the fourth chapter of Matthewe, and that whiche is noted there. The Gospell. Math. 4.

36 But when he sawe the people, he was moued with compassion on theym, because they were destitute, and scattered abroade, euen as sheepe, hauynge no shepehearde,

{*But vvhen he sawe the people, he vvas moued*}

M. The Euangelistе, beynge not contente with his discription of the circuyte of Christe, of his doctryne, and healynge of infyrmities, he nowe sheweth howe he consydered, in this cyrcuite, the state and condition of the people, in so muche that he taketh compassion vppon theim, and expressethe his mynde and affection towardes them. {*He vvas moued vvith compassiō.*}

C. The Greke word signifieth the bowelles of mercye, and the Hebrewes call the bowelles of mercy, a vehemente and godly affection. Whereupon Zacharias sayth, For the remission of their synnes, throughe the tender mercy of our God.

C. Therefore the euangelistе saith, that Christe was verely greued in mynd, and that his affections were moued vpon the dissipation, and scatterynge abroade of the myserable people, of whome there was no counte made of those, whose office was specially to gather to gether, and to feede the people of God.

He also declareth and proueth hym selfe therfore to be a faythfull mynyster of his Father, in carynge for the healthe of his people, for whose sake hee toke oure flesshe vppon hym.

Christ beinge in heauen careth for his churche.

And although he be now receiued vp into heaue, yet hath he a care for his church still, and a respecte to his sheepefould, in somuch that he defendeth the silly flocke of his poore shepe, from cruel, rauening, and blouddy wulues.

{Because they were destitute as sheepe.} E. There is no beaste more destitute, and that nedethe more the helpe of a shepeheardc or guide, then sheepe haue. The olde interpretation, and Hierrom, Hillary, and Chrisostome, haue, beinge vered.

{And scattered abroade.} E. The Greke word signifyeth cast of, or dispersed, which cōmonly is spoken of suche thinges, as are negligentlye without order or regarde, caste here and there. C. By the whiche wordes we may gather, how greate the securitie and slouthfulnesse of the byghe priestes was, who beinge appoynted to set forthe the doctryne of God, became idell and slowe bellies. They beinge arrogant and proude, boasted theim selues to be the heades of the people: but Christ notwithstandynge acknowlegeth neuer a one of them to be a pastore. Wee maye at this daye beholde the lyke arrogancye in the Papacy, which is replenished with titels and names of pastors, and curates, but in deede, they are worse then the rauenynge wolues. There are an innumerable sorte of them, which vnder this titell and pretence, destroy and deuoure the people. To be shorte, when as they are dombe dogges, they are not ashamed to bragge and boaste of theyr principalitie and gouernance. But we must here what Christe sayth, that no idell and negligent parsons, are sheepeherdes: and that those are wanderynge and straying sheepe. whiche are not gathered into the sheepefoulde of God, by the doctryne of the Gospell.

The securitie of the byghe priestes.

The Papacy is replenished with rauenynge wulues

37 Then saythe he to his disciples, the haruest trewely is plenteouse, but the labourers are fewe

Bu. He meaneth that there are very many of the people desyrouse of the doctrine of the Gospell: but fewe mynisters apte and meete to instructe the people to godlynesse, and to labour in the mynisterie of goddes kyngedome.

He vseth here an Allegorye, taken of a rusticall matter. B. For by the plentifull haruest, he vnderstandeth the greate multitude of people, prone, and redye bente to here the woorde of God, & those also whiche thyrsted after the trewthe of the Gospell. C. For although the greater nomber dyd reiecte, by filthye ingratitude, the proffered saulnge health, yet dyd God esteme the smal handfull of his elect, more thē the whole world besydes.

{But the labourers are fewe.} Although there were many that intruded theym selues, yet because there were few that behaued them selues faythfully, he counteth them not amonge the workemen. Paule whē he complained of the euyll labourers, he had respecte vnto theyr boastinge.

M. When as Christe therefore calleth them labourars, whiche are mynysters of his Churche, he meaneth that the ministery and dispensation of the Gospell, is not accomplyshed and fynyshed with idelnesse, but with labour, with worke, and trauayle. This was the cause that Paule so often tymes sayde: I feare me least I laboure in vayne. agayne, Helpe the women whiche labour with mee in the Gospell: also, And whiche speciallye labour in the worde and doctrine.

38 Prayeye therefore the Lorde of the haruest, that he wil send labourers into the haruest. {Pray ye therfore the lord.}

B. By these woordes our sauiour Christ sufficientely declareth, that it is not in mannes power and strengthe, to sende labourars into the haruest: but that he muste praye the Lorde of the haruest, namely the father, that he woulde sende workemen or reapers into the haruest. Wherevppon Paule writynge of this thynge, sayethe. Suche truste haue wee, throughe Christe to Godwarde, not that we are sufficyent of our selues, to thinck any thynge, as of oure selues: but if we be able to any thyng, the same commeth of God, whiche hath made vs able to mynister the newe testamente.

And hee speaketh of his mynysterye towarde the Corynthyans, whom he made by his preachynge, the epistel of Christ, written by the spyryte in theyr hartes, that is, trewe Christians.

For

For God by his holy spiritte worketh all in all. When as then no mã at any tyme shalbe a sincere & fitt minister of Christes Gospell, neither shall any teache as they ought, excepte the lorde styre them vp, & indue them with the giftes of his holy spirite: so often as we see nede of good ministers, it is necessary that we lift vp our eyes vnto him, and craue the remedy at his handes. And truely if we loke about vs circumspectly, we shal finde that there was neuer more nede of faythfull harust men then there is at this daye.

{That he will sende labourers.} E. The oulde Greke translatiõ, signifieth that he wold cast out labourers. And so haue many very auncient Latin bookes also. But the new interpretour thought good to tourne it thus, that he would thrust out, that we might vnderstand, that they must be sent very shortly, or els, that they muste bee thrust out with violence against their willes into the worke of God. The which thing Hierome noted, citing this place. B. We must praye therefore vnto God, that by his holy spirite, he wouldе make preachers, and sende them out into the whole worlde, without the whiche there can be no preachers in dede. Saint Paule therefore sayth very well: Howe can they preache without they be sente? As if he should haue sayde, It is not possible that any man shoulde preache the Gospell truely, excepte he be appointed and called to the same by God. Bu. Neither shal the prayers of the faythfull be vnprofitable or in vayne, as wycked men immagin, whiche thinke that the omnipotency of God doth rule, guyde, and gouerne all thynges without our prayers. But the wycked worthely perysshe, which preferre with all their might wycked and vngodly pastors and flatterers, and tourning awaye their eares from the truthe, are turned to fables.

(∴)

The. x. Chapter.

AND VVHEN his twelue disciples were called vnto hym, he gaue them power against vncleane spirites, to cast them out, and to heale all manner of sycknes, and all manner of diseases. {And when his twelue.}

1.

M. This chapter agreeth with ỳ whiche went before. For Christ taking occasion of the compassion & mercy whiche he had on the people by his office, (for he is the good and true shepeherde) he beginneth nowe to consider the people, and to sende them true shepeherdes. C. Here therefore the vocation and calling of the Apostels, is described vnto vs, not as it was before when the lorde prepared them to their office, and chose them into his fellowship. For nowe they are called to the present function, they are commaunded to prepare them selues to the worke, cõmaundementes are geuen vnto them, and leaste they should wante authoritie, they are replenyshed with the power of the holy ghoste. At the first therfore they were chosen in hope of the labour to com: But nowe Christe telleth them that the houre is come, in the whiche they muste set their handes to the worke. Notwithstanding, we must note that as yet Christ speaketh not of the continuall Apostelship, but only of the temporal preaching, by the whiche the myndes of men might be stirred and lifted vp, that they mighte be the more attentiue, to heare the words of Christe. Nowe then, they are sent that they maye declare in Iury, that the tyme of their visitation and sauing health is at hande: Afterwarde Christe appointeth & ordayneth them to preache the Gospell throughout the whole worlde. Here only he taketh them vnto hym as helpers, to get vnto him audience, whiche his voyce alone could not bryng to passe afterward he sendeth them (as I sayde euen nowe) into the whole world. {His twelue disciples.}

The sendinge foorth of the Apostels to preache.

A mistery cõteined in the number of twelue.

M. This number of twelue in the scriptures, and workes of God is holy and excellent. For this did note and signifie the instauration, and reforming that should be of the churche. For as the people had sprynge of twelue Patriarkes: euen so nowe, the reliques or remnaunte, beyng scattered abroade, Christe calleth to remembraunce his ofspringe, that they might haue a sure and certayne hope of his restoring. And although the kyngdome of God did not so florishe in Iury, that the state of the people was whole and sound: but rather that people whiche was nowe miserably faine and decayed, in despising the grace and mercy to them offered, by their ingratitude, deserued double destruction: Yet notwithstanding, this stayed and letted not, but that a newe people might be borne again. Afterward it came to passe, that God sent from farre the rod and Scepter of the power of his sonne, out of Sion, that there might springe out of that well head, suche a one as shoulde plentifully water all the foure partes of the worlde. Then did God gather from all partes his people Israell, that they myghte growe and encrease into one body, yea, and not only the dispersed and torne members, but suche men also as before were altogether alienate from the people of God. Therefore the Lorde appointing (not in vaine) the twelue as Patriarkes, testifieth the renuinge of the churche. Admitte nowe that he admonished the Iewes by this number, of the ende and cause of his comming. But because they gaue no place to the grace of God, he begat vnto hym selfe a newe people. If we haue respect to the beginning, this might seme a ridiculous thing: but the ende whiche was wonderfull, and the fruitfull propagation of the churche, declareth, that the Apostels do farre excell the Patriarkes, both in the degree of honoure, and also in the fertilitie of succession. M. To be shorte, as the multitude & people of the Iewes, came of the carnall generation of the twelue sonnes of Israell, euen so the multitude of the faythfull (whiche in number passeth the sande by the sea syde) by spirituall byrthe, came of ỹ twelue Apostels For if Paule speake truly, in saying that he begat those, whiche he brought vnto the faythe of Christe: Why then should not the like be sayde of the reste of the Apostles? According to this exãple, the Bysshop of Rome obserueth the number of twelue, in the election of his Cardinalles, whome he choseth in stede of the Apostels.

Psal. 110.

{His disciples.} E. Luke saith, that Christ afterwarde called them Apostels.

{He gaue them power.} Some olde Greeke bookes haue (as it is here.) He gaue them power against vncleane spirites. Other some haue (as the olde interpretour also) He gaue thẽ power of vncleane spirites. The whiche ambiguitie and doubtfull speache, being misliked of Hilary, he readeth it, He gaue them power to caste out vncleane spirites. The Greke woorde signifieth power and authoritie, to do anye thing, the whiche power truely amonge men, wanting the strengthe and facultie, to execute the Lawe, is voyde of the effecte: But in deuine matters it fareth not so. For to God the facultie and power are ioyned together. Wherefore, because the disciples receyue here power of Christ the true sonne of God, they receiue also with the same, the vertue and strengthe, which is able to worke the effect. Wherupon we reade in an other place, that these twoo, facultie, or authoritie, and power are ioyned together. But because the Apostels were of no reputatiõ almost among men, and the Ambassage whiche was committed vnto them, was altogether deuine: Furthermore, when as thei did neither excell in wytte nor eloquence, and againe, the excellencie and newenes of the thinge required, more then possibely could be in man: It was necessary that thei should haue farther authoritie from some other. Bu. Furthermore when Moyses shoulde promulgate and set forth the Lawe, the Lorde prepared hym authoritie, by many signes and miracles: Therefore it was conuenient that nowe lykewyse by tokens and wonders he shoulde gette credite to the preachers of his Gospell. For truely without the authoritie of the teacher, the doctrine it selfe semeth weake and of small force, although otherwyse it might seme

sufficient.

sufficient. C. Wherefore Christe seing before hande that his Apostels by shewing of myracles, should get great credite and reuerence among the people, he endeweth them aboundauntly with heauenly power. And hereupon the lawefull vse of myracles may bee gathered: whiche was to seale, ratifie, and confirme the doctrine of the Gospell. Wherefore the Papistes are falsefiers, and wicked depraners of the workes of God, in separating the woorde from myracles.

{*To caste them out.*} M. By this it appeareth that they receiued not power to do with the deuels as them listed, but to driue, expell, and caste them out. They coulde not therefore sende them into men, and vse their workes to the destruction of mankynde. For they receiued power so, ouer all kynde of diseases, that they mighte make of those that were sick, whole, those that were blynde, to see, those that were dombe, to speake, and those that were lame, to walke, but the contrary, by this their authoritie and power they coulde not do.

2 The names of the twelue Apostels are these. The firste Symon, whiche is called Peter, and Andrew his brother Iames the sonne of Zebede, and Iohn his brother.

{*The names of the twelue are.*} Bu. It was necessary that the names of the Apostels should be put in writing, because it was not mete that the heades of our religion, the speciall witnesses of the catholique truthe, & the lightes of the whole worlde, should remayne vnspoken of. M. This also is the māner and wonte of the scripture, not to suffer the names of those whose workes God vsed to his ministery to lye hidden in oblyuion: but to expresse them by their names, what they were: partely that we may know that they are not neglected of God whiche serue hym, and partly, that we being myndefull of their faythe, shoulde followe their godly example. For it bryngeth vnto vs great vtilitie and profite, to knowe them by name, whose ministery and seruice God hath vouchesafed to vse, for oure greate commoditie and sauing health.

Euen so Moyses dothe Chronacle their names, by whose industry and labour the tabernacle was made. And in an other place, their names are rehearsed, whiche brought backe againe the Arke of God, (whiche Dauid made) into the Tabernacle. {*The firste Symon.*} H. Here we muste note that the other Euangelistes do not reherse the Apostels names in the same order that Matthew doth leaste that any man shoulde make Peter the chiefest of all the reste, because he is put here in the firste place. For the other two Euangelistes rehersing the Apostels names by couples, place Matthew before Thomas. And Matthewe him selfe (for modesties sake) preferreth Thomas. And Paule reherseth James in the firste place saying, James and Cephas, and John, which semed to be the pillers. Wherefore the Euangelistes are symplely to be vnderstoode, who placed Peter and Andrewe, or Peter, James and John, in the firste place, for no other consideration then because, they were firste in vocatiō and calling. C. Very fondly therefore the Romane byshops buylde their supremacy vpon this place. But admitte, graunte, that Peter was chiefest of the Apostels, yet notwithstanding, it followeth not that the thing whiche was of force amōg twelue, shoulde extende it selfe to the whole worlde. Admitte that he was first numbred, yet it doth not thereupon followe that he should be chiefe or excel the reste. {*Whiche is called Peter.*} A. Of this woorde Peter we haue spoken before in the fourth chapter {*And Andrewe his brother.*} Howe this Andrewe came at the first vnto Christe, saint John playnly in his first chapter declareth. {*Iames the sonne of Zebed.*} E. The Greke terte hath onely, James whiche was of Zebede, and leueth out this woorde, sonne, but the olde interpretour, because it was vnderstoode (as appeareth by the article) putteth it in. We may reade of this mans death in ỹ Actes of the Apostels. {*And John his brother.*} This is that disciple whome Jesus loued, as he hym selfe wytnesseth in the Gospel whiche he wrote.

Gala. 2.

The Romish supremacy is very fondly buylte vpon this place.

Iohn. 1.

Actes. 12.

Iohn. 13. 19. and. 21.

3 Philippe and Bartholomewe, Thomas, and Matthewe, whiche was the Publicane,

Publicane, Iames the sonne of Alphæ, and Lebbeus, whose syrname was Thaddeus. {*Philippe and Bartholomewe.*}

Bu. These were twoo graue and excellent men, although no mention is made of them in the holy scripture. {*Thomas.*}

Iohn. 20. This is that Thomas Didimus, whiche after the resurrection touched the perfecte body of Christe. {*Mathewe whiche had ben a P.*}

A. The interpretour addeth this woꝛde (had ben) to make the matter moꝛe plain.

M. Foꝛ by this remembꝛaunce oꝛ reherſall, the Euangeliſte Matthewe ſheweth him ſelfe thankefull foꝛ the inestimable mercy of Chꝛiſte towardes him, whiche turned not away his face from a Publicane, but vouchſaked to receiue hym to his grace. Hereby we learne not to hyde and obſcure the grace of Chꝛiſte, whiche happeneth vnto vs, but to pꝛeache the ſame, although it be to our own repꝛoch.

The modeſtie of Matthewe.

1. Timo. 1 Actes. 26. 1. Cor. 15. Foꝛ it pertayned to the glozy of Chriſte, that of a Publicane he was made an Apoſtell. A. So Paule in diuers places reherſeth what he was befoꝛe his calling, to enlarge & ſet foꝛth the mercy of God.

M. Alſo note, that the other Euangeliſtes adde not to Matthewe, the name of a Publicane. Foꝛ it is better that a man remember his owne faulte then another do it. But we in theſe dayes vſe the contrary, foꝛ we hyde our owne faultes, and bewꝛaye all that we can by other men, if it touche the hurte of their good name.

{*Iames the ſonne of Alphe.*} He is called Iames the ſonne of Alphe, to make a difference betwene hym and Iames, the ſonne of Zebede. Of ſome, he is called Iames the leſſe, oꝛ the yõger. {*And Lebbeus whoſe ſurname is Taddeus.*} Bu. This man is ſayde to haue thꝛée names. Foꝛ he was called Iudas, the bꝛother of Iames, and Thaddeus, and Lebbeus.

4 Symon of Canaan, and Iudas Iſcarioth, whiche alſo betrayed hym.

{*Symon of Canaan.*} Bu. This Simõ of Canaã was ſo called of Cana, a towne in Gallilæ, as Hieꝛom thinketh. Luke ſaith, ý his ſiꝛname was Zelotes. Foꝛ Cana, is as much to ſaye in Latine Zelus, which is in Engliſhe zeale. So that of Zelus he is called Zelotes. {*And Iudas Iſcarioth.*} M. He is ſo called either of the towne where he was boꝛne, oꝛ els of the tꝛybe whiche is called Iſachar. {*Whiche alſo betrayed him.*} A. This is ſpokẽ by a figure called Anticipation, by the whiche we do commonly pꝛeuent that whiche followeth, with ſome note oꝛ tytell: as this alſo. It was ý Mary which annointed the Lozd with oyntment, and wyped his fete with her heare.

Luke. 6. Actes. 1.

M. Here alſo we muſte note, that there is no fellowſhip ſo holy, ſo pure, and cleane, but in the ſame there is founde ſome euell perſone. Wherefoꝛe we muſte take hede that foꝛ one euell mans ſake, we reiecte not all the good, and that foꝛ Iudas ſake we reiecte not all the Apoſtles. Foꝛ the churche ſhall alwayes conſiſte, of good and euell, of faithefull men and Hypocrites, vntill the highe Iudge come and ſeparate the Goates from the Sheepe. This lewde and fylthy perſone, defyled not ý integritie & miniſterie of Saintes, howe great ſoeuer his tranſgreſſiõ was. Let vs therefoꝛe note, that godly, vertuous, and honeſt men, are not alwayes defiled by the company of the wicked and vngodly, ſpecially if they be ignoꝛaunt of his wickednes: neither is the doctrine of truthe and the adminiſtration of Sacramentes the woꝛſe, foꝛ the vnwoꝛthynes of the miniſter.

5 Ieſus ſent foꝛth theſe twelue in nomber, whome he commaunded ſaying: Go not into the way of the Gentiles, and enter not into the cittie of the Samaritanes.

{*Ieſus ſent foorth theſe twelue.*} E. The Gꝛeke woꝛde ſignifieth that thei were ſent foꝛth with commaundement & ſtrayght charge geuen vnto them, as we ſhal here by and by. It may be thought that the Lozde vſed this woꝛde (ſente) becauſe the Pꝛophetes make mention oftentimes of ſendinge, and of thoſe that were ſente. And the lozd him ſelfe expounding this woꝛde, ſaythe thus: Verely, verely, I ſaye vnto you, the ſeruaunt is not aboue his maiſter, neither is the Apoſtel greater then he which ſente him. The Apoſtels therfoꝛe are the meſſengers, and Embaſſadours of the lozde, to declare his commaundementes to thoſe

to those to whome they are sente.

{Go not into the waye of the Gentyles.} C. Here more plainely appeareth that whiche we touched euen nowe, that the office of the Apostels pertained to no other end, then to make the Iewes to heare Christe attentiuely, by putting them in mynde of the saluation whiche was at hande. Therefore nowe he doth limitte the to preache to the Iewes onely, but afterwarde, to sounde forth their voyce into the whole worlde. The reason is this, Because he was sente of his father, being a minister of the circumcision, for the truthe of God to confirme the promyses made vnto the fathers. For God made a speciall couenaunt with the seede of Abraham. So y for the promyse sake, Christe would haue the firste fruites of his Gospell to be bestowed vpō the Iewes, but when the fulnes of time was come, the would he haue it preached also to the Gentiles. For after his resurrection, he gaue theim this generall commission, saying: Go ye into the whole worlde and preache the Gospel to all creatures. M. Saint Paule, to confirme this, saith: The word of God ought firste to be preached vnto you but because ye put the same from you, & iudge youre selues vnworthy of euerlasting lyfe, beholde, we tourne to the Gentiles, for so the Lorde commaunded vs. I haue made thee a lighte of the Gentiles, that thou be the saluation to the ende of the worlde. And Christe hym selfe saythe: I am not sent but to the loste shepe of the house of Israell. {And enter not into the cittie of the Samari.} The Samaritanes and the Gentiles, were all one, saning that the Samaritanes receiued outwardly the lawe of Moyses. Of these we may reade in the seuentene chapter of the fourthe booke of kynges. Reade also the fourth chapter of John.

6 But go ye rather to the loste shepe of the house of Israell.

C. The firste place he assigneth to the Iewes, because thei were the first begotten, yea, because God counted them only of his houshold, & all others as straungers and forreners. He calleth them also loste shepe, both that the Apostels, being touched with mercy, shold the more spedely, and with more earnest study seke to helpe them: And also that they myghte knowe that euen nowe they had plentifull occasion ministered vnto them to worke. The Iewes which were nere vnto God, and the promised seede and lawfull heyres of eternall lyfe, are sayde notwithstanding to be loste, vntyll they had recouered health in Christe. What then to vs remayneth, whiche in honoure and dignitie are not to be compared vnto the? M. Christe teacheth vs therefore wherin perdition consisteth, and in what saluation also standeth. They to whome he sente his Apostels, were not loste corporally, but spiritually, because they were out of the feding and custody of Christe. C. Moreouer, Christe gaue the name of sheepe to the reprobate, whiche properly were not of the flocke of Christe, because the adoption pertained to all people. As in an other place he calleth them sonnes, or the children of the kyngdome, whiche afterwarde for their vnbelieues sake, shalbe caste out into vtter darknes. To be short, by the name of shepe, Christ commendeth the Iewes to his Apostels, to the ende they might bestowe their labour vppon them, because none can be counted of the flocke of God, but they whiche are gathered into the shepefolde. Math. 8.

7 Go and preache, saying: the kingdom of heauen is at hande.

{Go and preache} Bu. Now he geueth them cōmaundement what they shall preache, namely, that they referre all their Sermons to the kyngdome of God. R. This kynde of preaching hath a certayne similitude of the voyce of a crier, whose parte is to declare and proclayme the comming of the kyng, that thereby the myndes of the people may be prepared to receyue their kyng ioyfully. C. Euen so by this proclamation of the Gospell, Christe would haue the myndes of the people cōforted with the hope of the redemption at hande. {The kyngdome of heauen is at hande.} M. Luke saith, the kyngdome of God is at hande, but in the same sence and meaning: namely that y Iewes myght know that firste of all they are restored by the power of God, and not by the benefite & ayde of men: Then that their state and condition shalbe happy vnder God their kyng:

kyng: Thirdly, that no earthly or corrup tible felicitie is promysed vnto them, but suche an heauenly ioye as neuer shall haue ende. Bu. To the same effecte and purpose, all they whiche preache in the churche of God at this daye, ought to dyrecte their Sermons, namely that they teache truly what the kingdom of Christ is, howe and after what sorte it reigneth here in vs, and how we shall reigne with the same in heauen.

8 Heale the sycke, clense the Lepers, rayse the dead, caste out deuels: frely ye haue receiued, geue frely.

{Heale the sycke.} C. As he armed and endewed them with power, so he commaundeth them to be his faithfull and liberall ministers. and he forbiddeth thē to hyde that whiche was committed vnto them, for the health of all men. A. He commaundeth to heale the sicke, to clense the Lepr̄ous, and to rayse the dead, that therby the hearers may more easely receyue the doctrine of the Gospell. C. Moreouer, by these miracles he declareth wherfore he was sent of his father, and what is the ende also of his Gospell. These miracles therefore haue a certaine analogy and similitude with the office of Christe, that we may knowe that he came to vs, being the authour of all good thinges, to deliuer vs from the tyranny of Sathan, from the stynge of death, and the curse of the lawe, and to helpe to cleare vs from all synne, diseases, and myseries.

The ende of Christes cōming.

{Frely ye haue receiued.} M. Christ knew that this Ambassage might helpe thē to great gayne. For what would not the sicke mā geue to receyue his healthe? What coste woulde the parentes spare to haue their children beinge dead, raysed agayne to lyfe. Therefore by expresse wordes he commaundeth them to bestowe that liberalitie frely, whiche frely was also geuen vnto them. C. Signifying that they were not endewed with thise giftes for their owne glory and praise, but that thei should be as it were conduite pypes, for the grace and mercy of God to passe by: as if he should haue sayde. Consider from whence this power came vnto you, euen as it came not vnto you through youre owne merytes or deseruing, but by the mere grace of God, euen so for that without any rewarde therefore, ye geue frely agayne. We knowe by experience howe lothe all men are to part from that which they thinke to be proper to theim selues or their owne good: And how lusty euery man is if he perceiue that in hym selfe, whiche is wantinge in his brother, and howe ready by and by he is to despyse hym: The which being forsene of Christ, he geueth them a precise cōmaundement to geue frely to euery one that wylyngly seketh for the same. Nowe Christe hath in his ministers exhibited his grace, according to the prophecie of Esayas, sayinge: Come to the waters al ye that be thirsty, and ye that haue no money, Come bye wyne and mylke, without money or money worthe. He sheweth also here that non can be sincere ministers of his word, and dispensators of his grace, but such as can be contented to bestowe their worke and trauayle frely: but as for all hierlinges, they do but corrupte and prophane ỳ office of teaching. M. But how odious to God this turpe lucrum is, this selling of his giftes, it appeareth by many places of scripture. As by the exāple of Gehezi, by the example of Symon Magus, and by the example of the biers and sellers which were scourged out of the temple. The whiche examples I wouloe to God were well examined, and indifferently wayed by the byshops of Rome, whiche do nothinge but make marchaundise of al that euer they haue: yea, they are as peltinge pedlers, w̄ pouling packs, and in dede to speake the truthe, they are in no poynte for honestie and true dealing, to be compared vnto them. Also this prohibiteth not Preachers & godly ministers, which frely and willingly serue Christe, to be nourished and maintayned with publike stypendes, according to saint Paule, who sayth: If we sowe amonge you spirituall thinges, thinke it not muche if we reape your corporall and carnll thynges.

9 Possesse not goulde nor syluer, nor brasse in your purses.

E. The Greeke woorde signifieth rather to prepare, and prouide that whiche we haue not then to possesse that whiche we haue already: that these thre, gould, syl-

uer, and

uer, and braſſe, may be referred to that whiche followeth: in your purſſes. For of theſe three thinges money was wonte to be coyned, which at the firſte was made of braſſe and Iron, then of ſyluer, laſte of all of goulde. Luke as it were expounding this woorde (prepare) ſaythe: Take nothing to your iourney, neither ſtaffe nor ſcrippe. And Marke he ſayth: And he commaunded them that they ſhould take nothing in their iourney. And agayne Luke ſaythe: Beare no wallet neyther ſcrip, nor ſhooes. By theſe woordes he forbiddeth nothinge els but diſtruſte, and a prepoſterous care for neceſſary thinges. Becauſe ſuche was this Ambaſſage, that Chriſte would haue his diſciples to compaſſe all Iury in a fewe dates, and ſhortly to retourne vnto him againe, that he forbiddeth them o carry ſcrippe or wallet, whiche ſhoulde haue bene a trouble & let vnto thē in ſo haſty a iourney. But ſome ignorauntly imagin that this was geuē a commaundement for euer to the apoſtels, and miniſters of the woorde to obſerue. But they are deceiued, for this reſtraynte pertayned only to the Apoſtels, and no longer then tyll thys iourney was fynyſhed, becauſe with ſpede they ſhoulde paſſe the ſame. And therefore Marke ſaithe, that they were ſhodde with Sandales.

10 Nor yet ſcrip towardes iour yorney: neither two coates, neither ſhoes nor yet a rodde. For the workemā is worthy of his meate.

{Neither yet ſcrip.} B. Chriſt would haue his diſciples once to haue triall & experience, that nothing ſhould be wanting vnto thē, if ſo be that they were faithful miniſters: and therefore he ſent them forth naked as it were, and deſtitute of theſe things, but for no long tyme. For we may reade that Paule toke a cloake for his iourney. And Peter was founde hauing a ſwerde. And therefore we reade an expoſition as it were of this place, and of the mynde of Chriſte, when he ſaide: When that I ſent you forth without ſcrippe or wallet, or ſhooes, did you wante any thinge? And they ſayd no. He ſaid therfore vnto them, But nowe he that hath a wallet let hym take it vp, and likewyſe his ſcrippe. Whereby firſte we vnderſtande that it was commaunded but for a tyme, then that it was commaunded to the ende, the Apoſtels (as it was ſayde euen nowe) myght perceiue that nothyng was wanting to the faythfull miniſters of Chriſt.

{Nor a rodde.} C. In this woorde rodde or ſtaffe, the Euangeliſtes do ſeme to diſagree. For by Marke as it ſhould appeare, they are permitted to haue a ſtaffe: And by Matthewe and Luke, they are denyed it. But for ſomuche as the Hebrewe woorde, מקל Sebet, is ambiguous, the Euangeliſtes, although they wryte in Greeke, take this word Rauedon, a rodde, diuerſly. Therefore Matthewe and Luke vnderſtande ſuche ſtaues, as are burdeſome and waighty to the bearers. But Marke meaneth a walking ſtaffe, whiche men commonly cary in their handes by the waye to eaſe and lighten them ſelues. For it is manifeſte that it was the cuſtome in thoſe dayes, to cary a ſtycke or troncheon, or walkynge ſtaffe in their handes whiche tooke any iourney to go. Whereuppon Jacob ſayd, with my ſtaffe came I ouer Iordane. The Scripture alſo maketh mention of Moyſes rodde, and of the rodde of Elizeus. Gene. 32. Exod. 14. 4. King. 4.

{For the workeman is worthy of his meate.} C. By theſe woordes our Sauiour Chriſte preuenteth a doubt whiche might aryſe. For it might ſeme a very ſtraight & hard matter to trauayle through all Iury, without any kynde of prouiſion, either of meate, drinke or apparrell. Chriſt therfore ſaith that they muſt not feare neceſſitie or penury, becauſe whereſoeuer they ſhall come they ſhalbe worthy of meate. M. As if he ſhoulde haue ſayde, it is a common prouerbe in all mennes mouthes, The labourer is worthy of meate. Wherefore it pertayneth not to the labourer to bee carefull for meate. Indeuour your ſelues rather to labour faythfully, puttynge awaye all care for meate, for to whome ſoeuer ye ſhall come, he ſhall miniſter vnto you. Notwithſtanding we muſte vnderſtande this place ſo, that the labourer muſt ſeke his meate at his handes for whome he worketh. As plainly appereth by the woordes of Chriſt, when he ſaythe, In the ſame houſe tary ſtyll, eating and

drinking, suche as they geue. For the labourer is worthy of his reward: and into whatsoeuer cittie ye enter, and they receiue you, eate suche thinges as are sett before you. And Paule also sayth, Who goeth a warrefare at any tyme, at his owne proper coste and charges? Who planteth a vyneyarde and eateth not of the frute of the same? Who feedeth a flock and eateth not of the mylke thereof. And in an other place he sayethe. Let him that is taught in the woorde, minister vnto him, that teacheth him in al good things.

Luke. 10.

1 Cor. 9.

Gala. 6.

11 But to whatsoeuer cittie or towne ye shall come, inquire who is worthy in it, and there abyde till ye go thence.

{*But to whatsoeuer cittie.*} B. By these woordes our Sauiour Christe dothe aunswere an obiection that might be made against him by his disciples. As if they shoulde saye. Thou sendest vs forth emptie, and voyde of all thynges to straungers, and to such with whome we are nothing acquainted, sayinge vnto vs, the workeman is worthy of meate. But howe worthy soeuer we be of meate, beynge faythfull labourers in the haruest of oure father, who shall minister or geue the same to vs?

Obiection.

A. No man peraduenture wil acknowledge vs for labourers. C. To this cogitation whiche might aryse, he aunswereth and preuenteth it, commaūding them to enquire in enery cittie, who is worthy in it. By the whiche woordes he biddeth them seke dilligētly, if they could fynde such men as were godly, in whom the feare of God myghte be founde, and religion, and of whose docillitie and aptnes to learne there myght be some hope, that to suche they myghte offer their labour and woorke. M. He calleth them therefore worthy, whiche are ready and apte to receyue the preachyng of repentaunce, and the kyngdome of God, that this grace of christ might haue som place in thē. Before he saide: Go ye rather to the lost sheepe of the house of Israell: And in the woordes followyng he sayth. Whosoeuer shall not receyue you, nor wil heare your preaching: When ye departe out of the house or that cittie, shake of the duste of your feete.

Aunswere.

In the whiche woordes we see the contrary, that whosoeuer receiueth the messengers of peace, & heareth their woordes, are worthy. Luke in stede of inquyre who is worthy in it, hathe, and shall receyue you.

Suche as these were worthye, Zache, Matthewe, Mary Magdalene, the Theefe, and Paule, whiche truely receyued the grace of the kyngdome of Christe.

Luke

Suche were worthy, of whome Christe speaketh thus, sayinge: Verely I saye vnto you, the Publicanes and harlotes, shall enter into the kyngdome of God, before you. We maye not therefore in this place so construe the woordes of Christe, as though he called those worthy onely whiche were no synners: for if that were so, why dyd Christe kepe company with Publicanes and synners, and offered his grace vnto them? Whiche also sayde, I came not to call the righteous, but synners to repentaunce.

Matt

Or we may symplely vnderstande those to be worthy, whiche study integritie of lyfe, and in whome the feare of God is, and religion, as we sayde euen nowe.

{*And there abyde.*} C. This also pertaineth to makynge haste in theyr iourney. For if they shoulde haue made any longe tarience in one towne, then must they nedes haue shifted their Inne often, leaste they shoulde bee ouerchargeable to one man. When as Christ therfore cōmaundeth thē to abide & tary at their first Inne vntill they go frō thence vnto another cittie, he signifieth ỳ they must make haste, that the Gospell beinge published in one cittie, they may go by and by to another. And that this is the meaning of Christe it appeareth more playnly by the woordes of Luke, when he sayethe. Go not from house to house. For this had bene vnsemely for the Apostels beinge Ambassadours of the heauēly kingdome so to do.

Luke

12 And when ye come into an house, salute the same. E. Certaine old Greke bookes adde these woordes, sayinge:

{*Peace be vnto this house.*} And so hath the olde interpretours also C. Because ỳ disciples coulde not discerne ỳ true & sincere worshippers of God, frō those ỳ were contēners & despisers, ỳ lorde cōmaūdeth thē to salute frēdly euery house ỳ thei com into

For a

For a salutation, is an entraunce or beginning of talke. Euen nowe, they were admonished to go vnto those houses, in the whiche the study of godlines, was knowē to flourishe: but because sometime it commeth to passe that they whiche are of greate fame, and are well accompted of, bewraye their owne impietie when triall is made, it was necessary that this commaundement shoulde be geuen vnto them. The sence and meaninge therefore of thys place, is thys. Proue at your first commynge whether the goodmen of the houses to whome yee come, can be content to heare you willingly or no: and whosoeuer shall gladly receiue & imbrace your doctrine, abyde with them that your salutation may be confirmed. But if any refuse or reiecte the same, departe out of hande from them, and withdrawe and plucke backe from them, so muche as you may, your salutatiō again. M. This salutation semeth to bee that whiche Christ commaunded to his disciples saying: In to what house so euer ye enter, firste saye peace be in this house. After this manner the Iewes were wōte to salute one an other. Christe therefore woulde that his disciples shoulde vse this wonted benevolence of saluting, to the ende they might wynne the myndes of those, whiche by the Gospell, shoulde bee brought to the kyngdome. And therefore he sayth, firste saye. For a salutation is a signe of benevolence, of frendship, and of loue, by the whiche we wishe well vnto those, to whome we cōme. Whereuppon Christe cōmaundeth vs to salute not only our frendes after the manner of the Gentiles, but also our enemies.

13 And if the house be worthy, let your peace come vpō it, but if it be not worthy, let your peace returne to you again

{*And if the house be.*} Bu. As if he shold haue saide by this token ye shall truely knowe who are worthy, namely they whiche receiue your preaching. A. Therefore if ỳ house be worthy, that is, if the goodman of the house be worthy, that is to saye: If he receiue your salutation. For Luke sayth in steade of this. And if the sonne of peace be there, your peace shall reste vpon it, ỳ we may vnderstand that the peace which the goodmā of ỳ house deserueth, is so offered, that it pertaineth to the reste of his household also, and that it shall reste vpon the whole house, if it be receiued of ỳ good man of the house. Furthermore, that the dignitie of the house dothe consiste in the good man of the house, it appeareth by Luke, whē he saith, If the sonne of peace be there. And this is the special goodnes of God, whiche appeared in the olde testament also, because he appointed ỳ grace of the couenaunt & promise, not only in ỳ lorde of the house, but also wt him he toke al that were of his house: as appeareth in Noe, Abraham, Isaac & Iacob: and in Zacheus also, whē Christ said: To day peace is entred into this house, because that he also is made a childe of Abraham.

All the household & family is blessed for the good man of the house sake.

Luke. 19.

{*But if it be not worthy.*} M. Luke hath: but if he shall not receiue you, ỳ is, if he be not worthy, & declare it in not receiuing you

{*Let your peace returne.*} M. That is, get you by and by from them and so much as you may retracte your salutation, again. For his woordes are in effecte thus, Because they for their ingratitude are vnworthy to haue the blessinge of God, whiche yee wishe vnto them, breake of your communication, and go to some other.

14 And whosoeuer shal not receiue you, nor will heare your preaching: when ye depart out of the house or that citie, shake of the duste of your feete.

{*And whosoeuer.*} M. Hetherto the lorde instructed his apostels, howe they shoulde shonne and auoyde the vnworthy, & get them selues to those that were worthy. Nowe he teacheth them, what they shall do if they chaunce to come to ary that be vnworthy, and contemners of the grace of God. He hath tolde thē how thei should behaue them selues to the worthy. Now therefore he sheweth them of the vnworthy: and firste of all he setteth before the a marke or token, to the which they must haue respect, & according to the which thei must iudge of the worthy with whō they abyde, and of the vnworthy, from whom they departe: namely, if they be receyued, and heard, or not receiued, & not heard, that by this meanes they may very well knowe, who are worthy and who not.

And he doth not only commaunde his disciples to departe from those, whiche by ingratitude refuse the grace offered vnto them, but also to shake the dust of their feete against thē, and by the same to testifie what horrible punishement, shall come in time vpon such as contemne the Gospell. And also by this seuere denunciation of the vengeaunce of God, Christ would comforte his disciples, leaste they should be dismayed and discouraged for the contempte of his doctrine, and leaste the ingratitude of the worlde, should let or staie them in their busines. And we se howe Paule bearing him selfe bolde on this consolation, did boldly despyse al the contumacy of men, that he myghte go through euen the middest of troubles cōstantly, and bosteth him self to be a swete sauour vnto Christe, although the sauor of death to them that perishe. Moreouer, this place teacheth howe muche the lorde estemeth his Gospell and truely for so muche as it is an excellent treasure they are to vnthankefull, whiche refuse the same being offered vnto them. And for so much as it is the scepter of his kingdom. it can not be despised and set at naughte without reproche vnto him.

2. Cor. 2.

The Gospell is of great price vnto the lorde.

{*Shake of the dust.*} M. Our Sauioure Christe is not contente to haue them only depart from those ẏ are vnworthy, but also he would that they should geue some testimony of the greatnes of their fault, and of the punishement to come. C. And as he commēdeth the doctrine of the Gospell here, that all men myghte receiue the same reuerently: Euen so he biddeth his Apostels to be preachers of that vengeaunce whiche he denounceth vnto thē: which thing could not be vnles they burned with a feruent zeale of that doctrine whiche they preached. We must note therefore that none can be a fitte teacher of the heauenly doctrine, vnlesse he be so affected, that he do forsake and contemne his selfe. M. The shakyng of, of the dust is a signe of cursyng and defyinge of thē. C. Whiche thynge is very lykely to bee vsed of the Iewes, because Christe speaketh here as of a knowen thyng: as if the Apostels by this outward signe had witnessed the inhabiters of that place to be so polluted & defiled, that euen the earthe by their infection also was corrupted.

I mete man to preache the Gospell.

M. And so this shaking of, of the duste, should be a testimony to the vnbeleuing, and contemners of the preachynge of the Gospell, that hereafter they myghte haue no excuse, that they hearde not the embassage of the kyngdome of God. For Marke addeth. For a witness vnto thē. But Luke saith. For a wytnes against them. As if he shoulde haue sayde. This duste whiche cleaueth vnto oure feete, since we came into this cittie of yours, shalbe a wytnes in that day, if you would deny vs to be there, and to haue preached the gladtidinges of the Gospel vnto you. Of this commaundement we haue an example in the Actes of the Apostels, where it is thus wrytten. The Iewes moued the deuoute and honest women, & the chiefe men of the cittie, and raysed persecution against Paule and Barnabas, and expelled thē out of their coastes. But they shoke of the duste of their feete against them, and came to Iconium. And in an other place. And when they sayde contrary, and blasphemed, be shoke his rayment, and sayde vnto them: youre bloude be vpon your owne heades, from hencefoorthe wyll I go blameles vnto the Gentyles.

C. So that we see, howe that no cryme dothe more offende God then the contempte of his woorde: For he dothe not so precisely bidde vs to detest eyther Adulterers, or man slears, or any kynde of wycked persones, as he doth bid vs to detest these. Wherupō, being not content with the dede alone, he woulde that hys disciples shoulde threaten them with woordes, as appeareth in Luke, where he sayth. Go your wayes into the streates of the same and saye, euen the very dust of your cittie, whiche cleaueth on vs, do we wype of against you: Notwithstandyng, be ye sure of this, that the kyngdome of God was come nie vpon you.

15 Verely I saye vnto you: it shalbe easyer for the lande of Sodoma, and Gomorha in the daye of iudgement then for that cittie.

{*Verely I saye vnto you.*} C. Leaste that the threatnyng goynge before, shoulde seme vayne

vayne oure Sauiour Chriſte pronounceth, that they which deſpyſe the Goſpel, ſhall ſuffer more greuous punyſhement then the Sodomites. M. And to perſwade this more ſeriouſly, he confirmeth it with an othe. {*In the daye of iudgement.*}

There are ſome whiche by this daye of iudgement vnderſtande that tyme, in the whiche God toke vengeaunce vpon the Iewes, by the Romaynes: But Chriſte ſpeaketh not of this tyme. For he vnderſtandeth the generall daye of iudgement, in the whiche all men muſte geue accoumptes, and receyue punyſhement, accordyng to their dedes. For the temporall burnyng of Sodome, was an example of the euerlaſting fyre to come, as in the Epiſtell of ſaint Iude. God was wonderfully fyred to wrathe againſte Sodome: Wherefore if that cittie was then ſo abhominable before God, it ſhall no doubte, haue farre greater puniſhement in the daye of iudgement. Therefore, Chriſte nameth Sodome aboue all other citties, not only becauſe the plague and puniſhement of the ſame, did exceade all others: but becauſe it was conſumed by the power of God, with a ſynnguler kynde of deſtruction, that it myght be an example for euer, and the name odious alſo and abhominable. And yet notwithſtandinge, it is no marueyle, if Chriſte do pronounce here that the Sodomites ſhall be more gently intreated at that daye then the vnbeleuing, whiche refuſe to heare the Goſpell. For when as men do denie the authoritie of their maker, & wyll not vouchesafe to heare his voyce, but do refuſe the ſame, whiche inuiteth and calleth them to grace: This impietie I ſaye, is as it were the heape of all other miſchiefes and wickednes. But and if ſo great and greuous a plague inſued the repulſe of the obſcure preaching in thoſe dayes. What terrible puniſhement remayneth for thoſe whiche reiecte Chriſte ſo openly and plainly, crying and calling vnto them? Furthermore, if God puniſh ſo ſeuerely the contemners, what ſhall happen and befall ſuche as are furious enemies, which, w̄ oppr̄obrious tongues and blaſphemous talke, defie the Goſpell of Chriſte, and cruelly, with fier and ſwerde perſecute the ſame. Laſt of all, by this place we maye learne in what the weale publique or health, proffite, and cōmoditie of the cittie doth conſiſte: namely in the obedience, and diligent hearing, & imbracing of the worde of God, and not in worldly peace and vnitie, not in the floriſhing eſtate of mundane affaires.

The publique wealth conſiſteth in imbracing the Goſpell.

For what ſhall the pleaſaunt ſituation of Sodome, the ſumptuous buyldynge, and the greate aboundaunce of treaſure in the ſame, helpe or proffite in the daye of iudgement? Surely nothyng at all. Reade for this matter the fyrtene chapter of the prophecie of Ezechiell.

Ezech. 16.

16 Beholde, I ſende you foorth as ſhepe amonge VVolues: be ye therefore wyſe as serpentes, and innocent as Doues. {*Beholde I ſende you forthe.*}

Bu. Nowe our Sauiour Chriſte ſetteth the daungers before his diſciples whiche they muſte ſuffer for preachinge of the truthe. And in this he followeth ſtronge and valiaunt captaines of the warres, who, to the ende they may make their ſouldiours more ware, tell them before-hande all the daungers and perils of the battayle. C. And ſo the cōmaundements and charges, whiche Matthewe hitherto hath reherſed, did pertayne to the former expedition and haſte of their iourney, whiche ſhould be ended in a fewe dayes: But now Chriſt proceadeth farther & armeth the again the tyme to come, ỹ they might knowe, howe that they were not choſen only for that ſhort time to preache the Goſpell, but alſo for a longer tyme, yea, to compaſſe a greater prouince, more vneaſy, and requiring greater trauell & payne. He admoniſheth them therefore here of thoſe perilles whiche they ſhould ſuffer after his reſurrectiō. For although they were not brought by and by into the fielde of this warrefare, whereof Chriſte ſpeaketh, yet notwithſtandinge, it was proffitable for them to be put in mynde of ſuche thynges before they came to the ende at ſuche time as they happened, they myght the better beare them.

This (truely) in the firſte ſendinge alſo, was true, that the Apoſtels were lyke vnto Sheepe in the middeſt of Wolues: But becauſe the lord ſparing their infir-

mitte, suffered not the Wolues for all their cruell madnes to hurte them, it is properly referred to the tyme to come, in the which the Lorde suffered them more sharpely to be intreated. For before the resurrection, the brydegrome beyng present, they were partakers of all the ioyes in the mariage: But after the brydegrome departed from them, that pleasure, that ioye ceased, and then their condition and state of lyfe, was so austere, that they felte them selues not to be appointed with this armoure in vayne.

Forewarnig of daungers to profitale.

Bu. And truely (as the prouerbe sayth) the dartes which strike and pearce vnwares, and at a sodaine do more terrifie vs, and make vs afrayde, then those, whereof we haue a sight before they enter. The lorde therefore here doth not dissemble or hyde any thing, but rather dothe so exactly describe and paynte forth the persecutions, the crosses, the prysonmētes, the bondes, and tormentes, that they maye discerne them, as if they were present before thē.

C. Notwithstanding, it maye bee, that Matthewe setteth the talke had at diuers tymes in one place, as if it had bene spoken all at one tyme. For Luke saith, that the same thinges were spoken to the three score and tenne disciples, whiche were ioyned to the Apostels. This truely is without all controuersy and doubte, that the successe of the iourney, whiche they now toke vpon them, was not forshewed by the these wordes but that the disciples were rather forewarned of the whole race of their Apostelship.

Luke, 10.

{As shepe among.}

Bu. This truely is a worthy image and spectacle, expressing and setting forth, the great daunger and perill whiche hangeth ouer all the heades of those that are preachers. Than the shepe nothing is more simple, more innocent, and more cowardishe or dastardlike. But by shepe, perfecte men, and innocent, whiche depende only vpon ỹ prouidēce of God, are vnderstode. Suche Christe calleth his, because they should be the seruantes of the lorde, destitute of all the helpe of man, that they acknowledging them selues to be shepe, may haue respecte to their shepeherde, and to become and prepare them selues as shepe appointed to be slayne. Bu. But among all the fowerfooted beastes of the earth, there is nothinge more rauening, more gredy, and more crueller then the Wolfe. Therefore fearefull, couetous, and cruell men, and the insaciable tyrauntes of this worlde, are signified by Wolues. But howe cruell and despytous of bloude soeuer men be, God can mittigate and aswage their crueltie, whiche at his pleasure tameth the wylde and cruell beaste. In that therefore God suffereth ỹ greatest part of men to despyse his Gospell, & seketh not to tame them, he doth it to trye and exercise his ministers. And although all men by nature are Wolues, whiche are not regenerate by the spirite of mekenes, notwithstanding, Christe here speaketh specially of those whiche are furious enemies to the Gospell: who hearynge the voyce of the shepeherde or pastor are so farre from mekenes that they runne headlong into all madnes. The Lorde therefore sendeth forth his ministers, to be among the Wolues and tyrauntes of this worlde, to haue many enemies against them, and to be compassed about with manye daungers, to the ende they mighte discharge their office and dutie with great trouble. And to the ende their probation and triall mighte bee the more sharpe, he committeth not vnto them weapons to defende them selues by violence and strong hand, but vnarmed and naked, he offereth them to the teethe of the Wolues.

{Be ye therefore wyse as Serpentes.}

C. That is, be ye circumspecte, and take hede of all thinges, after ye bee in the middes of Wolues least ye offende, and receiue some harme: but notwithstanding be ye subtyle sober & wyse, that you do iniury to no man, that you breake not the bonde of charitie, yea, directe youre wysedome onely to this end that ye may profite many by preachinge of the Gospell. A. The whiche, (feare of all men being layde a parte) ye ought boldely to preache. The effecte therefore is this, that they ought so to temper their wysdome in takyng hede, that they be not to fearefull, and slowe in executing their office. For we see that suche as wyll be compted circumspect and ware in their office, are very fearefull and neglygent.

It beho-

It behoued trewly the disciples of Christ being beset with daungers on euery side, to be vigilant and ware: but because the greatest daunger was, least they should be lett by slouthfulnes, and negligence, he commandeth them to followe with all sinceritie, their vocation. And this he expresseth by a double similitude. Serpentes, knowinge that they are hated of all thinges, they decline and shonne, with greate care, what soeuer is ennemie vnto them: euen so, the care of lyfe is commanded to the faithful, least they should rashely daunger theim selues, and willingly commyt them selues to euery peryll. On the contrary parte, the doues, although they are fearefull by nature, and subiecte to manye harmes, yet notwithstanding, they flie symplely, loking alway to be stricken, and do often times submitte them selues to the snares of the destroier. To this simplicitie, Christ exhorteth his disciples, least that to muche feare shoulde let them in ronninge their race. A. To this spirituall wysedome, and Christian symplicitie, not onely the ministers, but also al men ought to geue them selues. B. As the Apostell Paule exhorteth, sayinge. Take hede therefore howe ye walke circumspectly: not as vnwise, but as wyse men, redemynge the tyme, because the dayes are eupll. wherfore be ye not vnwyse, but vnderstande what the wyll of the lorde is. And in an other place he sayth, Walke wiselye toward them that are without, and lose no opportunitie. C. Let this wisedome therfore of the serpents, teache vs which are Christians, to beware and take heede of wicked men, and the crafty assaultes of Sathan, least we admytte any thynge agaynst the wyll and glory of God.

To be shorte, we se here, that all the carnall wisedome of this world, is condemned of Christe, vpon the which, the greteste parte of men, do to muche grounde them selues, when they looke this waye and that way, and rounde about theym, where they may be in safetie. And so fearynge to daunger them selues, they do at lengthe quite renounce Christ.

17 But beware of men, for they shal delyuer you vp to the councelles, and shall scourge you in their Synagogges

{Beware of men.} A. Although many restraine this place to them onely, whome before Christe called woulues, yet notwithstandinge, it is better to take it indefinitely: as if he should haue sayde, ye must walke wiselye amonge men, who are altogether for the moste parte full of harme and deceite. C. But Christe by these woordes semeth to be contrarye to him selfe. For this had ben an excellente waie to beware and take hede, namely to do their busines at home, and not to com in the company of men. I answere, that here is noted an other kynde of takynge heede, not that they shoulde depart from their office, beinge dysmayed with feare, but that they shoulde not be troubled out of measure, when eupls do aryse at a sodeine. For we do see that many men beinge beset with daunger on euery syde, vnloked for, do faynte and quaile by and by. Christe therefore woulde haue hys disciples se before hand, what would followe afterwarde, that they might frame and prepare their mindes betime to suffer trouble. To conclude, hee soundethe the trompet vnto them, that they might with the better cheere and courage prepare them selues to the battaile. For as to muche forecast dothe weaken and dyscourage some, euen so to muche securytie and carelesnes, doth make at it were other som drunke, so that in soddaine destruction they perishe.

Obiection.

Aunswere.

Securitie must be auoided.

{For they shall delyuer you vp.} M. Howe hee sheweth the reason wherefore his Apostelles shoulde take hede of men: because they shoulde suffer muche eupll at theyr handes. He sayethe not, They wil goo about to delyuer you, or to beate you, or to betraye you, but most certainly he affirmeth that they shal deliuer them vp to the counselles in dede, and scourge them. C. By the whiche woordes we may easely gather, that those troubles whiche Christe nowe declareth to his Apostels, ought not to be restrained to the first expedition or sendyng forthe, in the which they had no experience of any such thyng. This was the ende of the forewarninge of Christe, that they shoulde not be dysmaied with feare at any tyme because it

was a

was a rare vertue, and seldome sene, for poore men when they came in ỹ presence of princes, to be of stoute mynde, and to be troubled with worldely tumulte.

{*To the counselles.*} E. The Greeke worde Synedrion, signifieth the syttynge of the senatours, & iudges, and chiefe of the people, which we cõmonly call the sessions.

{*And shall scourge you in their Sy.*} B. The greke worde signifieth the temples where the people met together, it signifieth also the assemblies of people, as in this place.

M. Hereby trewely we maye note that the aduersaries of Chryst, although they shewe them selues to be wulues & bruite beastes, rather then men, yet notwithstanding they wold seeme to condempne the ministers of Chryste, as schismatikes and seditiouse persons, not by violence, but by iuste iudgement, by lawe, by the consente of the people, and by publyque authoritie, when as in deede these kinde of men, neyther regarde people nor maiestrate: but do onely seeke with earnest study, to abuse theyr allegatiõs, ỹ nothing might seeme to be done of hatred, or of a sinister affection, but by lawe & cõscience. After this maner when they had taken Christ him selfe by their souldiours, and might haue slaine him out of hand without any more busynes, they dyde rather seke first to bryng hym before the counsell of the elders and hyghe priestes, and there to condemne him: then being condempned by the auctoritie and consent of the coũsel, he was delyuered to the deputie to be ponyshed, who broughte hym to the people to be condempned, and afterwarde was scourged of him, and deliuered again to the people to be put to death Herebpon the Euangelistes Marke and Luke write at large. After the same maner Peter & Iohn, were violently handled, and all the rest of the Apostels. And of Peter beinge bounde, it is saide, that Herode after the passeouer u ould bryng him forth to the people. Steuen also was broughte before the counsell.

The subtiltie of tyrantes.

Marke. 14
Luke. 22.

Actes. 4. 5. 6. 7.

18 And ye shalbe brought to the heade rulers, and kynges for my sake, in witnesse to them & to the Gentiles.

{*And ye shall be brought to the head rulers.*} C. By these wordes Christ admonished the disciples that they must not onely fyghte in Iewry, but in places of farther distance, that by longe preparation, they myghte arme them selues to warre. M. By this place also we se that Christe had an euyll opinion of al the potẽtates of the world, and not without cause: For looke howe muche more dignitie they are of in this worlde, and the more power and auctho-ritie they haue, soo muche the more are they geuen to persecute Chryst and hys doctrine, whether they be counsels, common assemblies, maiestrates, or kinges: that is, the whole seate of iudgement, all the power of the worlde, whiche was ordeyned of God to the ponishement of the wycked, and to the prayse and mayntenaunce of the good and godly. Whereby it appereth, that Sathan, the prynce of this world, hath obtained tiranny in this world, to styre vppe all the force of the worlde, against Christ the sonne of God, and that in so peruerse a manner, that he hath made that power, rule, and auctho-ritie, whiche by God was appoynted to ponishe the wicked, and to suppresse all impietie, to defend his owne kyngdome, and to impugne & resiste the kyngedome of Christe. And that whiche is most subtyll, and craftye of all other, is this: hee dothe so handell and vse the matter, that he maketh the maiestrates, princes, and kinges beleue, that they do good seruyce vnto God, when as in deede they doo the contrary, and are suche, of whom Christ speaketh, sayinge. The houre wil come, in the whiche, who so euer kylleth you, wil thinck that he doth god good seruice.

{*For my sake.*} M. that is as muche to saye for my names sake. {*In witnesse to them.*}

C. The sence & meanyng of this place, is this that ỹ disciples must witnesse the wyll of God to forrayne prynces, & farre coũtreis, to thende they might be inexcusable. A. Herby let the ministers of the woorde learne, that their labour is not in vayne, although they be reiected of wycked men, because the woorde that they preache, shall be a testimony in the daye of iudgement against them.

19. But when they delyuer you vp, take ye no thought, how or what ye shal speake

speake: for it shalbe geuen you euen in the same houre what ye shal speke.

{But when they delyuer you vp.} B. After he had admonished them of the greate and manifolde daungers whiche were at hande, he now sheweth them by whose ayde and helpe they shall ouercome theym, to the ende he might comforte them. C. For Christe in vaine, shoulde haue exhorted his disciples an hundered tymes, excepte he had promised vnto them also that God shoulde be their helper, and that also by his power they shoulde certaynely haue the vpper hande. Herby we may gather, that it was farre from the purpose and meanynge of Christe, to discourage his disciples, by telling them of the perylles to come, they being before very desirouse no doubte to discharge theyr duetie. It is a greate thinge trewelye to abyde the countenauce of princes: for not only the feare, but shamefastnes also, dothe often times abashe, and beate downe the myndes of good men. What then if pryuces in a rage and angrye mode burst forthe, and do thonder at it were? Christe notwithstanding would not haue his disciples to be careful: because the holy ghost shal put in their mouthes what to speake For the more a man knowing his imbecillitie, distrusteth him selfe, the more he feareth, excepte he knowe from whence to haue helpe. And we do see, that many do therefore faynte and quaile, because they measure the successe of those thinges which they take in hand by their strēgth, whiche in deede is eyther very small, or none at all. Christe therefore forbiddeth his disciples to haue respecte what theye are able to do, or what they may bringe to passe by their owne myght, and commaundeth them to depende onely vppon the truste of goddes grace and myghte.

B. For he promyseth theim healthe and victory, not that therby their life shoulde be in sauegarde, but because the glory of the gospell shoulde triumphe, and stande irremoueable. As this is much more dere vnto Christians then the other, so theye cannot liue amisse, when the glory of the Gospell florisheth. {Take ye no thought.}

E Or be not carefull. The greke worde signifieth to thincke, carefully or pensiuely. C. Then Christ would not haue his Appostells voyde of all care: because it was profitable to haue them somwhat careful, to thende they myght aske wᵗ an earnest minde, by prayer, ỹ spirite which Christ promiseth vnto thē: but pensiue-ful care, with the which men do to much trouble them selues, he taketh awaye. For while they consyder with thē selues what shall come to passe, if they do this, or that, and reste not theim selues in the prouidence of God, they are myserablely disquieted. And trewely they are worthy of suche disquietnes and veration, which do not attrybute this honoure to the prouidence of God whiche in deede is able to helpe and deliuer them from all tourmente in due time.

Immoderate care is here condemned.

20 For it is not ye that speake, but the spirite of your father which speaketh in you, {For it is not ye that speake.} A. As if he shoulde saye, ye ought not to measure constancie by your owne strengthe, whiche in deede is moste necessary in the presence of kings. Geue this glory therfore vnto God, and doubt not but that he wyll geue it vnto you, althoughe youre own strength fayle you: ye must beleue that there is nothinge so harde, but that he in you is able to ouercome the same.

C. Neither do I speake here, of your faculitie and power, but of the power of the holy ghost, which directeth the tongues of the faythfull, to the pure confession of Faythe. And least they shoulde be terryfied by their present imperfection & lacke, he promyseth vnto them, that they shall receiue helpe and ayde euen in a momēt. For often times the lorde doth leaue the faithfull destitute and without the gyfte of eloquence, so longe as he requireth no testimonie of them, but when necessitye requireth, he maketh those which before were as dombe men, passing eloquente. Euen so in our time we haue seue diuers martyrs, whiche when they were rude, beinge called to the confessyng and publishinge of their faythe, haue wonderfully excelled in the gifte of eloquence, and apte speakinge. M. Therefore Christe more playnely in an other place saithe, Take ye no thought, how or what thing ye shall answere, or what ye shal speake.

Helpe commeth from the lorde in time of neede.

For the

For the holy ghost shall teach you in the same houre what ye ought to saye.

{*But the spirite of your father.*} M. This (sayth he) ought to satisfie you, that the spirite of God shall be present with you. For wisedome & fortitude is requisite, whiche thinges he wyll bestowe plentifully vpon you. Consider you that you are vnable to do this of youre selues, but the lorde by his holy spirite wyll helpe you.

M. This place teacheth vs, of what authoritie, credite and estimation the wrytynges of the Apostelles ought to be amongeste vs. For if the spirite of God spake in the Apostelles, why shoulde we not esteeme of theyr woordes, as of the wordes that procede out of the mouth of God. Seing they haue this testimony of Christe, we can not be deceyued in obeyinge their godly doctrine. But we maye erre if we followe & credite them whiche boast of the succession of the Apostelles, in whom no sparke of the spirite of God, neyther by life nor doctrine doth appere. That grosse dulnes and obstinate blyndnes of the woorlde is to be lamented, by the whiche it hath ben brought to passe, that those, in whome the spirite of God spake, haue ben slayne. The Prophetes and Apostelles spake boldelye, and constantly preached the Gospell, by the feruentnesse of the spyrite of God and yet notwithstandinge they were counted as seducers, and were slayne, and that of the people of God. This so great obstinacye therefore of the worlde, is to be left to the iust iudgement of God.

The credit & authoritye of the Apostles wrytinges.

21 The brother shall delyuer vp the brother vnto deathe, and the father the sonne: and the children shall aryse against their fathers and mothers, and shall put them to death.

B. Hee doth greatly expresse the danger, to the end hee might giue them forewarninges, and also strengthen and comfort them. For nothinge in the whole worlde can be safe, sure, and certaine vnto them, which will publish and set forth the Gospell: no in this cace they may stant trust theyr owne brethren, theyr children, or theyr parents. For the word of Chryst abydeth for euer, when he sayth: he that is not with mee, is against mee: and hee that gathereth not with mee, scattereth abroade. Sathan wyth all his kingdome and power, bouldeth continuall warre agaynste Christe and hys kingdome, the whyche furor and outragious rebellion, no force of nature is able to withstande. For he hath the wicked as bond and captyue, at his will and pleasure. Therfore it is in his hand to styre and set brother against brother, the sonne agaynste the father, and the father against the sonne, yea to set all men one agaynst another.

Math. 12.

C. Notwithstanding they are deceaued, which thinke that this doth only happen to the faythfull, to be delinered of theyr brethern to deathe. For it maye be that the father persecute the sonne of a good zeale, if he perceiue him to be an Apostata, and one that declyneth from the sincere worshyping of god: yea the Lord in this case byddeth vs to forget flesche and bloud, and to reuenge & defend the glory of his name: Neyther (truly) do all men spare theyr kinsmen, where the feare of God and relygion doth flouryshe, but had rather that all should perishe, if necessity did so requyre, then that the kingdome of Christ should decay in any one pointe, & that the Doctrine of saluation should bee extinguished, and the true worshippe of God abolished. Wherefore if wee were godly minded, this one thing were a iust occasion of hatred, the which although it seeme contrarye to nature that one brother should hate another, yet doth our sauioure Christe here affirme, that it shall come to passe for his names sake that it may be fulfylled which hee sayth in another place: I am not come into the worlde to bringe peace, but a sworde.

Deut. 33.

22 And yee shalbe hated of all men for my names sake, but hee that continueth to the end shalbe safe.

{*and ye shalbe hated*} Heare oure sauioure Christe foreshewth that his Disciples shalbe hated of all men, that is of all cupl men, for many be called but fewe are chosen. {*For my sake*} That is for me, as is shewed before. Here wee must note that it is the part of Christians, so to line, so to behaue theymselues, and so to suffer all thinges, that Christe onely maye be the cause of the hatred and persecutiō which

Math. 9.

Math. 12.

Math. 12.

ther

they ſuffer. This therefore is & ought to be a comfort vnto vs, that if we ſuffer for Chriſt, thē are we his, then are we choſē out of the world, then ſhall we ſay w̄ the apoſtel Paule: We labour and ſuffer rebuke, becauſe we haue a ſtedfaſt hope in the liuinge God, whiche is the ſauioure of all men, ſpecially of thoſe that beleue. {But he that continueth.} B. This promyſe of heal the is a greate conſolation and comforte, in ſo much, that howe greate ſo euer the dangers be, if faith be preſente, it is able to lift vp a diſcouraged faint hart. For he that only continueth to the ende, committinge him ſelfe vnder the tuition and protection of the Lorde, hee (I ſaye) at the length ſhall be ſafe, although he be deliuered to the death, & hated of al men. This ſafetie & health is promyſed not by reſiſtinge, but by ſufferynge as the lord more plainly in another place declareth, ſaying. In patience poſſeſſe your ſoules. This truely is a wonderful conſolation. They which fight vnder princes ar dout ful of the victory: but Chriſt here promiſeth victory without al doubt, to thē that fight to the ende. A. Let vs not therfore feare or doubte to fighte for the glory of God although ẏ whole world riſe againſt vs becauſe a happy and proſperous ende is promiſed vnto vs of the ſonne of God, whiche is a faithfull keper of our ſaluation, if we continue. {To the ende.} This teacheth vs that it is not trewe patience which continueth n ot to the ende. Many men ſaye, Is it poſſible for any man to ſuffer theſe things continu ally? Trewly whatſoeuer he be that ſuffereth the trouble that is laide vppon hym for Chriſtes ſake, may continue without prikeſomnes to the laſt caſt, yea to the very ende. We muſt not therefore call to mynde howe longe, but we muſte haue reſpecte vnto the ende. Herevpon the Apoſtell ſaythe, So ronne that ye maye obtayne. Alſo. Stretche forthe the handes that were let downe, and the weake knees. And in an other place. Let vs ronne with patience vnto the battaile, that is ſet before vs, lokinge vnto Jeſus, the capitayne and fynither of our faith, and ſo forthe. What doth it profite a man to labour in the ſiluer myne, and to fainte before he attaine the ſyghte of the ſyluer. Dothe he not loſe all his labour and trauayle? yes vndoubtedly. What dothe it profte the ronner to ronne, if he faynte in the myddeſt of the race, ſhall he haue the game or rewarde? No vndoubtedly. Not without cauſe therefore dothe the Scripture in ſo many places exhorte vs to patience and perſeuerance. Let vs not therefore be weake or feble, but followers of theym which receiue by faith & patiēce the inheritaunce of promiſe, which is euerlaſting life, after the trauaile & paine of this life. Hebr, 6

23 But when they perſecute you in this cittie, flee ye into an other. For verely I ſaye vnto you, ye ſhall not goo through all the cities of Iſraell, til the ſonne of man be come.

{When they perſecute.} C. By theſe wordes Chriſte preuenteth that whiche myghte be obiected thus. If we muſte beare the hatred of all men in the worlde, when ſhal there be an ende? Chriſt aunſwereth, Althoughe ye can be no where in peace and ſauegarde, yet muſt ye not diſpayre: but when you are caſte out of one place, you muſte proue and trye whether your worke and labour maye take place in an other. But certayne interpretours are deceyued, whiche thynche here that this is a bare permiſſion or ſufferaunce, whē as Chriſt rather cōmanded his Apoſtels to do that which he wold haue done. For he which hath ſuffered one perſecution, wolde willingly gene ouer by & by, lyke vnto an olde beaten ſouldiour, which beinge once maymed in the warres, goeth no more to the ſame, but lyueth on his pēſion at home in peace. But Chriſt here geueth no ſuch vacatiō and eaſe to his ſoldiours, but will haue them without ceaſſing to paſſe throughe to the ende. To be ſhort, the apoſtels are cōmaunded ſo ſone as one battell is done to begin a newe, & not to think them ſelues abſolued or diſmiſt, for fightinge twoo or three fieldes Neyther are they permytted to flee into caues & dens, wher they may lie ydel: but although their labor com not to good ſucces in one place, ẏ lord exhorteth thē to go forward. M. ẏ if ẏ goſpel of his kingdome will not be admytted in one place, they preach the ſame in an other, wout delay.

Queſtion.

Aunſwere.

The ſouldyers of Chriſt muſt fight in the battaile of this life to the ende.

C. But

C. But vnder the cõmaundement there is also some libertie graunted. For we must thus thinke of flying persecution All that flye persecution, are not presently to be condemned: neyther is flyeing in all pointes without exception, lawefull. Many of the auncient fathers in time paste were to earnest in this point. whiche condemned flight in persecution, no lesse then a certaine kynde of denying Christe. For if this were true, some part of ignominie shoulde redounde to Christ and his Apostels. Agayne, if it were lawefull to flye without difference or exception. there should be no difference in persecution, betwene the good shepherd and the hiered seruaunt. We muste obserue therefore the meane whiche saynt Augustin prescribeth to Honoratus, least any man forsaking his abode or bould for feare, should either betray his flocke into the handes of the enemy, or els geue a cowardly example and yet notwithstãding sayth he, let no man rashely daunger him selfe. If any vrgent matter require, it is necessary that the Pastor venter his life for the flocke, but if there be no great necessitie, it may bee that his absence may profite the churche of God more.

Persecution may be eschewed.

August. ad Honor.

Verely I saye vnto you. C. This can not bee referred to the first sending out of the disciples, but oughte rather to be referred to the whole Apostelship. Notwithstanding, in this there is some hardnes, what the comming of the sonne of man here signifieth. Some expounde it to be suche good successe of the Gospell, that all men shoulde acknowledge the kyngdome of Christe, and should loke for the renuing of the kingdome of Dauid at his handes. And some referre it to the destruction of Hierusalem, in the which Christ shewed him selfe to be a reuenger of their ingratitude. But it rather semeth to be a consolation geuen to the Apostels specially. Christe is sayde to come when he dothe remedy those thynges that were paste hope. Christe therefore promysed that he would come, namely by the power of his spirite, to declare his kyngdome, that the glorie and maiestie might appeare vnto the Apostels, whiche as yet was vnto the vnknowen.

24 The disciple is not aboue his maister, neither is the seruaunt aboue his lord.

B. Now the lorde exhorteth them according to the cõmaundement before geuẽ, all feare of perils and daungers set aside, to preache the Gospell bouldly, and with a stoute courage, throughout the whole prouince. And firste he confirmeth them by the example of hym selfe, who beynge their Lorde and mayster, suffered great persecution, and had greater torment to come: and that whiche was moste detestable of all, they called hym whiche proceaded frõ God, for the health of man, but specially for the Iewes, hym (I saye) they called Beelzebub, ascribyng to hym the power of deuels, and sayinge that he had a deuell. For somuch as therfore the maister hym selfe, the lorde and goodman of the house, had partely experience of these thynges already, and had more to come: he dothe very well commaunde his disciples, his seruãtes, and household, that they with a willing minde suffer the like. Truely so great is this consolation, that it taketh away all sorrowe and griefe, when we consider that we are of lyke state and condition with the sonne of God. Our Sauiour Christe therefore propoundeth this similitude, to the ende his disciples might frame them selues according to his example. We are the disciples of Christe, as he was troubled and suffered the same patiently, so must we. For it were a shame for vs to refuse that whereof oure maister thynketh no scorne. To this place agreeth that in John: The seruaunt is not greater then his lorde, if they did persecute me, they wyll also persecute you.

25 It is enough for the disciple, that he be as his maister is, and that the seruaunt be as his lorde is. If they haue called the lorde of the house Beelzebub: howe muche more shall they cal them of his housholde so.

C. Christe speaketh here not of perfectiõ but of similitude and likenesse: as if he should haue sayde, there is nothing more mete, then that the disciple frame hym selfe according to his maisters example. Therefore the Greeke participle Catertismenos, in Luke doth not signifie perfecte, but

feare, but apte and fete. {If they haue called}

C. When as Christ calleth him selfe the lord of the house, it is as muche, as if he had called him self the lord of the church: as the Apostell comparing him to Moyses & the Prophetes calleth the the housholde seruauntes, but him the sonne and heyre. For although he exalteth vs to suche excellent dignitie, that he maketh vs his brethern, yet notwithstandynge he is the fyrst begotten, and the heade of the whole body, to conclude, in him consisteth all rule & power. Wherfore there is nothinge more absurde then to desyre to be in the nomber of the faythfull, and to murmur against God, when as he maketh vs accordinge to the Image of his sonne, whom he hath made lord ouer his housholde. For to what ende serue the pleasures of this life, if we seeke to haue place in his house? To be shorte, we are to fine and nyce if we disdayne to suffer those reproches which our lord and kyng toke vpon hym without grudge.

Hebr. 3. Are the brethern of Christe.

{Baalzebub.} B. In all the Greke bookes, ỳ last sillable is altered, so that it is there called Beelzebub. But in Hebrewe it is called בעל-זבוב Baal-zebub So they called the chiefe of the fayned Goddes of the Philosophers, whom the cittie Accaron worshipped: & the lesser goddes were called Baalim, whiche at this daye in the papacy are called Patrones, or aduocates. But for so muche as Baal-zebub is as much to say as the captaine or patrone of flies, some thinke that it was so called of the abundance of sacrifices, which were so many that the tẽple did swarme wyth flies. Others thincke a greate deale better, that men dyd call for helpe at the Idoles hands against the flies, which gretly troubled the place. For whẽ as Ochozias sought for an aunswere superstitiously as concernynge his health, of the Immage, hee called hym by the name of Baalzebub. whereby it appereth that it was no name of reproche.

4 King. 1.

Fynally as holy and deuoute men, translated this name Gehẽna, to hel, to make the place infamouse: so for the hate and detestynge of the Idol Baalzebub, they called him the deuyll. Wherupon we gather, that the reprobate, to the ende they might make Christ detestable to al men, letted not to defame him with opprobryouse woordes, as if he had ben a deuyll, and the greatest ennemy to religion and godlines. Wherfore if it shal chaunce vs to haue the same ignominie: that whiche beginneth in the head, and is finished in the members, ought not to seeme newe vnto vs. Bu. It is a cõmon custome now adaies for the faithful ministers of gods word, to be called seditiouse, schismatyques, heretiques, rebels, churchrobbers, & charmers, whiche reproches we must learne to suffer patiẽtly after the example of Christ the sonne of God.

Blasphemy

Ignomy and reproch is alwaies cõmon to the chyldrẽ of God.

{How vnche more shall they.} M. Behold how in the applicatiõ of the pronerbe, Christe had rather say, the lord of the house, & the housholõ, then the master & the seruantes. In the which thing he sufficiẽtly declareth how much he wolde haue those ỳ are his ioyned vnto him: no doubte with the same affectiõ, with the which he saith in an other place, Now I say not that ye are not seruaũtes but frendes. Wherfore it can not be but that he hath a continual care of the faithefull, because they are of his housholde and frendes.

Iohn. 15.

26 Feare them not therefore: For there is nothinge close, that shall not be opened: and nothinge hyd, that shall not be knowne. {Feare them not.} M. He gathereth ỳ thing, by the equalitie afore said which he would perswade, namely ỳ those enemies are not to be feared which persecute, eũ to death. Therfore he saith when as they dealt so malicyouselye with the sonne of God, which excelled al men, ye ought not to be let with any feare, but ought boldely to discharge your dewetie.

{For there is nothinge close.} C. When the Apostelles shoulde see the Gospell so contemptyble and despysed, and the smaule nomber of the faythefull also, it myghte discourage and make them voyde of all hope. This doubte Christe helpeth by the waye, declarynge vnto them that the Gospell muste be preached a greate deale farther, and that by the same the obstynacye of menne, shall at lengthe be reuealed. For although this sayinge (Nothynge is so close, that it shall not be reuealed) is a prouerbiall sentence:

here notwithstanding it ought specially to be restrained to the doctryne of saluation, which Christe affirmeth to haue in time the vpper hãde, how much so euer men seke to oppresse the same. Although this doctrine was sometyme preached in the temple openly, notwithstanding, because it was reiected, it was hydde as it were, as yet in secrete corners: but he affirmeth that the tyme wyll come when the same shall be publyshed openly. The whiche thynge, as wee knowe within a littell whyle after, came to passe. And because this promise might refreshe and chere vppe theyr myndes, Christe exhorteth them boldely, and manlye to accomplysshe the same, and not to feare, although the Gospell as yet seemed vnto theim base and contemptyble, but to be preachers of the same. {That shall not be ope.}

Trueth at the lengthe ouercommeth.

A. The olde latten translations adde, (in time to com) for the which the Greke terte hathe, whiche shall not be reuealed. That which is spoken in the fourth chapter of Marke, was spoken peraduenture at an other time, & in an other sence: notwithstanding because they are short sentences, the matter maye agree with this place of Mathew. For after that Christ there had cõmanded the apostels to manifest their light vnto all men, euẽ as burning candels, he addeth by and by: There is nothing secrete which shal not be opened. But the light of the gospel was kindeled as it were in darkenes to the Apostelles, that being lifted vp by their ministery it might shine throughout ỹ whole worlde. M. Yet there semeth to be an other vse of this prouerbe, whiche may be takẽ two maner of ways. one which maketh greatly for their consolation, which suffer iniurie, which cõsolation is, that a day shal come which shall manifest & declare to the whole worlde their innocency which a long tyme had ben hyd. The examples of this matter, are Ioseph, Dauid Susanna, & others. The other vse of this prouerb serueth to make vs shon & auoid all those thinges ỹ are euill, because that god being a iust iudge, will not suffer ỹ impietie of the wicked to lie in secrete, as saith S Paule. I wold not haue you iudge before the time, vntil the cõming of the lorde, which shal lighte al things that are in darknes, & shal bewray the secretes of the hartes, thẽ shal euery mã haue praise of god. But the first expositiõ of all agreeth very wel with the meaning of Christ

Mark. 14.

Luke. 8.

Luke. 12.

1.

2.

1. Cor.

27 what I tel you in darknes, that speake ye in the lyght. And what ye here in the eare, that preache ye on the house toppes. M. Christ now goeth forwarde to exhorte his disciples, that they thynke not them selues to be in secrete, or ỹ they hide not that in darknes which they haue receiued of him. As if he shold say, Those thinges whiche I haue committed vnto you in darknes, ỹ is whẽ ye were together alone, wolde I haue made manifest, that is, I wold haue you preach thẽ openly in the light to all men. Where ye must now cast away al feare, & shewe your selues abrode. B. He setteth here light against darkenes, he ioyneth to the eare, hearing, & to the house topps preaching. He meaneth by speaking in darknes, to cõmit somwhat to the mind by secrete talke. Therfore they speake in the light, which tel opẽly & plainely ỹ whiche they haue heard. Euen so, to here or tel in the eare, is to receyue or cõmit somewhat by priuate metinge together. For men vse cõmonly to whisper in the eare whẽ they wold not be heard of other mẽ. Therfore to preache in the house tops is to disclose to al men ỹ which was cõmitted vnto them, & openly, manifestly, and plainly to vtter that which was before geuen thẽ in secrete. This is spoken according to the maner of that region, where their houses ar so builded, ỹ a man may stand or walke vppõ the tops of them the ridges of the houses being flat and leaded much lyke our galleries. Wherupon it is writtẽ in the boke of Moyses thus. Whẽ thou buildest a new house ỹ shalt make a battelment or wal about the roofe or top of thy house, that thou lade not blond vpõ thy house if many fal there from. And in an other place we reade thus. And there were vpõ the rofe of the house about three thousand men and women, that behelde while Sampson played.

Deut. 2

Iudge.

28 And feare ye not them which kill the body, but ar not able to kil the soule. But rather feare him, which is able to destroy

destroy both soule & body into hell.

{And feare ye not.} B Hitherto christ hath armed his apostls agīst ẏ feare of infamy. C. and now with a singular reason he animateth & encourageth thē againste the feare of death, because men ought to despise this vaine & mortall life, in respecte of the immortal & heauenly life, whervnto they are created. For here cōsisteth the some, if the faithful way & consider wherfore they were borne, & what their state and conditiō of life is, they shal find that there is no cause why they should so carefully seeke after this earthy and terrene life. But the wordes of Christe are more ful, and fruiteful: For he teacheth, that the feare of God is deade with thē which departe from the confession of the trewe faythe, for the feare of tyrantes, & seeke not to put out of their mindes a brutishe and beastly stupor, and dulnesse, whiche by the terrour of death, maketh them to cast from them the confession of the same faythe: for we must note the Antithesis, betwene the two contrary feares. If the feare of God be choked, by the feare that is in men, doth it not appere, that we attribute then, more vnto them then vnto God him selfe? And so it foloweth herevpō, that we reiecting ẏ eternal & celestial life, make our selues like bruite beastes. Only god hath power of euerlasting life & death. Him we neglect, because ẏ feare of men doth withdraw our mindes. doth it not plainely appere, that wee esteeme more our corruptible body, & the lif therof, then the euerlasting state & condition of the soule? yea, the heauēly kyngdome of God semeth nothing so precious vnto vs, as doth the momentany & vanyshyng shadowe of this corporal life. Thus therfore the wordes of Chryst must be resolued: Vnderstād ye, that immortal soules are geuen vnto you, which beinge onely subiecte vnto the will of God, come not into the power of men Wherfore let not your fayth quayle, for no terrors or threteninges of men. For howe cōmeth it to passe, that the feare of men doth prevaile in the cōflict, but only because we esteeme more of the body, then of the sowle, & lesse of euerlastinge lyfe then of a shadowe.?

{Whiche kill the body.} C. Where as Christ by these wordes doth attribute vnto men power to kyll, it is spoken by a certayne kynde of grauntynge. For God doth oftimes geue libertie vnto the wicked, that they beinge puffed vp with the truste of their power, myghte venture desperately vpon euery thynge, as thoughe theye coulde do all thinges without harme, but it tourneth at length to theyr owne destruction. Pylate said vnto Christ, knowest thou not that I haue power to crucifie thee, and power also to loose thee? When as neuertheless, he coulde do no thynge without the permission of God, of whom he receyued that power, which he abused, as it is there sayd. Although therefore in vayne the wycked do boaste themselues, as thoughe the lyues of the godly were in theyr handes, & although God stayeth and brideleth their rage and madnesse, so often as it seemeth good vnto hym, yet notwithstandynge they are sayde to kyll by his sufferaunce, because often tymes he permytteth them to execute theyr tyrannȳ.

The wicked is desperate.

Iohn. 9.

The wicked perswade thē selues that they haue power to do what they lyste.

{But are not able to kill the sowle.} M. Now he reasoneth of the impotencie and vnableneſſe of tyrantes, the whiche, howe soo euer they rage and swell can do harme to nothynge, sauinge to the bodye, because the sowle is not in theyr handes, neyther can they kyll the same. Wherefore Luke more plainelye expresseth the same, sayinge: And after that, haue no more that they can doo. By the whiche wordes Christ teacheth his Apostells to contemne and despyse the crueltie of tyrantes, the which although it be shewed to the extremytie, yet can it not hurte a godly man, as touching his euerlastinge healthe. Although the wycked by the permission of God, kill the body, it makethe no matter, they do but fynishe that which Nature had begon, for if they as instrumentes had not done it, nature it selfe wolde in short time haue done the same. For what is he that shall escape deathe?

Luke. 12.

Tyrantes haue no power ouer the soule of man.

{But rather feare him, vvhiche is.} M. Nowe by a collation of the deuine power of god he proueth playnely that the crueltie of menne oughte to be despysed. As if hee shoulde saye, If ye feare those whiche by some meanes maye hurte and punyshe,

why rather do ye not feare him, which is able to hurte in euery respect, which hath power not onely to kill the body, but also the soule, and to cast them both into hell. It is a small matter to kill the body, because it shall be restored againe. For the tyrant hath not destroyed hym when he hath killed the bodye of a man. Hee hath hym nothinge of oure saluation, which hath taken away this life, whiche at the lengthe al men must forsake whether they will or no at the good pleasure of God. But he which hath made both the body & the soule, he it is onely whiche can kill not only the body, but also the soule, and that euerlastingely into hell. Hym therfore, if thou be wyse feare alone, the whiche if thou feare in deede, then shalte thou contemne & set at naught al worldly tyrantes also. C. But when as these two mẽbers in one knot do agre, certaine ignorant & vnskilful men, take this part seuerally amis, affirming ẏ men ought not to be feared. For Christe setteth the vertuouse and holy feare of God against the peruerse feare of men, whiche withdraweth vs frõ the right & perfecte waye.

{*Whiche is able to destroy.*} M. Of tirantes he saide simplely, they kill the body, but of God he said, which can kill bothe soule & body. Moreouer he addeth, into hell as if he should haue said, If you stand so much in feare of tirants, which hate you, ẏ you despise the cõmandemẽt of God your heuenly father, beware leaste you seking to saue this carnall lyfe, lose not onely the same, but the eternall life also. For your father beinge prouoked to anger, is able to cast bothe soule & body into hell. Luke hath. After he hath killed, he is able to destroy & cast into hell. M. These thynges S. Paule considered when he saide, If I preache the Gospell, I haue nothinge to reioyce of, for necessitie is put vnto me. But wo is it vnto mee, if I preache not the Gospell. To be shorte, the experyence of al tymes teacheth vs how necessary this exhortation is to the mynisters of Chryste, and generally to all the godly: For there was neuer any tyme, in the which men did not exalt them selues violently against God, and soughte not to destroye the Gospell.

Luke. 12.

1. Cor. 9.

29 Are not two littell sparrowes sold for a farthing? And one of them shal not fal to the groũd without your father.

{*Are not two litel sparrowes.*} A. This dependeth of that whiche went before. B. For Christ by this reasõ armeth his Apostels against the persecution of the world that nothing can happen vnto them without the wil of their heauely father, who sucke reth not vile birdes (in cõparison) to light vpon the ground without his wil. C. By the whiche wordes Christ declareth that tirantes althoughe they rage neuer soo much, yet that they haue no power vpon the body, without his wil to whõ al thinges in heauen and in earthe are subiecte. Therfore they do very fõdly which feare the cruelitie & tyrany of men, as thoughe they were not vnder the protectiõ of god. So that in perills this is the second consolation vnto vs, that for so much as god is the keper of our lyfe, we maye safelye rest and commit our selues to his prouidence: yea, we do vnto him iniury if we commit not our life vnto him because he doth vouchesafe to take charge and care of the same. M. And to the ende Christ might euidently proue that which he goeth about to perswade, he vseth very fete eramples, not withstanding such as haue nede of a speciall faith. C. For he extendeth the prouidence of God generally to all creatures, that of the more to the lesse he myght declare vs to be saued, defended, and protected, by his tuition. There is nothynge of lesse price and estimation amonge vs, then sparrowes. For men in tymes paste, haue soulde twoo sparrowes for a farthing. And as Luke saith fyue for two farthinges: and yet not withstandinge God is redy to defende them, that no harm happen vnto thẽ by chance. Will he nowe thyncke you neglecte the life of man, whiche hath such a care ouer sparrowes? no, be ye wel assured Christ settethe not here before you the exaumples of the Patriarkes, or Prophetes, in the whiche he myghte declare the prouidence of God wonderfully. Neither doth he make mentyon of the stronge and sauage beaste, but of the leaste, of the most common, and cheapest fowle, namelye of the lyttell sparrowe.

Neyther

Neyther dothe hee onely bryngе in the ſparrowe, but alſo the price of the ſame, whiche is ſmall, that one alone bearethe no value or price: and therfore he is faine to couple two of them together, the price whereof was but a farthynge, then the which, in money there could be no ſmaller value.

{And one of them lyghteth not to the grounde.} This is the Hebrew phraſe, and is vſed in ſtede of, (ſhal not periſhe) And it is ſpoken for this cauſe, for that byrdes, (when they die of theyr owne accorde, or when they dye beinge ſhot or kylled by any meanes) do fall to the earthe deade: where as otherwyſe they flee aloft. M. He ſaythe not generally, e they fall not to the ground: but he ſaith, and one of them doth not fal: by the whiche, he teachethe vs that God hath not onely a care for vs in generall, but alſo particularly for euery one of vs For if he haue taken charge ſo of euerye ſparrowe, that not one of them without his prouidence and wyl falleth not to the earthe: howe muche more hath he taken charge of men, created, and made, after his owne ſimilitude and lykeneſſe?

But this is contrarye to the opynion of ſome, which rather philoſophycally then diuinely immagine, that God hathe not a care ouer euery creature in the earthe, where as Chryſte affyrmeth, that al creatures are diſtinctly and perſpecularye vnder the hande and protection of God, to the ende nothynge ſhoulde ſeeme to be done by chaunce. For trewelye the wyll of God is contrary to Fortune e chaũce, and wee graunte, that in the nature of ſelfe of all thynges there is chaunce: but wee ſaye, that nothinge dothe happen by the tournynge wheele of blynde Fortune where the wyll of God dothe gouerne or beare rule. {Without your father.} C That is, without the wyll of your father. As if he ſhoulde ſaye, he is your father, and not the father of ſparrowes, howe then can he haue leſſe care ouer you then ouer ſparrowes.

30 Yea, euen all the heares of your head are nombered.

{Yea, euen all the heares of.} M. All theſe thynges which he hath ſpoken of hytherto, haue a meruayloufe Emphaſis and force. For when he myghte haue added, Howe muche more ſhall not ye be killed without your fathers wil: that one care myghte haue aunſwered an other: hee dothe not ſoo, but to the ende he myghte ſhewe them that not onely their lyfe, but other thinges alſo, of ſmall reputation, and counted of them ſuperfluouſe, are in lyke manner vnder theyr fathers prouydence, he ſaithe, All the heares of youre headde are nombered. As if he ſhold ſay, Not onely your lyfe, youre bodies, and other thinges that are dere vnto you, but alſo your heares, how lyttel ſo euer they be eſteemed, are of care e charge to youre heauenly father, in ſo much that they are nombered vnto him: So that there is nothynge in you, to the whiche he hath not ſome reſpecte. For he ſaith not in vayne they {Are nombered.} that he myght ſhewe forthe a ſingular and ſpeciall care. For all thinges that are nombered and tolde, are nombered to the ende none of theym wherof we kepe tale, ſhould at any time be loſte. To the which effecte pertayneth this woord of the preterperfect tence, or time which is alredy paſt, which he vſeth here. For he ſaith not they ſhalbe nombered in time to come, but they are alredy nombred. As if he ſhoulde ſaye, euen frõ the time of youre creation, the Lorde hath taken and doth take charge of you.

The care of the lorde for his children.

C. Wherfore we muſt conſider the prouidence of God, not as vayne e curyouſe men do, but that we may haue matter of truſt and confidence, and be kyndred to the inuocation and callynge vpon God.

31 Feare ye not therefore, For ye are of more value then many ſparrowes.

{Feare ye not} M. Now he concludeth that they muſte not feare. and alſo exhorteth his diſcyples to lyfte vp theyr mindes.

B. As if he ſhold ſay, if God haue ſo great a care for you, be not afearde, but go to and diſcharge your dewty with a bolde e conſtante mynde. This truely bryngeth greate conſolation if a man conceiue the ſame in his minde with a ſure e vnpunted faythe. For all thinges are diſpenſed and geuen by the handes of God, without whoſe prouydence the leaſt thing in the whole worlde can not be brought to paſſe.

{Ye are muche better then.} C. This generally

is trewe of all men, for whose sake sparrows were created, notwithstãding this is properly spoken of the sonnes of God, who excell other waies, then by the ryght of creation. A. For they are borne a new not of mortall seede, but of immortal, by the woorde of God, which lyueth and lasteth for euer. C. But this dignitie pertaineth no other wise vnto men, then by the free estimation & grace of God, which vouchsaueth to receiue the vnworthye, as worthy. Bu. Since Christe therefore saith, ye are muche better to your father then sparrowes: there is no cause whye ye shoulde bee afraide of men, who are vnder the subiection of God. Therefore leaue the care of your life and deathe vnto hym, neyther be ye dismayed for any feare of the wycked, because he can restraine their force, and frustrate theyr deuyses and imaginations against you.

1. Petr. 1.

32 Euery one therefore that confesseth me before men, him will I acknowe-ledge also before my father whiche is in heauen.

M. The Greke text hath, whosoeuer acknowledgeth in me, I wil acknowledge in him. In stede of, whosoeuer acknowledgeth me, I will acknowledge hym. For he spake thus (as the newe interpretrouze thinketh accordynge to the manner of speache of the Hebrewes, who often tymes vse this letter ב, whiche serueth in stede of the preposition. In.

C. Nowe Christe amplifieth that which he spake euẽ now of the contẽpt of deth, to this present vse and purpose: because we must fyghte agaynste the horroure of deathe, leaste that the same do calle vs from the trewe confession of the Fayth, whiche God most straygthly requyreth, and the worlde refuseth. Therefore it was necessary that the disciples of Christ were stronge, and of a hauty stomacke, to this ende, that they myghte be alwais readye to martyrdome. M. For here the argumente is taken for trewe equytie. For what can be more ryghte and iuste, then to haue that seruaunte denyed of his lorde in the tyme of his glorye, and victorye, whiche denyed hym in the tyme of warre? Agayne, what can be more pleasaut, then to haue the seruant acknowleadged in the tyme of the glory of his maister, whiche in the tyme of humylitie and persecution, claue vnto him, with all force and myghte, euen to the basardinge of hys lyfe.

C. Therefore the confession of Christ, althoughe it be neglected of the greatest part of men, as a tryfle: Here notwithstandynge it is accounted of, as a specyall worshyp of God, and a singuler exercyse of pyetie: and not without greate cause. For if that earthely kinges, for the defending and mayntaynyng of their glorye and renoume, and for the encreasynge of theyr rychesse, call theyr subiectes to armoure, and appoynt them to warre, why should not the faythfull suppoze, defende, and mayntaine the glory of the heauenly kyng, at least with their tongue? Wherefore it is most sure that they extinguishe and deface the faith, (so much as in them lyeth) whiche inwardly suppresse the same, as thoughe the outewarde profession were superfluouse and vaine. For Christ dothe not call vs here his witnesses in vaine, by whose mouthe his name in this worlde is celebrated and glorified. Christ I say, wil haue the profession of his name set against al false religion: & because it is an odiouse thinge, he biddeth vs to declare a testimonye, to wytnesse, or to acknowledge, because he wolde not haue the faith of men lie hidde in their hartes, but openly pronounced & set forth vnto mẽ And whosoeuer hideth & kepeth this faith silent, doth he not frustrate the sonne of God, & shut hym selfe also out of the doores, and expulse him self as none of his familie? There is requyred trewely a more playne and manifest confession of the faythe, of suche as are teachers, then of priuate men: furthermore, because all men haue not fayth alike by measure, be which hath the most of the spirite, oughte to geue the greatteste ensaumple: notwithstanding there is no faythfull man, whome the Sonne of God requireth not to be a wytnesse. For that whiche Peter commaundethe pertayneth to all the faythfull, when he sayth, Sanctifie the lorde in your hartes: Be ready alwayes to geue an aunswere to euery man that asketh you a reason of the hope

the hope that is in you. In the whiche place, hope is taken for faythe. C. But where, when, howe often, howe, and to what ende our faythe ought to be profes-sed, it were a harde matter to constitute any certayne lawe: but the occasiō must be considered, least that euery one of vs in tyme neglecte our duety. Moreouer, we must craue at the handes of the lorde the spirite of fortitude and wysdome, the whiche being our guyde, we shal knowe what we oughte to do, and obserue also that whiche he hath commaunded.

Bu. Finally, to profesle Christe in this place, is truely to publyshe the truthe of the Gospell, that is constantly to acknow-ledge Christe to be perfecte God and mā, and to be the onely saluation and right-eousnes of the worlde, by the whiche the faythful are iustified. Hereby we see that it is not enoughe for a Christian man to haue Christe in his harte, vnles also he profesle him opēly before men accordīg to the measure of the fayth that is geuen vnto hym, (as we sayde euen nowe) ac-cordīg to his office and calling, and as oportunitie shall serue. If any man ther-fore be called to the cōfession of the faithe before Tyrauntes, then ought he openly and playnely to confesle Christe, euen as if God him self shold require testimony of hym. The whiche that he may do in deede, he ought to pray vnto God, that he woulde vouchesafe to geue hym a sure truste and confidence with the spirite of boldnes. B. Agayne, Christe is denied, when we do not acknowledge hym to be true God and man, when we denie hym to be our Sauiour, our rightcousnes and redemer, and when we thinke not his doctrine to bee the infallible truthe, or when we are ashamed of him, either for mallice contēpte, or feare. Of contempte and mallice that wicked kynge Iulianus denied Christe: for feare, Peter denied him. At this daye the Iewes and Turkes not knowing the misteries of the gospel, do malitiously deny him. They deny him for feare, whiche either by the terror of death, of torment, of banishement, or of prysonmēt being asked of the magistrate, do denie them selues to be louers of the Gospell. But some willingly and with-out constrainte, do confesle Christe to be the onely priestе the mediatour, and the onely euerlastinge sacrifice of the fayth-full, purgation, redemption and right-eousnes. Whosoeuer nowe acknowele-geth not this, he doth plainly deny Christ and not only deny hym, but he taketh awaye also the glory of his name.

He that con-fesseth not Christe doth dishonour Christe.

{Hym wyll I confesse also.} M. That is, who-soeuer acknowledgeth me for his lorde & onely Sauioure, and is not ashamed (as sayth Marke and Luke) of my doctrine be-fore men, but boldly and truely cōfesseth the same: him also wyll I acknowledge for myne, and commende him to my fa-ther. There is a promyse therefore added here, whiche should inflame our hartes, & make vs zelouse in this behalfe. For how much doth the promise excede that which he requireth? Surely there is almost no comparison, sauyng that it pleaseth hym of his mercifull liberalitie to bestowe it vppon vs.

33 But whosoeuer denieth me before men, him wyll I deny also before my father whiche is in heauen.

M. Marke somewhat more at large af-firmeth this, saying: Whosoeuer shall be ashamed of me and of my wordes, in this aduouterous and sinfull generatiom: Of hym also shall the sonne of man be asha-med, when he commeth in the glory of his father with the holy aungels. Luke in lyke manner hathe the same woordes almoste in effect. C. If therefore the pro-myse before, be not sufficient, to encou-rage vs to acknowledge Christe, then let vs geue eare, to the seuere threatninge, that Christe when he shall come to iudge the worlde, shall denie al, which for feare, shame, or contempte, haue denyed hym before men. Now let the enemies of the crosse of Christe go & flatter them selues in their dissimulation, when as Christe doth blotte them out of the booke of lyfe. For whome shal God at the laste take for his chyldren, but those whiche are offered vnto him by Christe. Where as Christe is sayd to come in the glory of his father and of the aungels, the meaning is, that his glory shall be reueled plainely to the whole worlde.

Marke. 8.

Luke. 9.

34 Suppose not that I came to sende

peace into the earth: No I came not to sende peace but a swearde.

{*Suppose me that I came.*} C. By these wordes our Saviour Christe declareth, that he should not nede the labour, helpe, & ministry of his apostels, if the whole world with one consent, would subscribe to his Gospell. But because the greatest parte is not only against it, but seketh diligētly to ouerwhelme the same, we cannot without contention & the hatred of many men acknowledge Christe. Christe therfore admonisheth his Apostles to prepare them selues to the battaile, because it is necessary that they warre whiche professe the Gospel And so he preuenteth two offences, whiche otherwyse might haue troubled and disquieted the mindes of the weake. For whē as the Prophetes promised euery where, that the state of the kyngdome of Christe should be quiet and peaceable, what coulde the Apostels loke for, but that all thinges shoulde be quiet, & in peace whersoeuer they came? Nowe for somuche as Christe is oure peace, and the Gospell also doth reconcile vs vnto God, it consequently followeth that brotherly concorde should be among vs. Therefore to haue warre contention and strife in the worlde, when the Gospel is preached agreeth not with the forespekinges of the Prophetes, and much les with the office of Christe, and the nature of the Gospell. But that peace whiche the Prophetes speake of, because it is ioyned with faithe, is among none, but the true worshippers of God, and in the consciences of the godly: and it commeth not to the vnbeleuers though it bee offered vnto them: they wyll neuer the soner also come into the grace & fauoure of God: Whereby it commeth to passe that the Embassage of peace worketh in them, the greater disquietnes and tumulte. For, because Sathan whiche reigneth among the reprobate, and beareth rule in them, is mad, and rageth against the name of Christe, so sone as the doctrine of the Gospell is published, their impietie whiche before laye a slepe, is nowe awaked, and stirred vp. So that Christe whiche properly is the author of peace, for the malice of mē is made the cause of tumulte.

Obiection.

Aunswere.

Whereupon Christe saithe here, thynke not that I am come to sende peace, but a swerde. Bu. As if he should say, I would not haue any of myne to thinke that I came into the worlde to bringe suche peace as the worlde loketh for, and desyreth, namely a secure, voluptuous and luxurious peace. For Christe is not the author of sinne, or the fautor and mainteiner of vyce and wickednes.

{*No I came not to sende peace.*} Bu. Christ truly is the prince of peace, and his kyngdome is the kyngdome of peace. For he geueth peace vnto those that are his, and he leaueth to them peace, but that peace which the worlde can not geue, yea that peace, whiche the worlde can not abyde but hateth. For the peace of Christe passeth all vnderstanding, and is the peace of consciences, by the whiche we agree with God, whose wrathe we beleue to be appeased for Christes sake: and therefore we walke in his commaundemētes, and we auoyde the cōcupiscences of the flesh, we agree with al good men, and we contende against all euel and peruerse men. The mundane peace hath respecte to nothyng, but to that whiche pertayneth to the worlde. S. This therefore is the conditition of the Gospell, to stirre vp discorde among men, although not by his owne nature, but because that is the doctrine of the Gospell whiche the deuell hateth, that is Christe whose heele the Serpent seketh to hurte. Moreouer, because the Gospell reproueth the worlde and the wickednes thereof, therefore it is hated and euell spoken of, accordinge to the saying of Christe in an other place. The worlde loueth darkenes more then lyghte, because their dedes are euel. And for this cause, ỳ Gospell is called a swerd, that is an instrument of warre, by occasion. C. Hereby let vs learne how wycked we are by nature, whiche do not only reiecte so precious a gifte and iewel, but also impute to it all kynde of euell: Whē as in dede it is ỳ right waye, the straight pathe and ordinary meane to bringe vs to all vertue, to all quietnes, and to direct our steppes to ỳ euerlasting life in heauē.

35 For I am come to set a mā at variaūce against his father, and the daughter against

against her mother, and the daughter in lawe against the mother in lawe.

{For I am come to set.} E. The Greke woorde for the whiche, the olde interpretour hath seperate, signifieth to deuide that into two whiche before was united and ioyned in one. The which thing Chrisostom also noteth writyng vppon this place. Furthermore, in this place man is put for sonne, accordinge to the Hebrewe phrase, for he sayethe, a man against his father. M. To the ende Christe might expresse and declare, that this discorde should not be after the common manner, or wonted sorte, he bringeth in the degrees of consanguinitie and nature, affirming that he wyll separate them with the swerde, whiche he came to sende into the worlde. For among those persones, there were chiefly wonte to aryse for the worldes sake bitter and cruel contentiõs. For the more the persones by nature are ioyned together, the greater and more sharpe is the contention betwene them. When the Gospell is preached and receiued of the sonne, but reiected of the father, by and by, mutuall discorde dothe aryse, which in dede doth properly spring of the dissimilitude and varietie of the myndes, not of the Gospell or lorde hym selfe. For this happeneth through the faulte of the wycked (as we sayde euen nowe) contrary to the nature of the Gospell. That whiche the Prophet Malachy tracheth of Iohn the Baptiste, belongeth to all the ministers of Christe, namely that they are sente to this ende, to tourne the hartes of fathers to their children, & the hartes of children towardes their fathers. And truely the malice of ỹ wycked bringeth to passe, that they which before were ioyned together, are so sone as they heare the voyce of Christe, separated, and deuided into contrary partes. A. To cõclude, Cursed be that peace whose bonde is not the only truthe of Christe.

36 And a mans enemyes shalbe they of his own houshold. Bu. This doth the Gospell in these dayes bringe to passe, that they whiche were in tyme paste of the houshold, that is speciall frendes and acquaintaunce, shalbe afterwarde enemies and straungers one to an other. So that Christe foresheweth that they in the worlde shal come to suche confusion, that the lawe of nature shall not be regarded, and all humanitie quite banished. For when the Prophet Micheas doth bewayle the case of those whose enemies shalbe of their own house, he declareth the destruction and cõfusion to come. The lyke our Sauiour Christe affirmeth, shall come to passe, whẽ his Gospell is preached: which at an other tyme had bene incredyble. Bu. But here the godly haue great nede of wysdome and warines, being conuersaunt among them, with whome there is nothing in safegarde: to the ende they may seke for helpe at the handes of God. C. Neither doth Christe meane that this shall endure alwayes, that they of one housholde, shall haue dissention styll among them selues for the Gospel, as certayne curious men imagin, who thynke that they cãnot be the disciples of Christ, without they be banysshed from their parentes, from their wyfe children, and housholde: But rather all lawefull coniunction is fulfilled and accomplished in the vnitie of fayth. Christe only admonisheth his disciples that they be not troubled so often as suche debate and discorde happeneth, but rather to consyder the sayinges of the Prophetes, by the whiche they may comforte them selues agayne.

Miche. 7.

37 He that loueth father or mother more then me, is not worthy of me: And he that loueth sonne or daughter more then me, is not worthy of me.

{He that loueth father or mother.} C. Because this is very straighte and sharpe for amã to make those his enemies, which should by nature be moste nere vnto hym, therfore Christe sayethe nowe, that without it come so to passe we cannot be his disciples. He biddeth vs not put from vs humane affections, naturall inclination, or mutuall loue: but onely he goeth aboute to restrayne all that is of suche mutuall loue among men, that godlines and true religion can not haue the preheminence. Let the husband therefore loue the wyfe, the father his sonne, and the sonne his father, but so that their humane loue withdrawe them not from the spirituall loue of Christe, whiche is to obserue and kepe

Humane loue ought not to withdrawe vs from the spirituall loue of Christe.

kepe that whiche he commaundeth.

Bu. All thinges therefore that are in the worlde, be they neuer so precious, neuer so dere vnto vs, ought to be despysed for Christes sake, and the truthe of the Gospel. For the lord nameth a most straight bonde in the whiche he comprehendeth al thinges that are dere vnto vs, as glory, fame, honours, ryches, frendes, parētes, wyfe, chyldren, goodes, landes, and all thinges that God hath lente vnto vs. Yea and in Luke he vseth a more seuere saying: If any man come vnto me, and hateth not or forsaketh not father and mother, wyfe and chyldren, syster and brother, yea, and his owne soule, he cannot be my disciple: But all in one sence.

Luke 4.

R. For Christe teacheth vs that we must not seke for the terreine and corporall felicitie of this worlde in his kyngdome. And to hate, in that place of Luke is not taken in euell parte, as to enuy the parentes, the wyfe and chyldren, or in malice to vere and trouble them: But thou must haue suche an affection towardes them, that thou loue the sonne of God neuertheles aboue all thinges. Of this holy and deuoute hatred, we haue a worthy example in Abraham, who had rather be cruell towardes his only sonne, euen to the death, then he woulde in any point shewe hym selfe disobedient vnto God.

Gene. 22.

C. To be shorte, if the loue of our frēdes hynder vs in followyng Christ, we must boldely resiste the same, as did S. Paule who accounpted those thinges that were vauntage vnto hym, losse, for Christes sake. {Is not worthy of me.} In stede of this Luke hath, he cannot be my disciple.

Philip. 3.

M. If a man knewe what honour it is to be in the number of Christes disciples, he woulde seke by all meanes to bydell and ouercoue his affections.

38 And he whiche taketh not vp his crosse and followeth me, is not worthy of me. C. This our Sauiour addeth, that we might know that we can not be his disciples by no other meanes, then by suffering troubles and persecutions for the Gospels sake. If we be troubled and vered because there is discorde for the Gospels sake, betwene vs and our parentes, and our chyldren, & our frends, then let vs call to mynde the condition, that Christe doth laye the crosse vpon all his Apostels and disciples. B. For truely, the kyngdome of God cannot be preached in the worlde without crosse & persecution. Wherefore he is more sure of nothing then of the crosse, whiche earnestly followeth Christe, preaching him, and bearing testimony to the worlde, that the workes thereof are euell. For the saying of the Apostell is moste sure. All those that wyll lyue godly in Christe Iesus, must suffer persecution. C. But vnder this crosse let vs consider that we are the fellowes of Christe, which shal bring great consolation to our myndes, for he saith: {And followeth me} Here let vs learne two thinges, firste, that the faithful must take vp the crosse and followe their maister, that is, thei must frame them selues according to his example. The second is, they must for all the crosse and trouble, & for all the bytternes of the same, neuer forsake hym, but with a sure fayth follow his foote steppes, euen to the ende. The souldiour being in the warres, wyll styll haue an eye vnto his captayne, euen so we must alwaye loke on our Captayne Iesus Christe. Whereupon the Apostell sayethe, loking vnto Iesus, the captayne and finisher of our fayethe, whiche for the ioye that was set before hym, abode the crosse, and despysed the shame, and is set downe at the righte hande of the throne of God. And S. Peter also sayth. Se that ye followe his foote steppes. But it should appeare by the wordes of Luke, that this ought not to be done ones alone, but dayly. For he sayethe, If any man wyll folow me, let hym deny him selfe, and take vp his crosse daily and follow me. B. Euery man hathe this crosse when he suffereth for the Gospel, either by prysonment, banyshement, losse of goodes, fier or swerd, and suche lyke, with the whiche the wycked ones of this worlde, from time to time cease not to vere and moleste the chyldre of God. The crosse is not that kynde of castigation or punishment, which many haue in tymes paste layde vppon them selues willingly by whypping, or cruell beating of them selues, or by abstayninge frō meate & drinke, or by going barefote,

whiche

whiche foolyshe superstitious aces were obserued of the Monkes and Fryers, but that is the crosse of Christe, whereof we haue tolde you already.

39 He that fyndeth his lyfe shall lose it, and he that loseth his life for my sake shall fynde it.

{He that fyndeth his lyfe.} E. That is, he that hathe respecte to his lyfe in suche wyse, that he wyll not aduenture the same for my sake, he truely shall lose his lyfe. C. Therefore, leaste that the former doctrine whiche is very harde, and greuous to the flesshe, should by it selfe haue small effecte. Christe in this sentence cõfirmeth it by two wayes. For he pronounceth that suche as are to ware, and circumspecte, when they thinke that they haue very well defended their lymmes, they shall be disapointed of the same, and lose it: And agayne, those whiche neglected their life nothing at all regarding death, shall haue no losse, because they shal saue it. E. We knowe that there is nothyng more precious and dere vnto vs then our lyfe: For the lyfes sake we do and vndo all thinges. C. so great loue haue we to the same. Wherefore it was necessary that Christe shoulde bothe promyse and threaten, to the ende he myght animate his disciples to the contempte of deathe. To fynde the lyfe, in this place signifieth to possesse the same, as in a sure hauen. To those ỳ are so desirous of this earthly lyfe, that they wyll suffer no daunger, but flatter them selues with the vayne truste in prosperitie, and thinke alwayes that they are in good case when they suffer no trouble, to suche worldlynges I saye, death is a perpetuall destruction. Contrariwyse, to the faithfull, whiche willingly offer them selues to the death, coũting all thinges that are in the worlde as vaine for Christes sake, to these (I say, and saint Paule saith with me also) death is a great aduauntage, for they are restored to a better lyfe. Bu. They whiche escape prysonment and death, by denying Christe and his Gospell, seme in the face of the worlde to saue their lyues, but in dede they haue loste them, and haue prouoked the euerlasting wrath of God, & damnation vpõ them, vnles in time they repente. On the contrary parte, he that manly stãdeth to the fier, loseth his goods forsaketh his wyfe and chyldren, and all that he hath, semeth to the worlde to haue loste his lyfe, when as he in dede hathe gotten euerlasting life with a crowne of glory for euer. {For my sake.} C. He sayethe for my sake, because ther are many which dye oftentymes rashely for ambitions sake, for murthers sake, and some wyll seme to dye for the truthes sake, when they maynteine heresy. Therefore I say; Christe addeth very well, for my sake, shewyng vnto vs for what cause only we ought willingly to suffer violent deathe. Marke addeth, and for the Gospels sake. {Shall fynde it.} Marke & Luke haue, Shall saue it. This is a singuler comforte and consolation, that he whiche loseth his life for Christes sake, doth cõmende the same into the handes of Christe, where it shal fynde euerlasting reste and felicitie.

Trewe martyrs.

A. Let vs beware therefore, that none of vs be punyshed as a murtherer, as a thiefe, as a backbyter, or as a busy bodye in other mens matters: But let vs suffer affliciõ according to the wyll of God, committing oure soules to hym by well doynge, as vnto a faythfull creditour.

1. Petr. 4.

40 He that receiueth you, receiueth me, and he that receiueth me, receiueth him that sent me. M. This also is a great consolation against the trouble of excommunication and persecution, (whiche they should suffer) of the whiche we haue spoken before. Nowe being not content in tellynge the punyshementes that they should suffer which reiected the Apostels, he proceadeth farther, and sheweth what profite the worthy receiuers of the Apostels haue, namely suche profite, that he whiche receiueth them, receyueth Christe hym selfe, and his heauenly father also whiche sente hym: that men myghte hereby knowe howe dere they were both to hym and to his father also. C. Finally, he speaketh not so much of the receiuing of the doctrine, as he doth of the receiuing of the men. We muste note therefore the purpose of Christe, who testified that whiche he sawe, was fitte to helpe their infirmities: Namely that if any man receyued them frendly and gently

We are thes members of Christes mistical body.

and gently, that then it was as acceptable vnto hym, as if they had liberally intreated and intertained him in their person, and not only this, but also that they do offer to God the sacrifice of a swete sauour. C. But we muste note here to whome Christe speaketh these woordes, surely to his Apostels & disciples: Therefore he speaketh to them that do his will, not to seducers whiche preache not the woorde of the lorde, but their own fancies and dreames, abusing these woordes of the lorde, as if they were true ministers, when as in dede they be false Prophetes. In Ioh̄n the lorde very plainely sayethe: Verely, verely, I saye vnto you, he that receiueth whomesoeuer I sende, receyueth me. But these false Prophetes rōne before they be sent, they speake, but not of the Lordes mouthe.

Seducers preache not the woorde of the lorde.

Iere. 23.

41 He that receiueth a Prophete in the name of a Prophete, shall receiue a Prophetes rewarde: And he that receiueth a iuste man in the name of a iuste man, shall receiue a iuste mans rewarde. Bu. Nowe he sheweth at large the rewarde, whiche he wyll bestowe vpon those that receyue his messengers, to this ende no doubte that his ministers might haue the more fauoure among men. C. He beginneth truely with the Prophetes, but at lengthe descending to the lowest degree, he comprehendeth all those that are his disciples Therefore without exception he cōmendeth the true worshippers of God and the louers of the Gospell. But to receyue in the name of a Prophete, and of a iust mā. is as muche, as to do them good for the honour of the doctrine, and in respecte of pietie and godlines. For although God hath commaunded vs generally to loue al men by the bonde of charitie: notwithstanding worthely he bryngeth his to a hier degree, that men might haue special care and consideration of them aboue others. According to the saying of saynt Paule. Let vs do good vnto all men, but specially to thē of the housholde of faithe.

Gala. 6.

{ *Shall receiue a Prophetes rewarde.* } C. Diuers interpretours expounde this diuersly. It semeth to some that a mutuall recōpence or satisfaction is noted here, because the Prophetes of God geue ageine spiritual benefites for earthly thinges. But if this exposition be allowed, what shalbe the rewarde of the iuste. Other some vnderstande it, that they shall be fellowes and companions of the same rewarde, whiche is layde vp for the Prophetes and the iuste, because they were benefitial toward them. Many referre it to the communion of Saintes, because, as we by our beneficence and liberalitie do testifie that we are one body with the seruantes of Christe, euen so by this meanes we are made partakers of al good thinges, which Christe doth communicate and bestowe vpon the members of his body. But it rather semeth to be vnderstoode simpleley, the rewarde of a Prophete, that is a rewarde that may aunswere the dignitie of the persone to whome the office shall be committed.

42 And whosoeuer shall geue to one of these litle ones to drinke, a cup of cold water only (in the name of a disciple) verely I saye vnto you, he shall not lose his rewarde.

{ *And whosoeuer shall geue.* } C. To amplifie this he promiseth a rewarde to euery one that dothe the leaste parte of the dutie of charitie, namely to geue a cup of colde water. He calleth them lytle ones, not only whiche are lowest in degree and baseste in the churche, but all his disciples also, whiche are disdained of the worlde. So in an other place he sayethe, feare not littell flocke. { *A cup of colde water.* } A. By this the lorde declareth that he doth not so muche regarde the gifte, as he doth respecte the mynde of the geuer, neither the worke, so muche as he dothe the wyll of the worker. As we may reade of the wydowe, who castyng two mytes into the treasurie, is sayde of Christe, to caste in more then all the reste.

{ *Verely, verely, I saye vnto you.* } M. Because it semeth incredible to man that he hathe done any suche excellent thing in geuing a cup of colde water, he affirmeth it with an othe, saying: Verely, verely, I saye vnto you, he shall not lose his rewarde: Where we muste note that he sayth not, he shall receyue his rewarde: but he shall not lose

not lose his rewarde, to preuent our cogitation, by the which we perswade oure selues that we shall receiue no rewarde for so smal benefites. For so saithe the Apostell, God is not vnrighteous, that he should forget your worke & labour ý proceadeth of loue, which loue ye shewe in his name, which haue ministred vnto the saincts and yet minister.

The. xi. Chapter.

AND it came to passe, that whē Iesus had made an end of cōmaunding his twelue disciples, he departed thēce, to teache and to preache in their citties. {And it came to passe.} B. Luke saith that they departed & wente through the townes preaching the Gospell, & healing euery where. And Marke hath the same wordes in effect. Notwithstanding Christe him selfe woulde not geue ouer his outie, as many slowe bellies and idell prelates do in these dayes, which neither preache thē selues to the people, nor yet prouide that others may do it for them. C. So sone therefore as the lord had sent his disciples to preache in Iury, he hym selfe went to preache in Galilæ.

{Of commaunding the twelue.} C. There is great force in this word of cōmaunding: because Mathewe declareth that they had not frée liberty in their Embassage, but it was prescribed vnto thē what thei should do, & howe they should behaue thē selues. Bu. By this place we maye gather that there is no worke so excellent as the office of teaching. For the lorde him selfe, whiche did exercise him selfe in the moste excellent workes of God, did esteme nothing more thē the preaching of ý worde, neither did he any thinge more often, or more feruently. And by this it is manifest that ther is no worship of God more acceptable, then the study of the worde of God. For the lord pronoūceth them blessed, which heare the worde of God & kepe it. He saith also to Martha, as concerning Mary: Mary hath chosen the better parte whiche shal not be taken frō her. For she sate at ý fete of the lord & heard his word.

{In their citties.} E. That is, in those citties in the whiche they had preached before. For the other Euangelistе saith, that the lorde sent them by two & two, before hym into euery citty & place, whether he hym self wold come. A. Wherfore it was said before, ye shal not go through al ý citties of Israel, before the sonne of mā be come.

2 VVhen Iohn being in prison, hearde the workes of Christe, he sent two of his disciples. {VVhen Iohn being in prison.}

B. Luke wryteth that Christe (before the disciples of John came) had restored the widowes sonne to life, which dwelte in ý gate of the citie of Naym, in the presence of many people, wherupon they were al taken with feare & glorified God saying. A great Prophete is risen vp among vs, and God hath visited his people. For God can by no better meanes declare his fauour vnto mē, then by sending vnto thē his Prophetes, which may throughly instruct them in his knowledge. Therfore there went forth a rumor of him through out all Iury, & throughout al the regions that lie rounde about. And the disciples of John shewed him of all these thinges.

{In prison.} B. The Greke terte hath, John being in bondes. {He sent two of his disciples.}

C. The Euangelistes meane not that John was moued to knowe the mediator by myracles: But because he sawe that Christ began to ware glorious, thinking now that a cōuenient tyme was come to confirme the testimonie that he bare of hym, he sent his disciples vnto hym. A. Not for his owne cause, but for his disciples sake: who thoughte better of their maister then they did of Christe, as we may reade in the third of John. C. Also their diuinatiō is but vayne, which faine John Baptiste, being nowe at the pointe of death, to demaunde the questions following of Christe, that he might reporte it of his mouthe to the fathers that were dead. But it is playne and euident that this forerūner of Christ set his disciples, to thende they might be confirmed in the knowlege of ý Messias, he him self hauig trauailed in ý same before, ý they might imbrace Christe faithfully wout delay. Hereby al ý ministers of God are taught to send all men vnto Christ. B. And what soeuer they be that teache the truthe, they

Luke. 10.

Iohn. 3.

All men must be sent vnto Christe.

will acknowledge thē selues ẅ S. Paule to be the ministers of this maister onely. But it is the point of all false Apostels to make thē selues maisters, & to leade about with thē disciples, as S. Paule declareth saying: There shal aryse frō among you men speaking peruerse things, to drawe disciples after thē. On the contrary parte those that are true pastors, directe & sende their disciples vnto Christ, geuing authoritie to him whiche is the maister onely. C. Iohn in ỳ beginning did acknowledge that he was not the bridegrome. This I say, maye be an example to all the ministers of the Gospell.

1 Cor. 4.

Actes. 20.

Iohn. 3. d

3 And said vnto him: Arte thou he that shall come? or do we loke for an other. E. The Greke woorde signifieth bothe tences, as, Art thou he that art cōming, or is it thou that shalt come? M. He speaketh as if he were doubtful, when as notwithstāding he doubted not, as sufficiētly appeareth by S. Iohn. But he declareth by this, that his disciples were not as yet well confirmed in ỳ which he had taught thē. C. It was a cōmen principle of piety amōg the Iewes, that Christ the author of perfect helth and felicitie, should come. Wherfore of this matter he moueth not the question but only demaundeth, whether Iesus be the promised redemer or no. For after they were persuaded of the promised redemption in the lawe & Prophetes, it was necessary that they should imbrace the same, beinge offered in the persone of Christe.

Iohn. 1.

4 Iesus answered and said vnto them, Go and shew Iohn what ye haue heard and sene. B. Luke wryteth, that Christ in the same houre, cured many that were troubled with infirmities & plagues, & of euel spirites, & vnto many ỳ were blinde he gaue sight, & that thē he said: Go your way & brig word vnto Iohn what thinges ye haue heard & sene. C. For as Iohn bare the persone or represented another man, so Christ cōmaundeth to tel him, ỳ which his disciples shoulde marke moste. But where as he answereth not simpely, first he doth it to this end, that he might (as he thought it best) declare the matter it self: then that he might geue a more frē argumēt of teaching to his crier or forerūner.

Chap. 7.

5 The blinde receiue their sight, the lame walke, the lepers are clēsed, & the deafe heare, the dead are raysed vp, and the poore receiue the glad tydinges of the Gospel. {*The blynde receiue.*} C. This place is taken out of the prophecie of Esay, that the disciples of Iohn might knowe that a Prophete did witnes of the kingdome of Christ, vnder the which kingdom God did promise him self so liberal & beneficiall, ỳ he would bring help & remedy to al mortal men. And there is no doubte, but ỳ he speaketh there of the spiritual deliuerāce from all euels & miseries. But Christ (as it was said before) sheweth by eternall & visible signes ỳ he came a spiritual phisition to heale the soules of men. And so it came to passe ỳ the disciples of Iohn wēt their ways fully satisfied, with a perfecte answere. M. Christe therfore did rather seke ỳ the thing should declare it self, thē that he him self wold beare any testimony of him self: as he dothe in many other places also. {*And the poore receiue the.*} The Greke tert hath. The powre are preached, that is, cōsolation & tranquillity, is declared to ỳ afflicted & sorrowful. C. This second place also is taken out of ỳ prophecy of Esay, & is in effect like vnto the place ỳ went before, because the same teachinge that the treasures of grace are offered to ỳ world in Christe, expresseth that Christe was sent specially to the powre & afflicted. Christe bringeth this prophecy, partly to indue those that are his with humilitie, & partly that he might take away the offece whiche the carnal sence might cōceiue, by his powre, base, & contemptible flock. For as we are proude by nature, so nothinge is estemed of vs, excepte it be decked and set forth with vayne pompe & forniture. But truly the churche of Christe, because it is collected & gathered of poore mē, it is very base & contemptible in the sight of the world: yea, & the same despiseth nothinge more thē vayne pompe, & pompelike vanities. Hereupon cōmeth the contempte of the Gospell, because it is not receiued of euery one that is in honour and highe estate, nay, there is none that do more receiue the doctrine of the Gospel thē suche. But howe peruerse and wicked this estimation is, Christ him selfe sheweth vs by the ma-

Esay

Iohn

Esay

Iohn.

the nature of the Gospel it self, seing that it is appointed and prepared for none but suche as are poore & afflicted. Whereupō it followeth that it is no new thing, and therefore ought not to moleste & trouble vs, if the Gospel be despised of great and honorable men, whiche beinge puffed vp with their riches, leaue no place in them for the grace of God to abyde and dwell: Yea, there is no cause why we shold merualle though it wer reiected of the greatest part of men, when as smal is the nūber ẏ is chosen of God to saluatiō. Christe therefore here doth declare vnto vs what they are whiche be mete to perceiue & receiue, ẏ grace of saluation which is there offered. And by this meanes, he callinge miserable sinners, gently to the hope of saluation, cōfirmeth their mindes with a sure trust. For it is moste sure, ẏ they are called poore in this place, whiche are of poore & miserable estate & which are despised of many. R. But we must note diligently the whole aunswere of Christ, because thereby he sheweth a reason of all those miracles ẏ he did. For saying that ẏ miracles of Christ cōtained certaine priuate cōmodities in them, they were done specially for this cause, to declare ẏ this Iesus the sōne of Mary, was ẏ true Messias & the sōne of God. And Christ him self cōmēdeth this vse of miracles not only in this place, but also in many other places: as whē he saith, I haue greater wytnes then the witnes of Iohn. For the workes which the father hath geuen me to finish, the same workes ẏ I do, beare wytnes of me, ẏ the father hath sent me. And in an other place he saith, The woorkes that I do in my fathers name, beare wytnes of me: and immediatly folowing, he sayth, If I do not ẏ workes of my father, beleue me not. But if I do, & ye beleue not me, beleue the workes: that ye may knowe & beleue that ẏ father is in me, & I in him. And Iohn him self speaking of the vse of ẏ miracles saith, Many other signes truly did Iesus in ẏ presence of his disciples which ar not writē in this boke. These ar writtē ẏ ye might beleue ẏ Iesus is Christ the sonne of God, and that in beleuing, ye might haue life through his name.

6 And blessed is he, that is not offended at me. C. By this sentence oure Sauiour Christe declareth, that whosoeuer abideth firme and cōstant in the doctrine of the Gospel, must resiste offeces whiche come to let & hinder the successe of faithe. He doth arme vs therfore against offences: because we shall neuer want occasiōs to put from vs the Gospel, vntil we exalt our mindes aboue al offences. First of al therfore we must learne to fight against offeces, that we may persiste in the faith of Christ. Neither is Christ falsely saide to be the rock and stone of offece, wherat many shall stomble. The whiche truely cōmeth through our own fault, but he remedieth this vice when he pronounceth all those to be blessed whiche are not offended at him: whereby we may gather, that the vnfaythfull shall haue no excuse, al though they excuse them selues to be hindred with many lettes. For what should let them to come vnto Christe? or what should be the cause that they should forsake Christ? Namely because he with his crosse, semeth contēptible, deformed, & ful of reproche vnto the worlde: because he calleth them to take part of his afflictiōs: because his glory & maiestie being spirituall, is neglected and not regarded of the worlde, because the nature of our flesche, doth altogether abhorre his doctrine. And finally, because by the policy of Sathan, many do arise which defame, both Christ and his Gospel, & make the same odious. B. Furthermore, this sentence did properly pertayne to the disciples of Iohn: Whose eyes the holines of Iohn had so blynded, that they coulde not discerne the excellent maiestie of Christ, from the dignitie of Iohn, for they thought Christe to be farre inferior to Iohn. For they were offended by the humilitie of ẏ lordes cōuersation, because he lyued not from the company of men, in such straightnes of lyfe as their maister did. Here we learne that seueritie and straightnes of life, ought not to be regarded, neither yet despised, but saluation and healthe commeth only by Christe. For Iohn confessed hym selfe to be inferior to Christe, when as notwithstandinge, he excelled Christ in straightnes of lyfe.

Offences.

Christe is a stombling block to the wicked.

Thei measured saluation & righteousnes

by seueritie of life, & their own workes, & therfore they despised Christ and his disciples. Euen as we at this day iudge holynes by externall thinges, & are deceiued by hypocrisie. B. He saith therfore blessed is he that is not offended at me, that is whiche by no meanes can be discouraged and driuen from me that he may beleue me to be the sauiour of the whole world, and committe him selfe vnto me.

7 And as they departed, Iesus began to say vnto the people cõcerning Iohn, what went ye out into the wyldernes to se? A reede that is shaken with the wynde? {And as they} Bu. Now ỹ lorde setteth forth at large the prayse & vertue of Iohn the Baptist. Neither doth Christ without cause set forth the praise of Iohn

Luke, 7. whẽ ỹ disciples were gone, as Luke plainly declareth For by this he teacheth vs to auoyde al suspitiõ of adulatiõ & flattery: & yet notwithstanding, not to defraude or detract from any man the prayse & dignitie which pertaineth vnto him. But ỹ vse cause, & profite of this cõmẽdatiõ of Iohn is manifold, & may be taken many ways:

1. M. First, because the people which stode by & heard this message of the disciples of Iohn, might be confirmed in som wrong opinion, & contẽpt of Iohn, because of his imprisonment. C. Furthermore Christe cõmendeth Iohn to the people, to thende they might call to mynde that which they herd of him, & might credit his testimony: For his name was famous amõg ỹ people, and they spake very reuerently of him, but his doctrine was of lesse estimation, yea, fewe there were whiche gaue

5. any regard to his ministery. Also Christe sheweth ỹ they lost their labor, which wẽt into the desert to se Iohn, except they did reuerently apply their mindes & diligẽce to his doctrine. And so the sẽce & meaning of the wordes is this. You went into the deserte but your readines & lightnes was altogether folishe & vain, except your going had some certaine end & purpose. For truly ye sought for no worldly pompe or pastime, but your purpose was to heare ỹ word of God by ỹ mouth of the Prophet. Now therfore that ye may shewe forth ỹ frute of your purpose, let that whiche he spake abide printed in your myndes.

{A reede that is.} Bu. By the rede shakẽ with euery blast of wynd, declining & bending now hither, now thither, is signified the vacillatiõ & shaking inconstancy of inconstant mẽ at euery light occasiõ. Wherby we may learne that all light & inconstant men, are vnmete for the ministery of the Gospel. For Iohn chaũged not his minde but being in prison cõtinued in the same opinion that he was of before. Wherfore they which intende to profite the churche of God, & to be allowed of him, muste be pure, simple, & constant, in the worke and busines of the Gospell of Christe.

8 Or what went ye out to se? A man clothed in soft raimẽt? Behold, they that were soft clothing are in kings houses

C. They are deceiued which thinke that this is spoken to condẽne costly & princelyke apparel: there are many other places where luxury in apparel, & to much põpe is reprehended. But the sence of this place is more simple, namely that there was no such thing in the desert, by the whiche the people should be drawne thither. For there all thinges were vntilled, wylde & barren, whiche coulde bring nothing but wetines: as for those thinges that did delighte, they were in the kinges courtes.

9 But what wẽt ye out for to se? A prophete? Yea, I say vnto you, and more then a Prophete. Bu Nowe Christe commeth to the effect & grounde of the cõmendation of Iohn, to the which the circumstaunce of the place is referred. He sayth therfore, what wẽt ye out for to sẽ a Prophete. M. As if he should saye. Because not without occasion ye went forth with such spede into the deserte to Iohn, it must nedes be that ye went to sẽ some great and excellent sight. Went ye forth to sẽ a Prophete? For it muste nedes be that ye sought for some singuler thing in Iohn. Truly your expectation is not deceiued. For ye sawe a Prophete, yea,

{And more then a.} C. By the which wordes he doth not only confirme the authoritie of Iohn, but dothe also preferre his doctrine before the doctrine of the olde Prophets, to thende he might bring the people to the right scope & end of his ministery. For, because they did not consider wherfore he was sent, it came hereupõ to passe that they

that they did profite nothing at all in his doctrine. Christe doth therfore extoll and place him aboue all the Prophetes, to the ende they might learne and know howe that some speciall & excellent thing was geuen and committed vnto him. M. For whereas the reste of the Prophetes dyd prophecie of Christe a great while before that he came. This John did shewe that he was come already, & did pointe him out with the finger. C. But where as he him selfe in another place denieth that he is a Prophet, it is not contrary to this place. For he was not a Prophete after the cõmon manner of other Prophets. Whom God had made interpretours of the law, and messengers of his will to his church: But notwithstandinge, he was more excellent thẽ they, because he did not darkely, obscurely, or vnder shadowes shewe & declare that time of redẽption, but plainly did declare that the same was already come to the whiche effecte the prophecie of Mallachie following pertaineth.

10 For this is he of whome it is written: beholde, I sende my messenger before thy face which shal prepare thy waye before thee. B. The Hebrewe texte, & the thrascore & tene interpretours, write this same somewhat more diuersly, notwithstanding in the same sence sayinge, Beholde I send my messenger, & he shall prepare (or make ready) ẏ way before my face: and the lord whome ye would haue, shall sone come to his temple: yea, euen the messenger of the couenaunt whome ye long for, &c. And thus do Mathew and Luke reade it. Wherby we gather that it was then so redde in the cõmen Greke bookes, the whiche they desired rather to followe, then by newnes to offend those, that are vnperfect and want skill. In the Hebrewe texte, the wordes are of Christe speaking of him selfe but the wordes of ẏ Euangelistes are of the father, speaking of the sonne. The aungel here, or the messenger of God, is John the Baptiste. All one waye pertaineth to the father and to Christ his sonne, by the which he cõmeth vnto vs, & we in like maner vnto him, in true humility & repẽtaũce, with a sounde and perfecte faith. M. John prepared the waye being sent before the face of Christ, when by the preaching of repentaunce, & by the testimony that he bare of Christe, he sent al mẽ vnto him as to the sauioure him selfe. The which two thinges are to be noted of vs, namely the preachinge of repentaunce, & the faith in Christ. For in these two consisteth the waye to life. Bu. Such a messenger, & of so great thinges was John the Baptist, as witnesseth his father Zacharias, by these wordes. And ẏ childe shalt be called the Prophete of the hiest, for thou shalt go before the face of the lorde to prepare his wayes, to geue knowledge of saluation vnto his people, for the remission of their sinnes, through the tender mercy of our God, & so forthe. Luke 1.

By and by after this preaching of John, came Christe into his tẽple, that is, to his people which are the true temple of God. Accordinge to the saying of S. Paule, ye are the temple of the liuing God, whiche tẽple is holy. This therfore is the somme of this place: John excelled in this, that he was the crier & forerunner of Christ. For although the Prophetes in olde tyme dyd speake of the kyngdome of Christe, yet notwithstandinge, they were not placed like vnto John before his face, that they might shewe him presently and say, Beholde the lambe of God, whiche taketh awaye the sinnes of the worlde.

11 Verely I say vnto you: among them that are borne of women, arose not a greater then Iohn the Baptist. Notwithstandinge, he that is leaste in the kingdome of heauẽ is greater thẽ he,

B. That which he saith here simply there arose not a greater then John, is to be expounded by the other Euãgelistes, where he saith, Amõg womẽs children, is there not a greater Prophete then John Baptiste. For here he commendeth no other thing in him then the office that was geuen vnto him from aboue: by the whiche the obstinacy of the Iewes is more sharpely reproued, whiche despised the moste excelent Prophetes of all. C. This excelency therefore is to be referred to the office that was geuen vnto him to teache: And Christe dothe so extolle the name of John, to the ende he might make the Iewes more attentiue, to the Embassage that he brought. Luke. 7.

{He that is leste in the kingdome.} C. Some expounde this amys of Christe affirminge him by this place to be called the leaste in the kyngdome of heaue. But the dignitie of the persone is not here handled, but the excellency of his office is commended. Therefore it is better to bee vnderstoode of those whiche were made the ministers of Christe in the new Testamẽt, that the maiestie of the Gospell myghte be aboue the law. For if John were therfore greater then the Prophetes whiche were before hym, because he came before Christe, whiche came by and by after hym, or because he pointed him out w̃ the fynger: why shall not an Apostell bee greater or any other minister of Christe leste, whiche doth not onely preache that Christe came, but also dothe shewe the misteries of his kingdom, and declare the same to the whole worlde?

For Christe would haue John so praised that notwithstandynge, all the same commendation shoulde tende to the setting forth of the deuine grace of his kingdome, that the same myghte be the better allowed and accepted. As Christe therefore woulde prepare the Iewes to receiue the Gospell, euen so at this daye it becometh vs to be stirred vp, that we may heare Christe reuerently speakyng vnto vs from the highe throne of his heauenly glory, least that he take vengeaunce vpon vs for our contempte, with that horrible curse whiche he pronounceth to the vnbeleuinge by the mouthe of the Prophete in the same place. The kyngdome of heauen and of God is take̅ for the new state of the church, as in other places before, because by the comming of Christe the instauration and repayringe of all thynges was promysed.

Malachi. 4.

12 From the dayes of Iohn Baptiste, vntill this daye, the kingdome of heauen suffereth violence, and the violente plucke it vnto them.

C. There is no doubte, but that Christe commendeth the maiestie of the Gospell, because many with feruent study desired the same. For as god stirred vp John to be the foreronner, and proclaymer of the kyngdome of his sonne, euen so he indewed his doctrine with the power and efficacy of his spirite, to the ende it myghte pearce the hartes of theim, and kyndell their zeale. It appeareth therefore that it came from God, seing that it sprange vp so sodenly after so straunge a manner, & is able to stirre vp so wonderfull motiõs. But in the second mẽber the restraint is added as appeareth. {And the violẽt plucke it.} For, because the greater parte was nothing the more moued, thã if at any tyme no woorde had bene spoken of the Prophetes as concerning Christe, he declareth that the violence (wherof he speaketh) was but in one certayne kynde of men. The meaninge therefore of this place is this. Nowe there is a great concourse of men, as if they would violently ruche forth to apprehende the kyngdome of God. For by one mans voyce, they come on heapes: neyther only gredyly, but also with a snatchinge violences as it were, they receyue the grace offered vnto theim. Notwithstanding, many rage, and are no more touched than if John shoulde tell them a tale in the deserte, nothing at all pertaining vnto thẽ. To this effecte the mynde of Christe in this place tendeth, namely that they are inexcusable, which contemptuously shut their eyes, and stoppe their eares, at the manifest power of God, whiche as well shyneth in the teacher, as in the hearers.

B. The kyngdome of heauen is the new doctrine of the Gospell. The kyngdom of heauen suffereth violence, when men runne with great force to the publique preaching of the Gospell. Men do violẽtly plucke the kyngdome of heauen vnto them, when they burne as it were with an earnest desyre of the kyngdome of Christe, in so much that they despise their life & all that euer they haue, so that they may be partakers of the Gospell and citizens of the kingdome of heauen. Nowe by these woordes of Christ we learne what is the nature and propertie of true faith, namely to harken to the woorde of God, with a feruent minde, & with an earnest desire to be instructed in the truthe, & not coldly or negligently to regarde ỹ same.

13 For all the prophetes and the lawe it selfe prophesied vnto Iohn.

C. Nowe the lorde compareth the ministery

ſtery of the Goſpell with the Lawe and the Prophetes: As if he ſhould ſaye. It is no meruaile if God do nowe ſo mightely worke in the mindes of the hearers, becauſe he doth not now hide him ſelf a far of, vnder darke and obſcure ſhaddowes, but doth ſhewe hym ſelfe openly, to the ende he might eſtabliſhe his kyngdome. Herupon it followeth, that they are leſſe excuſable, which obſtinately refuſed the doctrine of John, then they which deſpyſed the lawe and the prophetes. M. For that which John preached is ỳ very ſame, whereof the lawe & the Prophetes ſpake before. C. In this worde of prophefiing there is a greate Emphaſis and force: becauſe the lawe and the prophetes did not ſet God before the eyes of men, but dyd ſhaddowe him, as one abſente vnder fygures. Nowe we ſee to what ende the comparifon tẽdeth, namely that it is not mete that men ſhould ware cold and wery of that, by the which God offered him ſelfe preſente vnto them. But where as Chriſt now doth count John in the nomber of the myniſters of the goſpel, whom before he placed aboue the prophetes, it is no abſurditie becauſe his preachynge, althoughe it be parte of the Goſpell, yet notwithſtandinge it was but a certayne rudiment and principle of the ſame.

14 And if ye wyll receyue it, this is Helias, whiche was for to come.

C. Here he doth more certaynly declare, how John began to preache the kingdom of god: becauſe he was that Helias which ſhoulde be ſente before the face of God. Chryſt therefore wolde haue that manyfeſt and terrible comming of God, which is celebrated of Malachy, to be knowne now of the Iewes, whē Helias (which is there promiſed) hath done the duetie as it were of a Sōner or parator. M. But how John was called Helias, we may rede in the fyrſt of Luke, wher it is thus writtē of hym, And he ſhall go before him in the ſpirite & power of Helias, to tourne the hartes of fathers to theyr children, & the vnbeleuers to the wiſdom of ỳ iuſt men, to make redy a parfecte people before the lorde. C. By this exception alſo, which he addeth ſayinge, (if ye wyll receiue it) he declareth the hardenes of their harts, becauſe they were blynde in the cleere lyghte. But ſhal he not be Helias if he be not receyued? Yes ſurely, he ſhall continew in his eſtate ſtyll. For Chriſt meaneth not that the office of John dydde depende vpon them: but after that he had witneſſed that he was Helias, he reproueth them of negligēce and ingratitude, excepte they geue vnto him the authoritie which he deſerueth.

15 He that hath eares to heare, lett hym heare.

M. Chriſte with his wonted exclamation, ſtirreth vp the mindes of his hearers. C. For wee knowe that he is wonte to bringe in this ſentence ſo often as he intreateth of any ſeriouſe matter, & which deſerueth more then the common kynde of attention, or geuinge hede: Bu. As if he ſhoulde ſaye, I thinke there nedeth not many wordes, when as hitherto al truth in this matter is ſufficientely declared: therefore there remaineth nothing now, but that he ſhoulde admytte the treweth, which hath eares to heare the ſame, and is not altogether voide of vnderſtanding. Notwithſtanding he alſo declareth, that the myſteries whereof he ſpeaketh, can not be comprehended of all men, becauſe many of the hearers are deafe, and dull of hearinge. But nowe becauſe euerye mannes incredulitie and vnbeleefe dothe not onely hynder theim ſelues, but maketh other men ſlowe alſo, Chriſt exhorteth his elect, whoſe eares are opened, to be attentiue to this ſecrete myſterye of God, and not to be deafe with the vnbeleeuers, but to conſider diligētly of the ſame.

16 But wherevnto ſhall I lyken this generation? It is lyke vnto chyldren, whiche ſyt in the market places, and call vnto theyr fellowes.

{But wherevnto.} A. Hytherto by the commendation of Johns myniſtery, he perſwaded the Iewes to beleue the teſtimonie of John, and to receiue Jeſus, Bu. beleuynge hym to be Chryſt. But of Luke it is added, And al the people, & the Publicanes that hearde hym, iuſtified God, and were baptyſed with the baptiſme of John. But the Phariſeys and lawyers deſpiſed the counſel of God againſt them ſelues, and were not baptyſed of hym. Luke. 7.

Therefore

Therefore the lorde dothe very sharpely inueigh agaynst their obstinacie and vnbeleefe, greatly accusinge the inuincible hardnes of their harts. Wherunto (saith he) shall I lyken this generation? C. In these woordes he doth not comprehende all the men that were in his tyme, but onely the Scribes and Phariseyes, & such as were their imitatours. For he dothe brynge reproche vnto them, because the lord had tried by diuers meanes to bring them vnto hym, and they with inflexible contumacy despysed his grace.

{It is lyke to chyldren.} C. He vseth a similytude, whiche is thought to be taken from the wonted and common pastime of chyldren. For it is not vnlykely, that chyldren so pyped when they daunsed together. And truely Christ semeth to endeuoure hym selfe to beate down the pride and haughtye stomackes of the Phariseies in comparyng them to chyldren.

17 And saye, VVe haue pyped to youe and ye haue not daunced, wee haue mourned, and ye haue not wepte.

Bu. He saith, that they are like vnto froward children, who are pleased wyth no pleasaunte or musicall noyse, nay rather to rebellious and obstynate persons, to whom the diligence & indeuoure of their fellowes is neuer acceptable, but the cõtrary is allowed and lyked of them. If it please thẽ to make any merye or pleasant note, then do these men crye and say, we rather desire mournynge: If then they make any sorowfull noyse, straight way they wishe for pleasaunte tunes: so inconstant and mutable are they. A. This simylytude the lorde hym selfe applyeth to the Scribes and suche lyke, sayinge.

18 For Iohn came neyther eatinge, nor drinkinge, and they say he hath a deuyll. {For Iohn came.} Bu. By an excellent Antithesis, he sheweth to them al that the faith and dyligence of God, hath omitted nothing of those thynges which pertayne to the worksyng of their saluation: and againe, that they being at contention with God, do omit nothyng that pertayne to hynder their sauegarde, and to repel and put away the care and benevolence of God: whereby it commeth to passe, that they perysshe, throughe their owne faulte and malice.

{Neyther eatynge nor.} B. Iohn trewely dyd eate and drinke, but because he had a speciall kynde of foode, & dyd abstaine from vsuall and common meate (as it is saide before) hee is sayde neyther to eate nor drynke. C. This man therefore leading an austere and strayght lyfe, thundered out (as it were) repentaunce, and seuere reprehensions, euen as he that singeth a sorrowful songe: But the lord him selfe as one that singeth a pleasaunt and mery note, more gentelly vnto fauour, sought to bring them vnto his father. But what was the cause that neyther of them bothe dyd profyte? suerly their stony and stubborne obstinacye. Moreouer, this place teacheth vs why there was so greate difference of externall lyfe, betwene Christ and Iohn Baptiste, seinge that they dyd all one thinge: namely the lorde woulde by this varietie and difference, the more conuince and ouerthrowe the vnbeleuinge, because he framinge and transformynge hym selfe to their manners, might make theim voyde of all excuse, they neuertheless continuinge in their obstinacie. Wherefore, if they in those dayes be voide of al excuse, which by cancared malice reiected the manifolde callinges of God, what shall befall those mẽ in these dayes, whose hartes wyll not be moued, by no kinde of mellody, I meane neyther by the threatnynges of Goddes woorde, neyther yet by the swete promises of the same? {He hath a deuyll.} C. Iohn was called a demoniake, or one possessed with a deuyll, the whiche wee call commonly frantike, or fantasticall, or suche a one as is not wel in his wittes. By the whiche we maye note the greate malice of the Scribes, Phariseys, and lawyers, who letted not to cauill against this holy and deuoute man of God, being the foreronner, baruinger and preparer of the way of his sonne Christe.

19 The sonne of man came eatinge and drinkinge, and they saye, beholde a glutton and a bibber of wyne, a frend to Publicanes and synners. And wisedome is iustifyed of her children.

{The sonne of man came.} C. To eate & drinke in this place, is to lyue after the comon maner of

maner of men. Bu. The sonne of man therefore came, whiche tryeth what he coulde do by an other waye, because the way of John toke no place: this man Jesus sheweth him selfe gentill and tractable to al men, he despiseth no man, be vseth the common and vsuall kynde of apparel, he shonneth not the feastes of publicanes and synners, and yet also theye synde somewhat in him to cauill at.

{And they saye, beholde a glotton.} A. This reproche of Christ was greate (trewly) and horrible to be spoken. For he beinge an example of temperancy, sobrietie, and of all vertue, was notwithstanding counted a ryoter, a drunkerde, and a vycious person. C. Let theim therefore marke this place, whiche thincke that the chiefe poynt of perfection consisteth in the outward austeritie of lyfe, and do count that an Angelicall lyfe, if any man be such an abstainer, that he sterue his bodye with famine and pinynge honger. for accordinge to this rule John was more excellent then the sonne of God. But wee must rather note what S. Paule saythe, that bodely exercise profiteth littel, wher as godlinesse is profytable to al thinges. Notwithstandynge we maye not vnder this pretence, geue lybertie to the flesshe, to liue delicatelye in all lykthye pleasure after the desyer of the same: onelye wee must beware of superstition, leaste that foolishe men (immaginynge that perfection consisteth in bare elementes & outwarde signes) do neglecte the trew worshipe of God. M. Last of al we must note in this place how the reprobate, specially the wise & saintes of this worlde, howe they (I saye) can be moued by no reason, neyther by the holy and deuout life of the preacher, neither by the wonderful shew of myracles, neyther by any humanitie, to beleue, when as neyther the austerytie of John, nor the humanitie of Christ can preuaile any thynge at all with these men. A. Seinge therefore we are constrayned to beholde so great obstinacy in men, let vs neuertheleste go forward in the myniſtery of the gospell with bouldе cheere, pronouncing vnto them the vengeance of God, vnlesse they repente.

{And wysedome is iustifyed.} C. This place is erpounded diuersly of the interpretours. Some say that the Jewes did iustify this wisedome, because their owne consciences accusyng them, and they beinge iudges of their own incredulitie, were constrayned to acknowledge that the same was bothe holy and godly doctrine which they had reiected: therefore they vnderstande the Jewes to be these sonnes of wisedome, whiche glozied and boasted in the name and tytell thereof. Some think that it was spoken Ironicè, as thus. Do ye allowe after this sorte the wysedome of God, whose sonnes ye boast your selues to be? But because the Greeke preposition, Apò, is not properly referred to the doing parson: there are som which erpound it thus. Wisedome is absolued, louſed, or dismisse of hyr chyldren, that shee is no more bonde or subiecte by any ryght vnto them: as if the inherytaunce proper to me, should be geuen by my cõsent to an other: euen as S. Paule saith that Christe is iustified from synne, because the curse of synne hathe noo more ryghte or power ouer hym. Other some more harde, and with greatter lybertye, affirme, that wisedome was alyenate or put awaye of her chyldren. But that the Greeke preposition might signifie this, an other sence and meaninge seemeth more fete, namely that although they which are the proper sonnes, do wickedly slander, and reporte euyll of wysedome, yet notwithstandinge she shall lese nothing of her excellency and dignitie, but shall remayne whole and perfecte. The Jewes, and specially the Pharisees and Scribes, dyd boast them selues to be the scholliers of goddes wysedome, & yet notwithstanding they trode that excellent nurse and mother of theires of goddes wisedom vnder theyr feete. But Christ sheweth that although wisedome hath euyl and vnnaturall chyldren, yet she shall remaine safe without al harme: and that their malice which wickedly and maliciously slaunder shall derogate nothinge of her righte and authoritie. Notwithstandinge wee haue not as yet brought the sence which seemeth by the iudgement of many men to be proper and agreable to this place.

Firste there is a secrete Antitheſis or cõparison in

Ironia is a figure in speakinge, when a man dissembleth in speech, that which he thinketh not: as in scoffing, callinge that foule whiche is fayre, or that sweete whiche is lowe.

Roma 6.

parison in the wordes of Christ, betwen the trewe sonnes, and bastardes, whiche altogether stande vpon vaine tytels and shewe nothynge in deede as if Chryste shoulde haue saide, let them go forward in their obstinacie, which furiously boste themselues to be the sonnes of wisedom, she notwithstanding shal haue the praise and commendation of her own children, whiche is proper and due vnto her.

Therefore Luke more vniuersally saith, Of all her children, whereby he meaneth that the obstinacie of the Scribes, shall be no let, but that the electe and chosen of God maye go forwarde and abide in the fayth of the Gospel. Therfore although many Apostatas swerue frō the churche of God, yet let the sounde and parfecte fayth of the Gospell, alwaye abyde with the electe, whiche are of the trewe flocke of Christe.

20 Then began he to vpbraide the cities, in the which most of his miracles wer done, because they repented not of theyr synnes.

C. Luke expresseth at what time, and for what cause Christe so inueyeth agaynste these cities namely, when he had sente his disciples into diuers partes of Jewry that in theyr iourney, they might declare the kingdome of God, he cōsidering their ingratitude, with whom he exercysed the office of a prophete, a longe tyme without fruite, and had shewed manye wonders and signes, he burste out into these woordes: as if he had saide, that the time was now come, in the which he must go to other cities. after he had proued the dulnes and malice of the inhabitauntes of that parte, where he began to preache his Gospell, and to worke manye myracles. But speakinge nothing of his doctrine, he vpbraideth them because they were not moued to repentaunce by the miracles that he shewed among them.

For it is most sure that the lord sheweth forth the documētes of his power to this ende that he mighte drawe men therby vnto him: but because all men by nature are tourned away from him, it is necessary that the begynninge should procede of repentaunce. M. We do se therfore what Christ sought for in all his accions and doinges, namely for repentaunce.

21 VVo vnto thee Chorazin, wo vnto thee Bethsaida: for if the myracles which haue ben shewed among you, had bene doone in Tyre and Sydon, they had repented longe ago in sacke clothe and ashes. {VVoo vnto the Chora.}

M. Chorazin & Bethsaida, are Cities of Galilæ, nere vnto the lake of Genesareth.

{For if the myracles had ben done in Tyre and Sydon.}

B. Tyre and Sydon are cities adioining to the sea coaste, and situate on the border of Galilæ, in the which, not Iewes, but vncircumsised Ethnickes and Idolatours dwelte and inhabited. C. Therefore because infamouse impietie, luxury and other vices were there, by reason of the nerenesse and borderinge of those cities, Christ bringeth in this comparison, whereby he mighte the more touche and pricke the Iewes For there was none of them which did not counte the menne of Tyre and Sydon, for wicked contēpners of God. Christ therefore doth not a littell amplifie his wo and curse, when he saith, that there was more amendmente to be hoped for out of those places, in ỹ which there was no relygion, then out of Iewry it selfe. M. He noteth therfore a wōderfull obstinacie to be in those cities, in the which he hath ben often conuersant, because the cities of the Gentyles, being Idolatrouse, and corrupte, coulde soner be conuerted to repentaunce then they.

But least any man should moue troublesome questions, as concernynge the secret iudgementes of God, we must note, that this sayinge of the Lorde is applyed to the weake and feble capacitie of mans minde, comparing the citizens of Bethsaida, and the inhabitantes there abouts, with the men of Tyre and Sydon.

He disputeth not, what thyng God sawe before, shoulde come to passe of these, or them, but what the other wolde do, as by the dede it selfe might wel be perceiued.

For where as the manners of these cyties wer so corrupt, and out of all order, it may be imputed to ignorance, because at no tyme the worde of God was preached there, neyther was any myracles wrought for them to beholde, & to worke repentaunce. But in the cities of Galilæ

which e

whiche Christe rebuked, there was ereding obstinacie in despising the miracles whiche he wrought often times among them, by the power of God. In effect, the wordes of Christ tende to no other ende then to shewe that Chorazin and Bethsaida dyd excell Tyre and Sydon in malice & in the incurable contempte of God. M. And yet notwithstandinge there is no cause why we shoulde contende with God, because he neglecteth those of whō there might be hope, and sheweth hys power to contemners. For he leaueth al those iustely to destruction, to whom he vouchsafeth not to shewe his mercy.

Nowe if it be his wyll in taking awaye his woorde from some, to haue them perysshe: And in offeringe the same to other, to exhort them to repentance: who hath any thynge at all thereby to accuse hym of partialitie and vnrighteousenes? Therefore we knowynge our owne infyrmitie, let vs learne to beholde this altitude and highnesse. For their prowde curiositie is not tollerable, which cannot abide to geue the glory & prayse of rygh teousenes to God, but so farre as theyr vnderstandinge is able to comprehende the same. {In sackecloth and ashes.} C. Those that were wonte in tyme past to mourne and repente, were wont to be apparelled with sackeclothe and ashes. Sackecloth and ashes were externall signes whiche were vsed in solempne repentance whē the people had offended: which made the people the more earnest affected in repētyng theyr sinnes. C. Therfore repentance in this place is described by externall signes, of the which there was then a solēpne vse and custome in the churche of God: not that Christ doth stande vpon this parte. but because hee bendeth hym selfe to the capacitie of the common people. We do knowe that repentance was not required of the faythfull onely for a fewe dayes, but it was requyred to the ende they shoulde meditate in the same, and exercise it euen to the deathe. Nowe if these externall signes shoulde stil continue, then must we weare euerye daye and euery howre sackecloth, then muste we continually syrinkel our selues with ashes, because we oughte neuer to ceasse from repentance. Therefore this externall profession of repentaunce muste not alwayes be vsed, but onely when men aryse from some greate fall, and haynous cryme, and tourne vnto God with a sorowfull harte for the same. And trewly sackecloth and ashes are signes of office, to pacifie the wrathe of the iudge: and therfore they do properly pertaine to the begynnyng of the conuersion.

Nowe, seinge men do testifie by this ceremony, and declare theyr sorrowe and griefe, it is necessary that the hate of sin, the feare of God, and the mortifycatyon of the flesshe, do go before, accordinge to the sayinge of the Prophete, Rent your hartes, and not your garmentes, and so forthe. And now we see wherfore Christ ioyneth sackeclothe and ashes to repentance, when he maketh mention of Tyre and Sydon, to whose inhabitauntes the Gospell coulde not be preached, without the condemnation of theyr lyfe past, and the exhortation to repentaunce and amendement of lyfe. Ioel. 2.

22 Neuertheleſſe I say vnto you: it shal be easyer for Tyre and Sydon in the day of iudgement then for you.

Bu. Nowe he declareth by a comparison the greate and grenouse ponishement of those Cities whiche haue refused the grace of God offered vnto them. M. Let those cities therefore stande in feare, to whom the trewth of the Gospel hath ben preached more then to other, vnles they shew forth the fruit of the same in theyr lyfe and conuersation. A For truely the contempte of the woorde of God, can not escape longe vnponyshed. The cōtempt of Goddes word can not escape vnponyshed.

{In the daye of iudgemente.} C. There are som whiche vnderstande by the day of iudgement that tyme, in the which God ponyshed the land of Iewry: but some a graet deale better, referre it to the day of iudgmente, which shall be after the consummation of the worlde: as before in the tenthe chapter.

23 And thou Capernaū which artlyfte vp vnto heauen, shalt be cast downe into hell. For if the myracles whiche haue ben done in thee, had bene shewed in Sodome, they had remayned vnto this daye. {And thou Capernaum.}

Bu. This

Bu. This Apostrophe or conuersion, hath a wonderful Emphasis: as if a man should reprehende a company of wicked persons and at the length forsakinge al other, shoulde conuerte and turne his reprehensiõ to some one notorious wicked person, and say. Ye haue all committed iniquitie, wherfore ye shall al accordinge to your desertes be ponyshed and plagued: but thou pernicious and wycked fellowe aboue all other whiche haste committed so haynous offence, that no man in wickednes is like vnto thee, thou I say, shalt haue farre greatter ponishement then the rest. C. Euen so Christe namely aboue all others, reprehendeth Capernaum, because he was in no place more conuersante then there. B. This cittie Capernaum, was the most famous cittie of Galilæ, bothe because it was the publyque and common place of marchãdise, all thinges necessary, beinge there bought and solde, and also because that Christe had wrought many of his excellent miracles in the same, as it is said before. C. This trewely was such a dignitie, as none might be compared to the same, that the sonne of God chose this cittie in stede of his pallace and sanctuary, in the which he mighte begin his kyngedome and priesthode. But surely it was so ouerwhelmed and drowned in fylthynes, as if no droppe or sparke of Goddes grace, had once ben sene or hard of in the same: and therfore Christ pronounceth that the more goddes benefytes were bestowed vppon theim, the more horrible ponishement was at hande, prepared for them. {*Which art lyft vp.*} A. In two olde greke bokes it is red with an interrogation, as readeth it also the olde interpretoure, sayinge, Shalte thou be lyfted vp to heauen? {*Shalte be throwen downe.*} that is, thy fame shall haue a fall, thou shalte be despoyled of thy glory, and thou shalte vtterly be destroyed.

{*Because if the myracles had ben done in So.*} M. He terrefyeth theim by the exaumple of the Sodomites, because if they hadde not so great a consideration, of the iudgement to come, as they shoulde haue, that then he mighte moue them to the same. Wee se here also, that as some sinnes are greter then other some, so one ponishmente shall be greatter then an other, least that we shoulde rashely heape one synne vppon an other. For this cause Christ saith, therefore ye shall receyue the greatter dampnation. And S. Paule saith Accordinge to thy harte, beinge harde and impenitent, thou heapest to thy selfe a treasure of wrathe agaynst the daye of wrath and of the openynge of the ryghteouse iudgement of god. {*They had remayned vnto.*}

Before wee declared that Christe spake accordinge to the capacitie of manne, not foreshewinge what shoulde haue come, if he had sent a prophete to the Sodomites.

But and if this solution be not sufficient to those that are contencious, we answere, that althoughe the remedy for the preseruation of the Sodomites was in the handes of God, yet notwithstanding he shewed his iustice in destroyinge them. C. It shalbe nedeles therfore to enter into those questions of predestination, when as we knowe that God wolde not do, neither hath he decreed any thing to be done, without excellent consyderation, as to whom he shoulde shewe mercy, and to whom not.

24 Neuertheles I say vnto you: it shall be easyer for the lande of Sodome, in the daye of iudgement, then for thee.

For this matter reade the tenth chapiter goinge before, and the fyftene verse.

25 At the same tyme Iesus answered and saide: I thancke thee (O father) lord of heauen and earthe) that thou haste hid these thynges from the wyse and prudent, and hast opened them vnto babes {*At that tyme.*} B. Luke sayethe, that Christ spake these wordes when the threscore and ten disciples were retourned, and reioyced that deuyls were subdued vnto them. {*Iesus aunswered.*} C. Althoughe this worde of answeringe is very vsuall, and familiar to the Hebrewes, in the begynninge of some communication and matter, notwithstanding in this place it hath a greate Emphasis or force. Because that Christe thus toke occasion by the present matter to speake: namely when the threscore and tenne retourned with ioye, the which thinge, the wordes of Luke confyrme a greate deale better, sayinge,

Chap. 4.

Mark.

Rom.

Luke.

saying, that Jesus in the same hower reioysed in the spirite. But wherupon cam this reioysynge, but onelye because the Churche being gathered of a fewe poore and contemptible men, was no lesse dere and precious vnto hym, then if it hadde bene furnished with all the nobylytie, power and glory in the whole worlde. And the prayer of Christe beinge directed vnto the father, was of more vehemency, then if he had talked with his disciples. Howe be it, it is moste sure, that for theyr sakes, hee gaue thanckes vnto the father, leaste that the base and lowe degree of the churche should offende any man. For wee do all for the most parte seeke for glorye: and there is nothynge seemeth lesse necessary vnto vs, then the heauenly kyngdome of the sonne of god, whose glory in deede consisteth in ẏ dregs reliques, and of scouringes of the worlde. Accordynge to the sayinge of S. Paule, We are become as it were, the very outsweppynges of the worlde, and offcouring of all men vnto this tyme. And trewely this is the wonderfull counsell of God, that he baynge the whole worlde in his hande, rather choseth to him selfe his peculyar people, out of a base, poore, and contemptyble multitude, then out of the heapes of nobles and prynces, who (as it mygbte be thoughte) shoulde better by theyr nobylitie and excellencie, set forth the name of Christe, then any other.

But Christe here, seketbe to withdrawe his disciples from a proude & lofty minde leaste they shoulde despyse the base and obscure state of the churche in the which he hym selfe dyd delyghte, and gaue thanks vnto his heauenly father for the same. Nowe what madnesse, what blindnesse, yea, what arroganeye were there in vs if we shoulde denye, gaynesay, or mislike of that, which our sauiour Christ hym selfe, beinge our heade, vouchesafeth reuerently to receyue and bygbelye to commende, sayinge. {*I thancke thee O fa.*}

B. Or I prayse thee, or I glorysse thye name. For these three, I prayse, I glorysye, I geue thanckes: are taken frome the Hebrew worde. ידה Iadath, which the Grecians haue made, Omulogeo, that is, I confesse.

C. Christ therfore by these wordes doth testifie, that he doth quyete and rest hym selfe in the decree of his father, whiche disagreeth and differeth from the reason and vnderstandinge of man.

{*Lorde of heauen and.*} C. In this thing therfore he dothe affirme that he doth glorye his father, that he beinge lorde of the whole earthe, hath preferred babes and younglings before the wise of the worlde: For it maketh no smal matter to the circumstance of the argument, that he calleth the father lord of heauen and earth, because by this meanes he declareth the cause of the blyndenes of the wyse to depende vppon the wyll of God: and that by his wyll also the rude and ignorante are made to vnderstande his hye and secrete mysteries. There are many other places also where the lord declareth that al those that com to saluation are elected & chosen by him of his tender mercy freely, because the earth is the lordes, and al that therin is, the compas of the worlde, & they that dwel therin. Wherefore this sentence hath a double cõsideratiõ. First, where as all men do not obey and beleue the gospel, it cõmeth not so to pas by the impotencie & vnablenes of god, in whose power it is to subdue all creatures vnto him. Secondly, wher as some beleue & obey, other som remaine hard harted & obstinate, ẏ is brought to pas by his loving & free election. Notwithstanding in that he choseth babes rather then the wise, he hath a cõsideration of his glory. For how much wold ẏ flesh reioyce, if faith mighte be gotten by the derteritie of wyt, by industry, or by learnyng? Wherefore God beateth downe the wisedome of man, to the ende the glory of his name might not be obscured but brightly shine, in makig the foolishe thinges of this worlde to confound the wise. C. That therefore which Christe here affirmeth, seruethe muche to the confirmation of the faithful at this day, and for euer, in that all men ar stirred to ẏ acknowledginge of the mercy of god: for so muche as there is nothyng in vs, that can prouoke him to cal vs but rather a wõderful heape of sinne & wickednes, to stir him to plagne & condemne vs, wer it not that his mercy is the greater.

God is lorde of the whole earthe.

God hath power to make blynde and to make see.

1.

2.

Faythe is not gotten by the wisedome of man.

There is nothinge in vs to deserue Goddes election.

For truely the Gospell is not gotten by the wyt, labour, or industrie of man, but onely by the illumination of the spirite of God. {*Because thou hast hyd thee.*} A. That is, because thou hast not reuealed or opened these mysteries of thy kyngedome to the wyse and prudent. For to hyde, not to reueale, open or shewe, are all one. So in an other place we reede, The lord hyd it from mee, and dyd not shew it vnto me, and againe. My father wyl do nothinge, neyther great nor smal, but that he will shewe it mee, and howe shoulde he hyde this thinge from mee.

4 King. 4.

1. King. 20.

{*From the wyse and prudēt.*} C. Here it maye be demanded, who they ar whom Christ calleth wyse, and babes. For experyence teacheth vs, that all that are vnlearned and rude, come not to the perfection of faythe, neyther are the learned and wise lefte in their blyndenelle. Therfore they are defyned to be wyse and prudente in this place, whiche beinge lifted vp with diabolical or deuelishe disdain, wyl in no wyse abyde to heare the voice of Christe. Paule with this pride was pulled vp, but the lorde tamed his furiousenes. If wee decende to the rude multitude, wee shall fynde, that as the poisoned and cankered mallice of the greatter parte doth apere, euen so they are left to destruction, with the heades and greate men. We graunt trewly, that all the vnfaythfull do swell with a wronge and wicked trust in them selues, whether it be throughe wisdome, or the fame of honestie: or whether they be encouraged by theyr honoures, or rychesse, or at leaste by some greate porte, that they beare in this worlde: notwithstandynge let vs note, that Christ here without the naminge of byce, doth comprehende all, whiche excell in wytt, and learnynge. Euen as also hee counteth it not a vertue to be a babe or a chylde.

Actes, 9.

For although Christe be the mayster of the humble, and geueth this rudiment and instruction of faythe (Let no man be wyse in his owne conceyte) yet notwithstandynge in this place he speaketh of that babyshe and chyldishe behauyour whiche is voluntarye: but Christe by this meanes amplifieth the grace of his father, in that he doothe vouchesafe to extende his mercye to the lowesse sorte, and lyfte the poore out of the dounghyll. But here aryseth a question, that seynge wysedome is the gyft of God, how commeth it to passe, that the same shoulde be a let and a hynderaunce vnto vs, that we can not perceyue the lyghte of the Gospell? Wee must remember that which we sayde euen nowe, that the vnfaythfull do defyle and abuse the wysedome geuen vnto theim: and therefore excellente wyttes are often tymes hyndered, because they can not suffer theim selues to be taughte: But as towchynge this place, we aunswere, that although the wysedome of the wyse, do hynder theym nothynge at all, yet maye they be depryued of the lyght of the Gospell. Furthermore, the wysedome of this worlde is folyshenesse before God. Also wee maye gather, that the saying of Christ in this place, is not general, when he sayth, that the mysteries of the Gospell are hydden from the wyse. For if, of fyue wise men, fower reiect the Gospell, and one imbraceth the same: and of so many rude and ignorannte men also, twoo or three become the dysceples of Christe, then is the sayinge of Christe here fulfylled: because God dothe not banyshe all those from his kingdome, that are noble, wise, and myghty: but onely he sheweth that the nomber of those kynde of men which shall be called, is but smal. So that wisedome is not here condempned in respecte that it is the gifte of God, but Christ only pronounceth, that it is of no effecte to obtayne faythe. Neyther is ignorannce here so commended, as thoughe it were the mother of vertue, but hee sheweth that the same can not staye his mercye, loue, and compassion towards them that are ignorante, by the whiche they maye be made wyse. Wherefore by this place we may gather, that none by theyr owne wyt, but onely by the secrete illumynation of the holy ghoste can attayne to the perfection of faith. As S. Paule plainely teacheth in the tenth to the Romaines.

26 Trewely Father, soo it was thy good pleasure.

E. Or, So O father, it was done, because it pleased thee hauinge poynted the same

same before by thy euerlasting counsell. M. Here wee are admonyshed that the counselles of God in his woorkes and iudgementes ought not to be dyscussed, but rather to be praised and commended, onely contentinge oure selues with this sayinge. It is thy good pleasure. C. For trewely God requireth no harder thinge of vs, then that his wyll be vnto vs in stede of excellent reason and iustice. He doth often tymes inculcate and beate into our heades, that his iudgementes are a profounde depthe and bottomlesse sea: and yet notwithstandynge wee rashelye caste our selues headlong into the same: and if any thinge seme vnpleasaunt vnto vs, we frett and murmure by and by agaynst the same, yea, and many burste out into open blasphemies. But the lord prescribeth vnto vs this rule, that wee shoulde thyncke all thynges that please God, to be well.

27 All thinges are geuen vnto me of my father: and no man knoweth the son but the father: neyther knoweth any man the father, saue the sonne, and he to whom the sonne will shew him.

C. There are som interpretours which do amis in knitting this sentence to that whiche goeth before, whiche thincke that Christ onely spake the same, to confirme and strengthen his disciples with greater fayth, to the preaching of the Gospel. Where as truely Christ semeth to speke it for an other cause, and to an other end. For as before hee shewed that the church was gathered together by Goddes free election: euen so nowe he sheweth howe he came vnto men throughe the grace of saluation. For when many heare, that there are no other heyres of euerlastyng lyfe, but suche as were chosen before the foundation of the worlde, by and by they enquyre, howe they knewe the secrete counsell of God. And so they cast theym selues in a whirlepoole, out of the which they come not easely agayne: but Christ aryghte byddeth men to come vnto hym, to the ende they may receiue the certeintie & scale of theyr saluation. The sence therefore of this place is, that lyfe is declared & made manifest vnto vs in christ, and therfore none can be partaker of the same, but he whiche entereth in by the gate of faythe. Nowe wee se how he ioyneth faith with the euerlasting predestination of God, whiche wicked men count contrary one to an other. For althoughe our saluation were alwais hid with god, yet notwithstanding Christ was the waterpipe by the which he did flow vnto vs, & is receiued of vs by faith, by the whiche it might be firme, & ratified in our harts. Wherfore it is not good that we swarue from Christe, vnlesse we meane to forgo our saluation. {*And no man knoweth the sonne.*} He speaketh this, because men shold not haue a wronge opinion and iudgemente of his maiestie. The sence therefore of this place is, that if we wyll know what Christ is, we must go to the testimonye of his father, who alone cā iudge of hym aryght, and knoweth very wel what appertaynethe vnto hym. For if we iudge and immagyne of him, accordyng to our owne mynde, we shall robbe and despoile hym of a greate part of hys power. therfore he is not trewly knowne, but by the voyce and testymony of his father. Althoughe a voyce alone should not suffice without the direction of Goddes spirite. For the power of Christe is hygher, and more secrete, then men can attayne and reache vnto, vntyl they are illuminated from aboue of the father. Therefore vnderstande that he knoweth not the father for hym selfe, but for vs, to the ende hee myghte reueale hym vnto vs. Notwithstandynge this sentence semeth not to be parfect, because twoo partes of the same seeme to be dysagreable one wyth the other. As concernynge the sonne, it is sayde, that no man knoweth the father, sauinge he alone, and to whom the sonne wyll reueale hym. And as concernynge the father, this alone is spoken, that he alone knoweth the sonne: no mention of reuelatiō being made. We answere ỳ it was superfluous to repete ỳ which was spokē alredy before. for what doth ỳ former geuing of thanks cōtaine, but only ỳ the father reueled the sonne to whō it pleased him? Where as now therfore it is added, that the son is knowē of the father only, it is as it were, the shewinge of the cause: for this thought might arise.

Obiection.

Aunswere.

What nede was ther ẏ the sonne should be reueled of ẏ father, which offered himselfe to be seene openly of all men? Now let vs note vpõ what occasion it was said that the sonne was knowen of the father alone. It followeth {*Neyther knoweth any man the father saue the sonne.*} This knowledge differeth from that whiche went before. For the sonne is not said to know the father, because hee reuealeth him by hys spyrite, but he is sayd to know him in as muche as hee being the liuely Image of the father, dothe after a sort in his owne person shewe him visibly. So that wee exclude not the spirite, but wee referre the reuelation (of the whych mention is made here) to the maner of knowledge: and so very well this text is united in it selfe. For Christ confirmeth that whiche hee spake before, that al things were geuen to him of his father, to the ende wee might know that the fulnes of the deyty consisteth in him. This therefore is the some of this text. It is the gyft of the father that the sonne is knowne, because by his holy spyrite, hee openeth the eyes of our mynds, by the which wee beholde the glory of Chryst, whiche otherwyse is hydden from vs. But the father whyche dwelleth in the mydest of light, being in himselfe incomprehensible, is reueled vnto vs by ẏ Sonne, which is the patterne and liuely Image of him, to the ende that hee should be sought for in no other. A. Wherupon the Lorde aunswered Philip (which requested that the father might bee shewed to him, and to the rest of the Apostells.) Philippe hee that seeth mee, seeth the father also. Last of al this place sufficiẽtly declareth that neither the vnbeleuing Iewes, neyther ẏ Turkes, nor the Papistes whiche refuse the doctrine of Christe, doe knowe the father: when none but Christe can shewe and declare hym vnto vs.

Christe is the Image of the the father.

John. 14.

The Papists know not the father.

28. Come vnto mee, all yee that laboure and are heauye laden, and I wyll ease you. {*Come vnto mee, all yee*} B. He doth verye well inuyte and call all men vnto hym, after that hee hath declared that all things are giuen vnto him of his father, and that it is hee onelye that geueth the knowledge of his father. C. By this so gentle and louing a calling hee witnesseth and declareth that hee is ready to entertaine and receiue all men, if so bee, that they come to be his Disciples. For although hee be ready to shew his father vnto all men, yet notwithstandinge the greatest parte neglecte to come, because they feele not their owne necessity. Hypocrites regard not Christ, because they being dronke as it were with their owne righteousnesse, do neyther honger nor thyrst after his grace. They whiche are addicted ẏ giuen to the world also, esteme the heauenly lyfe as nothing. Therfore Christ in vaine should call those two sorts of men vnto him: so that he turneth him rather about to those ẏ are myserable, ẏ afflicted. {*That labour and are laden*} C. Hee calleth those labourers, and laden, whiche feele the burthen of their sinnes ẏ sighe vnder the waight of the same, and which trauaile for the quietinge of their conscience, and which continue poore in spirit. God (truly) dothe humble his electe and chosen by dyuers meanes: but because there are manye which beinge oppressed with miseryes, do remaine neuertheles obstinate and stubborne: Christ calleth those labourers ẏ laden whiche haue their consciences afflicted with the punishmẽt of eternal death, and are inwardly so vrged with their sinnes, that they are ready euen to dispayre: the which sorrow ẏ inward griefe in deede maketh vs moste apte to retaine ẏ grace of Christ. Wherfore let vs suffer ẏ proude iusticiaries, to seeke for health, by their owne merites: let vs suffer also the worldlings to flatter themselues with the felicity and prosperous estate of this worlde: but let vs suffer our selues by the sting of conscience to be broughte vnto Christ. And because Christ wyll admit no other into the fellowshippe and fruition of his rest and quyetnes, but suche as faynte, and beginne to quayle vnder the burthen of sinne, let vs vnderstande that there can be no poyson more pestiferous and pernicious, then that negligence, whych that false and deceytfull opinion of earthly felicitye and oure owne rygh-teousnesse breedeth and ingendreth in vs.

There-

Therefore let euery man dayly awake & stir vp him selfe, and firste of all let hym shake of frō him the vaine delightes and pleasures of this worlde: then let him put away cleane & wholly, al peruerse trust & confidence in his owne righteousenes. But we must note that no mā can aspire and come to this repentance, by his own power, because it is the gift of God. Neither doth Christe here go about to teache what man may do of him selfe, but onely he declareth wt what affectiō they oughte to com vnto him. A. For this saying of Christ is most true, No man cōmeth to me, except my heuenly father draw him. C. But they which go about to restrayn this burthen & labour to the legall ceremonies, do to much stretch the meaning of Christe. We graunte truely that the burthen of the lawe, is intollerable, and that it doth discourage the mindes of mē, but we must be mindefull of that whiche was said, ỹ Christ doth reache out ỹ hāde of his mercy to al those that are afflicted, to the ende he mighte make a difference betwene his disciples, & the contemners of his gospell. Also we muste note, that he maketh here a generall calling, leaste that any man should doubte that hee had not fre accesse and comming vnto Christ Bu. He calleth not therfore this man, or that, he calleth not the Iewes alone, he calleth not the learned, the noble, or riche onely, but he calleth all olde and young, Iewe or gentyll, learned or vnlearned, riche or poore, ye, so generall is this his inuitatiō, that he refuseth none, of what state or condition so euer they be of. C. And yet notwithstanding they whith come are few in nomber, because amōge a great multitude that perishe, there are fewe that fele theyr destruction.

And I wyll ease you. B. Or I wyll refreshe you. This refreshinge is not to bee referred to meate or drynke, but to the remedy of werines. As if he should haue saide, I wyll make you rest and breathe your selues. C. Notwithstandinge this refocillation or refreshynge, whiche hee speaketh of, and promyseth here, consysteth in the remission and forgeuenes of our synnes, whiche alone bothe pacifye and quiete our myndes. B. For so soone as he hath geuen vs knowledge of hym selfe, that we shal not nede to doubt, but that our sinnes are forgeuen vs of the father through him, and that we are made by hym, sonnes & heyres of euerlastyng lyfe: what thing is there then can trouble vs? yea, what greater peace and tranquillitie of the mynde can there be then this? Saynt Paule in his epistels persisteth muche in preachinge and setting forthe of this peace. A. Moreouer this pronoune, I, hath a great Emphasis and force in it, I (saith he) will refreshe you. As if he shoulde say, Why do ye loke for ease, where it can not be founde? Whye do ye seke in vaine: I am he alon which can helpe you. Therfore (leauinge all other) come vnto me alone, that ye maye possesse the trewe peace.

Christ alone is our helpe in trouble.

29 Take my yoake vpon you, & learne of mee, for I am meeke and lowly in hearte: and ye shall fynde reste vnto your sowles, *Take my yoake.* C. Because we se many abuse ỹ grace of Christ whē they tourne the same to the libertye of the flesshe. Christ therfore after he had promised ioyful rest to thē that laboured in their cōsciences miserably, he also admonisheth ỹ he is the deliuerer vpō this conditiō, that men shold take his yoke vpon thē, as if he should say, I do not therfore ease you of the burthē of sin, & make God mercifull vnto you, to the ende ye shold take libertie to sinne: but ỹ ye beig erected & lifted vp by his grace, shold also take the yoke vpō you, & according to the spirite, to restraine the lasciuiousenes of the flesh. And hereby the definitiō of that rest, wherof Christe spake, is gathered: namely ỹ Christ here doth not exempt, or exclude his disciples, frō the burthē of the crosse that they might liue plesantly, but rather he seketh ỹ he myght exercise thē vnder the yoke of discipline, & kepe them vnder the banner of trouble. *And learne.* M. Some reade this, as though it were spoke of Christ, to the ende his disciples should learne mekenes & humilitie: but there is an other meaning of these wordes. as thus. Because through the cōtumacie of the flesshe, wee shonne & caste of the yoke of Christ as sharpe & harde, he seketh to frame vs after his ensaumple

This therfore is the sence and meanyng of these wordes: Because Christ exhorted his disciples to beare his yoke, leaste that the hardnes of the same shold make them afraide, by and by he addeth: Learn of me: signifyinge that the yoake should not be greuouse vnto vs, when as we ar accustomed by his ensample to mekenes & humilitie. Let vs consider that he sayth in an other place, the seruaunt is not a bone his maister, If he therefore vouchsafed to beare the yoake of trouble, wee must not disdayne to beare the same.

{And ye shall fynde rest.} C. For so longe as the flesh kyeth & resisteth, so long we are troubled: & when they go about to please god otherwise, in calling of the yoake of Christ, they wery them selues in vayne. Euen as men may se the Papistes, who miserably vexe and trouble them selues, because they wil not be vnder the yoke of Christ. But this spirituall rest, whiche the lord promyseth to those that com vnto hym, can not be gotten by the studye and industry of man. He saith trewly ye shall fynde: but before hee saide, I wyll ease you that we might vnderstand that we finde this ease, by his grace & power.

The Papistes refuse the yoke of Christ.

30 For my yoake is swete, and my burthen is lyghte.

The yoake of Christe is swete.

M. Nowe he sheweth an other reason, why they shall finde reste by his yoake, namely because it is swete and light, not harde or sharpe. C. He calleth his yoake swete, whē as notwithstandyng there is nothing more hard then his doctrine, and crosse, which he laieth vpon vs: neither is there any thing more harde then the lyfe of Christians, if thou haue respecte to the presente condition and state of the same. A. But if thou haue respect to the spirite of adoptiō by the which the sonnes of god are led, & if thou consider the disciplin in it selfe, it will seme bitter & harde to the flesshe. but to the spirite swete, easy, and light As witnesseth S. John saying. This is the loue of God, that we kepe his commaundementes, and his cōmandements are not greuouse. for all that is borne of God ouercommeth the worlde. And this is the victory that ouercōmeth the worlde: euen our faith. C. Therfore they which are regenerate by the spirite of God, are framed to the obedience of his will: And when they haue once tasted what Christ is, & what they owe vnto him, there is no thing hard. Bu. Last of al, by this sentēce of Christ there are two sortes of men cōfuted. The one sorte are they, by whose wicked boldenesse, and troublesome foolyshe, and couetouse lawes, the Church of God is oppressed. The other sorte are they, which so sone as they heare that mē are iustifyed onely by faith in Christ, by and by they thynke that they may reiecte all godlynes and vertue, & liue in Epicurisme and fylthy pleasure. But the lorde requireth that we being deliuered from the handes of our ennemies should serue hym, submittyng our selues to the yoke: in holynesse and ryghteousenesse all the dayes of our life.

1. Epist. 5.

The, xii. Chapter.

AT that tyme Iesus wente on the sabboth daies thorow the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

{At that time Iesus went.} C. In this history it was the Euangelistes meanynge and pourpose to shewe, partely of what deuelishe disposition the Pharisees were, and partely to declare how they were superstitiously addicted to externall and trifflyng thynges, in so much that they counted pure and deuoute holynes to cōsist in the same. For they accused the disciples of Christe, because they in their iorney, plucked the eares of corne, beinge by hunger constrayned therevnto: as though therby they had broken the saboth daye. The obseruation trewely of the saboth was a holy thyng, but yet not in suche wise as they immagined namely that a man might scarse sturre his finger vppon the same, without grudge of conscience. Hypocrisie therfore was the cause whye they were so scrypulous in lyght matters, & regarded not the grosse

superstitions

superstitions, in the whiche they wallowed: euen as Chryst casteth them in the teethe, that they tythed mynte and commyn, & regarded not the principal points of the Lawe. And this is alwaye the mäner of hypocrites, to seke for libertie in great matters, and to be very precyse in ceremonies and outwarde tryfelinge shewes. Hereupon it commeth to passe that they so seriously contende to observe externall rytes: because they seke and endevour them selues, to worshyp God only with carnall worshyp. But malice and envy, rather then superstition pricked the forwarde to this reprehension: because they were not so captiouse and frowarde to others. But it is profitable for vs to note howe they were affectioned, leaste that any man should be troubled and offended, because the doctours of the law were suche enemies againste Chryste and his disciples. E. This history therfore wyll teache vs, what we ought to thinke of all the ceremonies of the lawe and howe we ought to vse externall & outward things, that is to say, according to the arbitrement of true loue. Also it wyll shewe vs the obstinacy of the reprobate, and for what thinges specially hypocrites do cõtende.

{On the Sabboth dayes.} A. Luke saith it came to passe on an after principall Sabaoth.

C. But there is no doubte but that this Sabaoth pertayned to one of those speciall feaste dayes whiche the lawe commaundeth to be celebrated euery yeare: Therfore some thought that euery other twoo dayes, the Iewes observed theyr feastes or holy dayes: but because after the eryle into Babylon, the Iewes dyd so distribute their festiuall dayes, that alwayes one daye shoulde come betwene, therefore their opinion is refuted.

They speake more probabely which saye that it was the laste daye of solemnitie, whiche was as holy as the firste, in all poyntes. But their opinion semeth more true, whiche vnderstande it to be the seconde festiuall daye of the yeare: and the name agreeth very well to haue it called an after principall Sabaoth, whiche was the seconde of the chiefe and yearely festiuals. But the feaste of Easter was the firste and chiefest, therefore, then was the tyme of the firste fruites as it myght seme, B. namely as cõcerning haruest, when the eares of corne were rype.

M. But it came not to passe without the speciall counsel and dispensation of God, that the disciples of Chryste on this holy daye, aboue all others should be so hungry, and that they should go through the fieldes of corne, specially the Phariseis being present. For it was necessary that the lorde should haue occasion offered vnto him. that he might teache, what they should thynke of the holy and sacred religion of the Sabaoth.

{And his disciples were an hungred.} M. Chryste might sufficiently haue fed his Apostels, Iohn. 6. whiche fed fyue thousande men with a littell bread. But he did rather seke that his disciples in suffering this, shoulde be contented with meane and symple fare. For it should come to passe (as it came in dede) that after his departing, they should fele hunger: therfore he thought good to let them haue some felinge of that (he beinge present) whiche they afterwarde shoulde taste in his absence. 2. Cor. 11.

{And they plucked the eares of corne.} Bu. The hũger of the disciples reprehẽdeth greatly the glottony and excesse in eating and drynking, whiche we vse at this daye.

2 But when the Phariseys sawe it, they sayde: Beholde, thy disciples do that whiche is not lawefull to be done on the Sabaoth daye.

{But when the Phariseis.} M. The Phariseys as righteous and men godly disposed, followed Chryste among the reste of the multitude, not to learne of hym, but to the ende they might marke his woordes and dedes, that thei might haue somwhat to carpe and cauill at, as though they had bene studious kepers of the lawe, and to haue speciall charge committed vnto thẽ for the obseruing of the lyfe and religion of men. They are lyke vnto these Phariseis which come only to ỹ hearing of sermons, to the ende they may carpe and cauill at the same. {Beholde, thy disciples do that.}

C. The Phariseis do not reprehende the disciples of Chryste, because they plucke the eares of corne out of an other mans fielde, but because they violate the Sa

baoth daye. As though in dede it had bene so ordeyned that men beynge hungry, should rather starue & perishe, then they should remedy or preuente the same.

The vse of the Sabaoth.

But truely the Sabaoth was ordeined to this ende, that the people sanctifying thē selues vnto God, shoulde exercise them selues in the true and spirituall worshipp of hym: And that they forsakynge all worldly busynes, should geue thē selues the more quietly to godly deuotiō. Wher fore the lawefull obseruation of the Sabaoth ought to be referred to the ende because the interpretatiō of the lawe ought to be according to the mynde of the lawemaker. But these Pharisees as false interpretours, rather of malice then of ignorannce construe the doinges of Christ to an euell end, and take the same being neuer so well mente, in euell parte.

Where as Matthewe & Marke saye, that the Pharisees made this obiection vnto Christe, and Luke sayth, that they made it to the disciples, there is no great difference. For it is probable that the disciples were so vexed, that the accusation was layde to the maister him selfe. For it may be that after they had begon with the disciples, they came vnto Christe, imputinge that as a faulte in hym, which his disciples had done. As if they should haue sayd, beholde, what disciples thou hast, se howe well thou instructest them? Why poste thou not rebuke them for breakyng the Sabaoth day.

3 But he sayde vnto them, haue ye not redde what Dauid did whē he was an hūgred, and thei that were with him?

Bu. The lorde striketh his aduersaries with the testimonie of scripture, defendinge the dede of his disciples, and expoūding the lawe of God, as concerning the Sabaoth. {*What Dauid did.*} C. Christe refuteth the cauillation that was obiected by fiue argumentes. 1. First, he excuseth his disciples by the example of Dauid.

1.

For Dauid flyinge from the wrathe of Saule, when that hee required foode of Achimelech the priestе, he hauing no cōmon meate to geue hym, obteyned that the holy bread might be geuen vnto him. If necessitie excused Dauid, the lyke may excuse others. Wherevpon it followeth,

1. King. 21.

that the ceremonies of the lawe are not violated when godlynes is not hurte.

Christe also taketh this for a graunt, that Dauid was voyde of all blame, because the priestе is cōmended by the holy ghost, whiche suffered hym to take the shewe breades. M. But we must note that he alleageth not the example of Dauid simpleiy, but sayethe, haue ye not redde? As who should saye, haue ye no knowledge of that which is so manifest and commen in the scriptures? If you haue redde it, howe commeth it to passe that ye accuse not and condemne Dauid, hauing committed the like fact that my disciples haue done.

4 Howe he entred into the house of God, and did eate the shewe breades whiche were not lawefull for hym to eate, neyther for them that were with him, but only for the priestes.

{*Howe he entred into the house*} M. That is into the Tabernacle. {*But for the priestes onely.*} Exo.

Reade the nyne and twenty of Exodus, & the fower and twenty of Leuiticus. Whē as Christe sayethe, that it is lawefull for none to eate of those breades, but the priestes onely, we must vnderstande it by the common Lawe. For if Dauid had done any thyng contrary to right, Christ should in vayne haue alleaged his example: But necessitie made that lawefull whiche was forbodden to a certaine ende and purpose. According to the prouerbe, Necessitie hath no lawe. M. For alwaye extreame hunger hath a prerogatiue, As saithe the common prouerbe, Hunger breaketh through stone walles. The lord therefore here aunswered the churlishe and full bellies, whiche will beare and cōsider nothing of their neighbours necessitie. For so it cōmonly commeth to passe that he whiche neuer feleth the violence and necessitie of hūger, can not take pitty vpon suche as are hungery: the whiche we commonly se in many that are riche. The ryche man whereof Luke maketh mention, was altogether ignorannte of the hunger that Lazarus suffered.

5 Or haue ye not redde in the Lawe, howe that the priestes in the Temple breake the Sabaoth, and yet are blameleſſe.

Or haue

{Or haue ye not redde.} C. This is the seconde argument, by the whiche Christe proueth the violation of the Sabaoth (of the which the Iewes so muche cõplayne) to be without faulte: because it was lawefull on the Sabaoth dayes to offer sacrifice, to circumcise infantes, and to doo all other thynges whiche pertaine to the worshyp of God. Whereby it followeth that the duties of godlines are not contrary one to the other. Nowe if the Temple sanatike handlabourers, in sacrifices, and externall worshyp then muste the holines of the true and spirituall Temple purge the worshippers that pertayne to hym, from all vyce, synce they labour in the offices of godlynes. And in this worke of goodlines, were the disciples greatly occupied, for thei offered their soules being consecrated throughe the Gospell vnto God. This argument Matthewe onely toucheth. {That the priestes in the temple breake the Sabaoth.} C. This is an improper kynde of speache, by the whiche Christe frameth hym selfe to the hearers. For the lawe when it byddeth men to abstayne from their workes, prohibiteth them not to do those thynges that are holy. So ỳ Christ counteth it sufficient, if the labours concerning the Temple offende not God.

6 But I say vnto you that here is one in this place greater then the Temple.

M. They thoughte peraduenture that the thyng whiche the priestes did worke in the temple on the Sabaoth daye, dyd pertayne to the worshyp of God (whiche was fulfilled by sacrifice) and that they were excused by the Temple of God. To these cogitations Christe aunswereth, that if the holynes of the Temple did not onely excuse, but also require the worke to be done by the priestes on the Sabaoth daye, the same holines ought much more to excuse these my disciples, whiche are chose to the ministery. For they offer not vp carnall offeringes & oblations, with the externall swerde, but with the spirituall swerde of the Gospell, they consecrate and offer vp vnto God the soules of the faithfull. Whereas therefore he saith here, that there is a greater then the Tẽple in this place, it oughte to be vnderstoode of the healthe of men, the whiche seing it is better in the sight of God, then the Temple and sacrifices, it doth better excuse a great deale the dede of the Apostels, than the doinges of the priestes.

7 But if ye wiste what this were: (I wyll haue mercy and not sacrifice:) ye wold not haue condemned innocentes.

{But if ye knewe.} C. Matthewe onely maketh mention of this thirde argumente also: In the which Christe reproueth the Pharisets, because they do not consider for what cause the ceremonies were cõmaunded and to what ende they did pertayne. And truely this hath bene a common vyce alwayes: Therefore the Prophete Osee rebuketh and reproueth the men in his tyme, because they beyng addicted to ceremonies, regarded not the duties of charitie. And truly God him selfe crieth that he esteemeth more of mercy then of sacrifice: Signifying vnder this woorde, mercy, the dueties of charitie by a figure called Synecdoche, euen as the externall worshyp of the lawe, is comprehended vnder sacrifice. The same sentẽce Christe applieth to his tyme, and accuseth the Pharisets, because they wreste the Lawe of God amisse into a wronge sence, because also they reiectinge the seconde table, set their whole affiance vpon ceremonies. Bu. As if he shoulde saie. Where as you iudge of the Sabaoth and all other thinges pertayning to religion amisse, it commeth hereby so to passe, because alwayes ye cleaue to much to externall thynges, to the whiche ye attribute more then true godlynes wyll beare: and in the meane tyme ye pretermite, internall and true pietie, that is to saye, faythe in God, the feare of God, charitie and mercy: than which thinges nothing can be more necessary. One place of the Prophete Esaye (if that you were curable) might reduce you into the way, and rightly informe your mindes, wherby ye might more rightly and more truely iudge of religion, and the obseruation of the Sabaoth. Then should ye not so ignorauntly haue cõdemned my disciples, whiche haue offended nothynge, neither against God, neither against the faythe, nor against charitie: Yea then you wold haue vnderstoode, that that lawe as concerning

3.

Osee. 6.

cerning the Sabaoth had not been violated and broken for plucking vp one eare of corne. C. Notwithstanding, some mã may demaunde here, why God sayethe in this place of the Prophete, that he regardeth not sacrifice, when he hath cõmaunded the same in the lawe. It may be aunswered, that external rytes of thẽ selues haue no force, neither are they required of God, but only in respecte of their ende to the whiche they are made and directed. Furthermore, the lorde doth not reiecte them, but comparing them to the workes of charitie, he teacheth that they are of lesse estimation in his sighte then these. A. As wee haue declared before in the nynthe chapter. C. Neither doth this let but that the worship of God may be placed in the hiest degree in the perfection of righteousnes: then, that the duties of mẽ, shoulde be set in the seconde place nexte vnto the same. {Ye would not haue condemned.}

Question.

Aunswere.

C. By the testimony of the Prophete, Christ plainely concludeth that his Apostels were without blame: because God exercising his people in the rudimentes of the lawe, woulde not haue miserable men to die with hunger. M. In effecte Christe blameth the Pharisels in twoo thinges: Firste of ignorance, whiche greued thẽ much, they challenging to thẽ selues the keyes of knowledge: Secõdly of iniustice, because they condemned innocentes.

1.

2.

8 For the sonne of man is lorde, euen ouer the Sabaoth.

C. Some knitte this sentence with that whiche goeth before, that there is one present greater then the Temple: but it semeth rather to differ from the same. For at the first Christe alluding it to the temple, affirmed that whatsoeuer was ioyned with his holynes, was not the trasgressiõ of the lawe. But here he saith that he hath power to deliuer his apostels from the necessitie of the obseruing of the Sabaoth. The sonne of man (sayth he) by his power, may vse the Sabaoth as other ceremonies of the lawe. And truely the obseruaunce of the lawe without Christ is miserable, from the whiche he onely doth deliuer, by indewing vs with the free spirite of adoption. A. This therefore is the fourth argument, taken of the power of Christe. Marke addeth, The Sabaoth was made for man, and not man for the Sabaoth. C. The effecte of the fifte argumẽt is that he doth amis, which turneth the Sabaoth to the destruction of man, for whose sake God ordayned the Sabaoth. The Pharisels sawe that the disciples of Christe were godly occupied, they sawe that they were wery with the laboure of their iourney, & also that they were oppressed with hunger: and yet not withstandinge, they grudge that these poore wery and hungry men, should sustayne and nourysshe their feble bodies with a fewe graynes of corne. They therefore whiche thynke that the obseruation of the Sabaoth is abrogated by this place, are deceyued, for as muche as Christe onely declareth what the right & true vse of the same is. For although he a littell before affirmeth that he is the lorde of the Sabaoth: Yet not withstanding, the full tyme of the abrogation was not as yet come, because the veale of the temple was not cut or rente away.

4.

9 And he departed thence and wente into their Synagoge.

Bu. To the same effecte, ende and purpose, this story must be brought, to the whiche the other going before was referred. C. Namely that the Scribes were malitiously bente to calumniate and cauill at all the doinges of Christ, and therfore it was no maruell if his enemies were so dyuerse to please when their mindes were so infected with mischiefe. But we se that this is a custome among hypocrites, only to followe the shadowed righteousnes of the lawe, and to stande rather vpon the forme, then in the substaunce of a thing. First of all, therefore let vs learne here to bring with vs, pure myndes, and voyde of al euell affections, when we go to learne, or to iudge of any matter. For if hatred, if disdayne, if ambition, or any suche vyce raigne in oure myndes, we shall not be onely iniurious vnto men, but also cõtumelious against God tourning his light into darkenes. No man voyde of mallice, woulde haue condẽned the worke of God, whiche these doctours let not to do. Whereupon came

this turo:

this furor and madnes, but onely vppon this, that they bare a tyrannous hate against Christe: Moreouer we are admonished to beware, that we attribute not more vnto ceremonies then is mete and conuenient, and pretermitte the chiefest poyntes of the lawe.

{And went into their Synagoge.} M. Into their Synagoge, whiche euen nowe condemned the disciples as breakers and defilers of the Sabaoth. In the whiche we maye note the truste of a good conscience in Christe, and his exceadinge goodnes towarde the people. For he neyther feared to go into the Synagoge of the wicked Pharisees, and there to shew him selfe openly, neither did he withdrawe his benefites from the people for the malice of the Iewes, neither did he let to reprehende and reproue the blyndnes of the Pharisees. A. By the which example al those ought to arme them selues, whiche are called of God to the ministery of the woorde.

10 And beholde, there was a man which had his hand dried vp, and they asked him saying: is it lawfull to heale on the Sabaoth daye? because they might accuse hym.

{And beholde there was a man.} B. Whē Christ had not sufficiētly perswaded the Iewes as concerning the keping of the Sabaoth he toke a myracle in hande, or the testimony of his father, whereby he mighte make them beleue that he taughte that whiche was godly and righte. M. The Euangelist therefore sheweth, that there was fitte and conuenient occasiō offered to them bothe, namely to Christe, and to his aduersaries: as if he should haue said, So sone as he was entered into the Synagoge, there was fitte and apte occasiō offered, wherby both the power of Christ and also the obstinate blyndnes of the Pharisees, might be declared. B. Let vs also note here that God dothe dispose all thynges, by the sure rules of his prouidence. {And they asked him.} C. Marke and Luke saye that they onely marked hym whether he woulde heale him on the Sabaothe daye: Matthewe doothe more playnelye expresse that he was asked a question by woorde of mouthe. But it is likely that there were healed diuers others before vppon the Sabaoth dayes. Here therefore they taking occasion, demaunde whether he thought it lawefull to do againe or reiterate that whiche he had done before. But truely, it became them to waye and consider, whether it were a deuine, or humane woorke to make a hande withered, and dryed vp to haue his palpable sence and motion, only with a woorde, or by touchinge the same. For God appointing the Sabaoth, made not a lawe for hym selfe, neither did he thereby bynde hym selfe to any seruitude or bondage, but that he myghte exercise his wyll and pleasure, as well vppon the Sabaoth dayes, as on other dayes. It was to muche madnes therefore, to moue this question, as though they might restraine the doinges of God, and appointe hym an order for his workes.

{Because they might accuse him.} B. Note here the Scribes and Pharisees, who semed to excell all men in wysedome and holynes of lyfe, and yet notwithstāding, they seke occasion to intrappe Christe, to the ende they might accuse and destroy hym.

11 But he sayde vnto them: whiche of you is it, if he hath a shepe fallen into a pitte vpon the Sabaoth daye, that would not take him, and lift him out.

C. Christe sheweth here agayne what is the true obseruation of the Sabaoth: and reproueth thē also for their captiousnes, in that they go about to cauill at his doinges. For if any mans shepe had fallen into a pitte no man woulde haue bene against the plucking of hym out againe: But loke howe muche more a man doth excell a beaste, so muche the more lawful it is to helpe hym. It is manifest therefore, that if a man do helpe the necessitie of his brother, he doth not breake the rest commaunded of the lord, though it be on the Sabaoth daye. This similitude is not made mention of, neither in Marke nor in Luke onely, they saye that Christe did demaunde, whether it were lawfull to do good or euell on the Sabaoth daye. For he whiche looseth a mans lyfe, is guilty of euell, and he differeth not from a murtherer, whiche helpeth not his brother being

We ought rather to breake the Sabaoth daye than the rule of charitie.

being in peryll of his lyfe, if he maye. Christe therefore reproueth them which vnder the colour of holy reste, will constrayne men to do that whiche is euell: because they do not onely offende (as it was sayde before) whiche do any thinge contrary to the lawe, but also whiche neglecte their dutie. Here also we see that Christe vsed not alwayes one manner of reasons to repell the calumniation of the Iewes, because here he disputeth not of his deuinitie, as he doth in another place as may appeare in the fifte chap of Iohn.

Iohn. 5.

12 And howe muche is a man better thē a shepe? Therefore it is lawfull to do good on the Sabaoth daye.

A. Here he bringeth in (to confirme that whiche he saide) an argument of the lesse to the more. M. As if he should saye, denye it if ye can: If you care for those thinges that are your owne, & that with laboure and paine do seke to saue a shepe on the Sabaoth daye: howe then will ye blame me whiche seke not that which is myne owne, but serue & helpe my neighbours through loue, sauinge soules, not shepe, and that with my woorde without any laborious and troublesome businesse? If you offende not in sauinge a shepe on the Sabaoth daye, howe muche lesse do I offende in sauing soules on the Sabaoth daye? For howe muche a man doth excel a shepe, I leaue it to your own iudgemēt

{Therefore it is lawfull.} This is the conclusion of the premisses: It is lawefull to do good vnto a beaste on the Sabaoth daye. therefore it is lawfull to do good vnto a man on the Sabaoth daye.

13 Then sayde he to the man: stretche forth thy hande. And he stretched it forth, and it was whole agayne lyke vnto the other.

{Then sayde he to the man.} A. Before these woordes Luke saith, But he knewe their thoughtes. C. If Matthewe saye true, they did plainly declare by their mouthe, what they had in their hartes. Christe therefore dothe not aunswere to their secrete cogitation, but to their manifeste woordes. But it may stande both wayes, that they spake openly, and that Christe did iudge of their secrete affection: Neyther did they professe in what ꝑ Scribes did catche or intrappe him as Matthewe expresseth their captious interrogation & canill: Luke therefore meaneth nothing els, but that their deceites & wyles were knowne vnto Christ, although by woordes they pretended another thing.

Luke, 6.

Marke addeth that he loked rounde about vpon them with wrath. And not without cause, so great was their wicked obstinacy. For to the ende we may know that his wrathe was iust and holye, he saithe moreouer that he was sory for the hardnes of their hartes. First of all therefore, Christe is sory, because men exercised in the lawe of God, are so muche blynded. But because malice had blynded them, he myngeleth his sorowe with wrath. This is the true moderation of zeale, that whē we are carefull with sorrowe for the destruction of wicked men, then also we are very angry against their impietie. Christ therefore is angry, but with his anger, the griefe and sorrowe for our blyndnes is myngeled: by the whiche he declareth his louing kindnes towardes vs, namely that although we through our obstinate pertinacy, and wilfull blyndnes, do prouoke him to wrath yet notwithstanding, he of his louing kyndnes towardes vs, doth no lesse sorrowe then a father for the foolishnes and blyndnes of his children. And as this place doth testifie that Christ was not voyde and free from humane affections, euen so hereby we gather, that the passions by them selues were not vitious, because they were not exceadinge and out of measure. But we, because of our corrupte nature, can not obserue a meane and moderation, so that we can not be angry and moued to wrathe without synne. Therefore we must pray vnto God so to directe our affections by his holy spirite, ꝑ we in our anger offend not.

{Stretche forth thy hande.} B. When he had proued both by reason and example, that it was not only lawfull, but also alwayes necessary to do good vppon the Sabaoth daye, specially vnto men, he healed the man. In the whiche healinge we muste note, that he cured hym with his woorde, only, not mouinge his hande, or any externall thing, as he was wonte to do at other tymes, to the ende they might haue

the lesse

the lesse cause to calumniate, or cauyll a-gainst him. For howe could he violate or breake the Sabaoth with his woorde. Therby he teacheth vs, that it is not sufficient to do well, but also we muste remoue euery stone or impedimente, that our doings may haue fauour with euery man. For so we see that Christe dothe in this place: he set the man with the wythered hande in the myddest, to the ende they beholding his misery, might counte it a good & charitable deede to heale hym, though it were on the Sabaoth day. Thé by conuenient interrogation, he admonisheth that it shalbe vnlawefull at no time to doo good, muche lesse on the Sabaothe daye. For to do a holy thynge accordinge to charitie on the holy daye, is accordinge to the commaundement of the lorde. Last of all, by an example of them selues, he proueth the same: A. And at the lengthe he restoreth healthe vnto the man.

14 Then went the Pharisees oute, and helde a counsell againste hym, howe they might destroy hym.

B. Hetherto the Euangelist hath shewed of the religion of the Sabaoth, and of the externall worshipp, whiche is the exercise of that whiche is internal, which is farre more excellent, and of suche waighte and importaunce, that the externall without the internall worshipp, is of no profite: Nowe it followeth, howe this doctrine of pietie is receiued, whereby we learne againe how it will be receiued of ỳ world, to the ende of the same. The Pharisees went out to take cõsell how they might destroye him. C. Beholde nowe how the reprobate, in their obstinate madnes go about to resiste the power of God. For they being conuicte, confounded, & ouercome in their malice, doo more and more power out their poyson. This truely is a horrible and monstruous thing, that the chiefe doctours of the lawe, which had the gouernement of the churche, shoulde go about lyke theues to moue sedition. But such is the malice of the reprobate & wicked, that they desire to haue all thinges ỳ are against their lust & will to be extinguished though they proceade from God him selfe. Bu. The wickednes of ỳ world can in no wyse beare and abyde the puritie and simplicitie of the Gospell, & therefore, it goeth wonderfully about, by all meanes to intrap & intãgle the ministers of ỳ same, trãsforming it selfe into many shapes, & at the length taketh cõsell how it may suppresse not only the truth it self but also the ministers of the same & to destroy them bothe together. C. Marke addeth that the Pharisels toke cõsell with Herodes seruauntes or officers, (whiche were called Herodians) whome notwithstanding they hated wõderfully. Whereby we may note their exceding malice, in that they could nowe at this tyme, for the hatred they bare vnto Christ insinuate & cloke with such, as afore time thei abhorred & detested. For although the tyrãntes of this worlde are at debate & strife one with another, yet notwithstãding to destroy Christ & his power, with one cõsent they can linke & vnite thẽ selues in frẽdship. A. Furthermore, Luke declareth ỳ the Pharisels were filled with madnes. Was not this a wonderfull madnes to hate the lorde for so singuler a benefite shewed with so great modestie? Yes vndoubtedly, but this is the cõmon practise of the wicked, that when they are tried by the goodnes of God, then chiefly doth the power of Sathan shewe it self in thẽ. For as S. Paule saith the wicked spirite is of great force in them.

Tyrannes that are enemies one to an other bee frendes to destroy Christe.

Ephe. 2.

15 But when Iesus knewe thereof, he departed thence, and muche people followed him: and he healed them all.

{ But when Iesus knewe. } C. In that Christ seketh to escape by flight, it is not to be imputed to any feare that was in him. For as he did flie at this time, so did he diuers times afterward, because the time in the which he should suffer was not yet com, but when the fulnes of time was expired he did not let to offer him self to the death yea, euen to ỳ most shamefull death of the crosse. Again it is euident that he was rather by his heauẽly power then by flight, preserued, for otherwyse it had bene no hard matter, if ỳ Iewes would haue persecuted hym, to haue found hym: neither did he hide him selfe in caues, but had alwaies a great multitude following him, and by the myracles that he wroughte, had great fame also.

Iohn. 7.

Philip. 2.

He fled therefore out of their sighte only

because he would not kyndell their madnes, whiche would haue increased more and more by his presence.

{There followed him a great multitude.} The Phariseis go aboute to kyll Christe, and the multitude followe hym. M. Wherupon the Scribes and Phariseis sayde Do any of the Rulers and Phariseis beleue on hym? But the common people whiche knowe not the lawe, are cursed. At this daye we maye heare the lyke sayinges of the wicked: Saye they, These lewde fellowes, (meanynge the preachers of the worde) seduce the rude and ignorannte people, but what wyse man, or what is he of reputation that regardeth them? But let vs cõsider for what cause the Scribes and Phariseis did not followe Christe. Did not they see what Christe did? Yes, vndoubtedly very well. Wherefore then do not they also with the multitude followe hym? Surely if the lyke affection had bene in them that was in the multitude, they had followed Christe also: But because the lyke was not in them, therefore they dyd the contrary.

John. 7.

{And he healed them all.} C. Here he sheweth the promptnes and readines of Christe, in healing the infirmities and diseases of the people, to this ende, that we shoulde rather consider his goodnes, mercy, and louing kyndnes, then the power of healing, with the whiche he was endowed.

16 And charged them that they shoulde not make hym knowne.

C. But Marke in steade of this, semeth to place some other speciall matter, namely, that he charged ỳ vncleane spirites to holde their peace, whiche proclaymed hym to be the sonne of God. But we will shewe in an other place, why he woulde not admit the testimony of these. Notwithstanding, there is no doubt, but that God caused the deuels to make this confession: But after that Christe had shewed, that they were subiect to his power, he did not without cause reiecte their testimony. But that whiche Matthew saith, is more large, namely that Christ forbad them to publishe the fame of those signes and miracles that he did: not that he wold haue them wholely suppressed, but that they hauing nowe taken roote, shoulde bringe forth their fruite in dewe and conuenient tyme, whiche tyme as yet was not come. For we knowe that Christ did not dally, or trifell in his miracles, that is, he wroughte them not without some serious effecte to come, but he had this regarde, to proue hym selfe thereby to be the sonne of God, and the redemer of the worlde. He came therefore by lyttell and lyttell to the lyght, and as it were by degrees or steppes: neyther was he any other wyse made manifeste what he was, then the time which was ordeined of his father before would suffer. This now is worthy the notinge here, that whyle the wicked go about to frustrate & obscure ỳ glory of God, they make the same ỳ more to appeare, & peruerte their owne imaginations, by the secrete counsell of God, who worketh ỳ same, & confoundeth their deuises as foolishe. For although they expulsed him from one place, his glory shyneth straightwaye in an other, yea, more then it did before.

17 That it might be fulfilled whiche was spoken by Esay the Prophete, whiche sayethe. B. The Euangelist alleageth this place, to cõmende the wonderfull mekenes & modestie of Christ, by the whiche he gaue place to his aduersaries, when as he might haue destroyed them, & also in a mome͂t cõfounded them: but he rather through patience waighted when iudgemẽt should be cast forthe to victory: to declare also ỳ he woulde go to ỳ Gentiles, & that he would teache thẽ by his Apostels. C. Therfore Mathew vnderstandeth not ỳ the prophecy of Esay is altogether fulfilled in this, ỳ Christe prohibited the rumors of his deuine power: but in this part also a trial of his mekenes was declared, which is set-forth by Esay in the persone of ỳ Messias. Mathew also by this circũstaunce intended to shew ỳ the glory of ỳ deuinitie of Christ was not therfore the lesse to be estemed, because he appered vnder the shewe of infirmitie. And truly to the same ende & scope did the holy ghost direct ỳ eyes of the Prophete. For because the fleshe doth always couet and desyre an eternall shewe and bewty, leaste that the faythfull shoulde seke for the like in the Messias, the spirite of God witnesseth

witnesseth that he shalbe altogether vnlyke to earthly kinges, who to the ende they may get vnto them selues admiration, whethersoeuer they come, they styr vp great shoutes & cries, and they fill the cities and townes with tumultes. Now let vs beholde howe aptly Matthewe applieth the prophecie of the Prophete to the present cause, or matter in hand. For because it pleased God to put vppon his sonne an humble & base estate, least that the rude & ignorant should conceiue any offence by his cõtemptible, & obscure cõdition, both the Prophete, and Matthewe to preuente this (I say) pronounce that it was so decreed before hande, not rashely but by the will of God. Hereupon it followeth that all they do amis, whiche despyse Christe, because his externall condition aunswereth not, or is not agreable to the desires of the flesche. Neither is it mete that we imagin or thinke of Christ according to our wyt, reason, or vnderstãding, but simpely it is necessary that he be imbraced as Christe, whiche is sente and offered vnto vs of God the father. So that he is vnworthy of saluation, whiche despyseth the humilitie of Christe, with the whiche the almighty God witnesseth that he is pleased.

18 Beholde my seruaunt, whome I haue chosen, my beloued in whome my soule delighteth. I will put my spirite vpon hym, and he shall shewe iudgement to the Gentiles.

{Beholde my seruaunt.} E. Some translations haue, Behold my sonne, but the Hebrew woorde Abdi, whiche is redde in the prophecie of Esay. dothe rather signifie a seruaunt then a sonne. The Greeke woorde is ambiguous, and may be taken for either of them. But as touching the matter God, to the ende he might bynde vs, (as it were) to his wyll, doth shewe, euen as with his finger, him, whome he wyll sende, and to this ende pertayneth this woorde of demonstration, beholde. The lyke reason is in the Epithetes or tytels followyng, in the whiche he calleth hym his seruaunt, and his chosen, in whome his soule delighteth. For whereupon cõmeth it to passe, that men dare presume to measure Christe by their reason and sence, but only because they consider not that their redemption dependeth vppon the mere grace of God. But this is to wicked, and grosse a libertie: That whe God offereth vnto vs his incomparable treasure, we esteme and make price of the same, according to our fleshely skyll. Also he is called a seruaunt by excellency, not as one among a common multitude, or as cõmon seruauntes are, but as suche a one to whome God hathe committed the charge of his churche or congregatiõ, and the redemption of mankynde. And because no man, which vsurpeth honour, to hym selfe, is worthy of honour, but he whiche is truely called to the same, God pronounceth that his sonne Christe is thereunto called and chosen by his heauenly and euerlasting decree and councell. Therefore he sayethe. {In whome I haue chosen.} Whereupon it followeth, that it is not mete for men to reiecte hym, whom God hath chose. And truely it were to absurde and voyde of all reason, that the holy and inuiolable vocation of God should be frustrate and of none effecte, at our will and pleasure. M. He sayde therefore to be the elect and chosen of God, not in respecte that he is a sonne, but a seruaunt, sente into this worlde for our redemption. Therefore the Prophetes vsed to call Christe the electe and chosen of God. And the vyghe priestes mockynge hym, sayde, if he be Christe the chosen of God, let hym saue hym selfe. Luke 23.

Also saynt Peter sayethe, If so be that ye haue tasted howe gracious the lorde is, to whome ye come as a liuinge stone, disalowed of men, but chosen of God. 1. Pet. 2.

{My beloued.} This is not redde in the Hebrewe terte. {In whome my soule delighteth.} C. Where as God addeth that the pleasure of his soule resteth in Christe, it cõtayneth more matter in it, then can well be perceiued at the firste sighte. For although the vocation and calling of vs all dothe spryng from the frée fauoure and grace of God, as from a lyuelye well: Notwithstandynge, this is synguler in Christe, because in his persone God the father comprehendeth the whole churche with his loue.

Christe is become a seruaunt for vs.

For in that we are al enemies vnto God by nature, his loue can neuer come vnto vs, except it beginne first at the heade, as shalbe declared in the seuententh chapter following. M. There is no firme, sure, and perfect loue to be founde in no creature, no not in the Aungels in heauen, but in Christe him selfe alone.

There is no perfect loue in any creature saue Christ alone.

{I wyll put my spirite vpon hym.} M. Christe in respecte of his humanitie, was appointed and cõsecrated with the grace of the holy ghoste, before he executed the office, for ỳ whiche he was sent. Bu. He being baptized, sawe the spirite of God descending and resting vpon him, of the which Iohn the Baptist was warned before by these wordes. He whiche sente me to baptize with water, sayde vnto me, vpon whome soeuer thou sest the spirite of God descending and restinge, the same is he whiche baptizeth wyth the holy Ghoste. So were Moyses, Samuel, and Dauid, consecrated: So were Elias, and Elizeus, the Prophetes, consecrated also. There is all so yet another reason for ỳ which Christ is sayd to be endewed with the holy ghost, as we wyll declare anone.

Math. 3.

{And he shall shewe iudgement to the Gentyles.} C. The Prophete here sheweth briefely the office of Christ, which was to declare iudgement to the Gentyles. But by the name of iudgement, is comprehended the state of the Iewes, where equitie & right florished. Therefore these wordes are in effect, as if the Prophete should haue sayd that he shall come which shall restore the righteousnes ỳ is decaied, & that he shalbe the moderator & guyde not of one people only, but shall bring also the Gẽtiles vnder the rule & gouernemẽt of God, amõg whome before there was nothinge but vaste, rude, & ignorant behauiour. And this truly was ỳ office of Christ to spread the kingdome of God, which was shut vp in a corner of Iury, throughout ỳ whole worlde as it is said in another place, The lorde shall sende the rodde of thy power out of Syon. A. In this place therefore the calling of the Gẽtyles is prophecied. Also the manner howe iudgement shall be declared, is expressed, because God hath endewed Christe with his holy spirite, whiche spirite Christe receiued of his father, to powre vppon all those that are his. For he teacheth vs not by a voyce or by wrytinge onely, but by the grace of his holy spirite, he frameth the hartes of men inwardly to the obseruing and keping the true and perfecte rule of righteousnes. And without the operation of the same spirite in our hartes we are not able to performe any thing that is good.

John. 1.

Psal. 110.

19 He shall not stryue, nor crye, neyther shall any man heare his voyce in the streates,

M. This is spoken of the mekenes and modestie of Christe, the whiche he kepte vnto the ende, and with the whiche he ouercame all his enemies. C. For there shalbe no suche mãner of shouting, cries, and tumultes, about his kingdome, as is in the worlde: Neyther shall his kyngdome consiste of pompe and violence, but it shall be humble and base in the sighte of the worlde. Yea, by this place the Euãgelist sheweth that Christe shoulde not reigne violently, constrayninge men with force to be subiecte vnto hym, but rather mekely with longe sufferaunce, forbearing all men.

20 A brouised Reede shall he not breake, and smokynge Flaxe shall hee not quenche, till he sende foorthe iudgement vnto victory.

{A brouised Reede.} M. By these twoo sayings the Euãgelist declareth that Christ shall rather helpe our infirmitie, then reiecte our weakenes and imbecillitie. The Prophete also by these woordes setteth foorthe the wonderfull clemency and mekenes of the Lorde, in that hee brake not the afflycted, beynge as brouised quilles or Reedes, but rather comforted, erected, and strengthened them. Also the smookynge Flare, whiche was almoste extinguyshed, he put not oute, but kyndeled and gaue more lyghte vnto the same, that it myght clerely burne. He despysed not the Publicanes and sinners, but soughte rather by all meanes to saue them: There was nothynge so weake, so brouised, and so muche quenched, that hee strengthened not, that hee made not whole: that hee kyndeled not agayne with his holy spirite.

M. All

M. All the whiche thynges tende to this ende, that the mekenes and clemency of Chriſte might be amiable vnto vs, which is deſpyſed in the worlde. And truely the fooliſhenes of men is to be meruailed at, that they thynke the leſſe honour to be in Chriſte, becauſe he bendeth hym ſelfe accordyng to their weakenes gentely, and of his own accorde. If he ſhould appeare in his glory (as he ſhall for certayne, whē the fulnes of tyme is eꝛpyred) then we meruayled not ſo muche at his ſymplicitie before, as we ſhal then wonder at the excellency of his glorious maieſtie: Yea, it ſhall ſo muche excell that the bryghtnes of the ſame, ſhall rauiſhe our ſences. Therefore to the ende, the clemency and gentlenes of Chriſte might be reuerenced and hyghly eſtemed of the faythfull, the Prophete Eſaye ſheweth howe profitable and neceſſary it is.

Euery man knoweth his own fragillitie and weakenes, whereupon we may conſyder and waye howe neceſſary this louing kyndnes, mekenes and clemency, is neceſſary for all men: And howe neceſſary it is for men to be ſpared and fauoured at the handes of Chriſte.

We ſpeake not here of the vnfaythfull, which are altogether voyde and deſtitute of the ſpirit of grace, but of ſuche as are called of the Lorde already, vntyll hee kyndle the lyghte more clerely in them, and more ſtrongly confyrme them. Are not all men lyke vnto brouſed Reedes, and ſmokynge Flare? In that Chriſte therefore tempereth, and frameth hym ſelfe to oure infirmitie, fragillitie, and weakenes, let vs attribute the ſame to his inſpeakeable goodnes, and imbrace the ſame. Notwithſtanding, let no man here by flatter hym ſelfe in his wickednes, but let euery man endeuoure hym ſelfe to profite, and go forwarde in all vertue more and more. Let vs not bende, beynge nowe confirmed by Chriſte, like broken Reedes with euery blaſt of wynd, but let vs growe into perfecte ſtrengthe and manhode, that we may ſtande ſtoutly againſt al the aſſaultes of Sathan.

Let not oure faithe be obſcure, ſmokyng and darke, and brynge foorthe ſmall ſparkes onely. But let it brynge foorthe moſte clere and ſhynyng beames.

After theſe thynges there followeth a lyttell ſentence in the Prophete whiche Matthewe omitteth. The woordes are theſe, But faythfully and truely he ſhall geue iudgement, and not be penſyue nor carefull. By the whiche woordes the faythfull manner of teachyng of the Lorde is expounded.

C. Although (ſaith he) he do comfort and ſtrengthen the weake, yet notwithſtandynge, he wyll correcte dyce righteouſly without flattery and partialitie: He wil ſharpely reproue the obſtinate and contemners, as maye appeare by many eꝛamples of the Scribes and Phariſeys. Becauſe therefore vnder the coloure and pretence of this place, as concernyng the clemencie of Chriſte, ſome falſely pretende that all men without exception, muſt be gently delte with all: We muſt note the difference, that the Prophete did put betweene the weake and the wicked. For it is mete and conuenient, that the obſtinacy of thē whiche are to ſtrong and ſtoute, ſhoulde be aſſwaged and beaten downe as it were wyth an Iron maule. And that they whiche go about in all places, eyther to brynge in darkeneſſe or els are faggottes them ſelues to ſette on fyre, ſhoulde haue theyr darke and myſty cloudes dryuen awaye, or els theire burnynge heate extynguyſhed. Therefore as it is the partes of faythful and true miniſters, to endeuoure them ſelues, in ſparinge and bearing with the weake, to cheriſhe & encreaſe the grace of God in them: So is it their duetie all ſo wyſely to beware and take hede, leaſte that they ſpare theyr obſtinate mallice, whiche haue no affinitie with the ſumynge flare or the raged Rede.

{Tyll he ſende forthe iudgemēt to victory.} C. Accordyng to the Hebrewe terte, it is redde otherwyſe, namely, vntyl he bryng forth iudgement in truthe. Notwithſtandynge, the woordes of Matthewe haue a greate emphaſis, to the ende we maye knowe, that rychteouſnes was not ſet in the worlde without great contention and warre againſt Sathan: as may appeare by this woorde victory, whiche is neuer obtayned without fighte.

Perseuerance pertaineth to the ministers of Christe.

The Prophete therefore by these wordes testifieth Christe to be so constaunt, that he prosecuted his vocation to the vttermoste. By the whiche example also, all the ministers of Christe must learne to perseuer and continue with a stoute courage and strong mynde.

21 And in his name shal the Gētils truste.

C. The woordes of the Prophete are otherwyse, as thus. The Iles loke for his lawe. But although the Euangeliste Matthewe haue altered the woordes, yet hath he not chaunged the sence, namely, that the grace of Christe shalbe common and pertayne to the Gentyles. For the promyse pertayneth to all nations, to the ende all the partes of the worlde myght taste of the fruyte of the newe restitution, and renouation. Reade the tenthe chapter of Iohn.

Iohn. 10.

22 Then was brought to hym a blynde and dumbe man, that was vexed with a deuell, and he healed hym, in so muche that the blynde and dumbe, bothe spake and sawe.

{*Then was brought to him.*} A. When was this done? Surely when he was come into the house, and the multitude come vnto hym, as witnesseth saynt Marke.

Mark. 3.

As touchyng the faythe of the bryngers of these blynde men, there is no mention made: Notwithstandinge, in that they brought hym, it appeareth that they perswaded them selues muche of the goodnes of Christe. {*A blynde and dumbe man.*}

Luke. 11.

C. Luke speakyng of the effect, sayth that the dumbe man was possessed with a deuell. Notwithstandinge, Matthew saith that he was punished with a double plage as to be both blynde & dumbe. It is moste certayne & sure, that many were blynde and dumbe, with naturall vices: But it is apparaunt and euident, that this man was blynde in dede corporally, and wanted the vse of his tongue, although in the powers perspectiue, and in the naturall instrumentes of his tongue, there was no defection or wante at all. Therefore it is no marueyle if so greate libertie be geuen vnto Sathan to vitiate the sences of the body, when by the iust iudgement of God he corrupteth and peruerteth all the faculties of the mynde.

{*And he healed hym.*} R. Here appeareth bothe the clemency of Christe towardes suche as are miserable, & also his power ouer Sathan. It is a token of clemency in that he taketh compassion and pitie vpon this afflicted and moste myserable creature: It is a signe of his power also, in that he casteth out Sathan with his woorde, and so restoreth this Demoniake being both dumbe and blynde, to perfecte healthe. {*In so muche that the blynde and dumbe, both spake and sawe.*} R. Although Sathan out of measure, enuy, and rage very furiously, yet notwithstanding, Christe forceth him to stoupe and to geue place. Wherefore let vs beleue in Christe, and Sathan shall do vnto vs no manner of harme.

23 And all the people were amased, and sayd: Is not this that sōne of Dauid?

{*And all the people were amased.*} B. There are diuers sortes of men whiche do iudge of this miracle. Some wonder, and are amased, other some do blaspheme. C. But where as all the people were amased, we maye gather that it was the manifeste power of God, which did so rauishe their sences, that they were voide of malicious and euill affections, and helde with a certaine admiration. For how could it come to passe that they should all be so amased, excepte the thinge it selfe did so cōstraine theim? And truely there is none of vs, but we may behold the wonderful power of God in this history, as in a glasse. Whereby it may bee gathered, that the myndes of the Scribes and Phariseys were infected with deuelyshe poyson, seinge thei were not afrayd to calumniate, sclaunder, and blaspheme this so excellēt and wounderfull a worke of God.

{*Is not this that sonne of Dauid?*} Here is to be noted the fruite of ỹ myracle. For the power of God being known to the people, they are led as it were by the hand vnto faith. Not that they did so sodaynly profite so muche as they oughte: (for they speake doubtingly) but here notwithstandinge, is no smale profite, when that they stirre vp their myndes so diligently to enquyre and consider of the glory of God. Some thinke that they make a playne affirmation, saiyng: This is the sone of Dauid,

But the

But the woordes sounde to no suche effecte, and the matter it selfe declarethe, that they beinge by so straunge a thinge amased, iudged not perfectely: but onely they thoughte in theyr myndes that it might be that this was Christ. Neyther did they gather this absurdely by the miracles whiche Christe wroughte For it was prophesied before that Christ sholde do suche myracles. And Christ him selfe sayth, The woorkes that I do beare wytnesse of mee.

24 But when the Pharisеis heard it, they saide This fellowe driueth the deuils no otherwaies out, but by the helpe of Beelzebub, the chiefe of the deuils.

C. Because the Scribes and Pharysets had nothinge to say in so playne and euidente a thinge, they blaspheme that whiche was done of Christe, by the power of God: being not content onely to obscure and to take awaye the deserued and iuste prayse of the myracle, but also opprobriously to raple of the same, as thoughe he had wroughte it by magicall erorcysme, and that which they coulde not attribute vnto men, they attribute vnto the deuil, as though he had ben the authour of the same. As concerning the woorde Beelzebub, wee haue spoken before. And the principalitie amonge the deuylles wee haue touched in the ninth chapiter.

25 But when Iesus knew their thoughts, he sayde vnto theim, Euerye kyngedome deuyded against it selfe, shalbe brought to naught. And euery cyttie or house, deuided agaynst it selfe shal not stande. {But when Iesus knewe theyr.}

Bu. Here the lorde sheweth that he dyrecteth all his doinges and woordes not by the power of Sathan, but by his owne proper power and strength, which is the power of God. And herevppon he gathereth a farther matter, namelye that the kyngedome of God is come, and that he hym selfe is the kynge of the kyngdome of God, whiche erpoulseth Sathan, the prynce of this worlde Although he knew well enoughe, that the Scribes beynge full of malitee, woulde take in euyl part what so euer he dyd, and had experience often tymes also of the same: Yet notwithstanding there is no doubt, but that Mathewe and Luke, meane that Christ was the sercher of the heartes. And truely there is no doubte but that they spake openly agaynste Christe, to the ende he mighte here theyr opprobrioulse blaspheme: but Christ knewe well enoughe by his holye spirite, with what mynde they dyd thus raupll. The sence therefore is this, that Christ dyd the more vehemently inuey against them, because he knew the malice which they had conceyued inwardly in theyr heartes againste hym.

M. The Euangeliste therefore by these woordes declarethe that the Pharyseyes made this reproche by their own deceit, and openly against their owne consciences did publishe the same.

{Euery kingedome deuided.} C. First of all, he refuseth the reproche and slaunder which they obiected against hym, by a prouerbiall sentence: notwithstandinge it seemeth but a slender refutation. We know with what pollicies and subtilties Sathā doth often tymes delude, setting forthe a shewe of dissention, to snare mens mindes with superstitions. Euen so the erorcismes in the Papacie, are nothynge els but shadowes & counterfaite shewes, of the conflict of Sathan against him self. But there coulde be no suche iust suspition in Christe, because he so caste out the deuils out of men, that he restored them whole and sounde vnto God. The deuyl dothe often tymes fayne hym selfe to be so ouercome, that hee neuertheles tryumpheth: But Christ with open might encountered with the deuyll, that hee might wholly ouerthrow and beate him downe. He dyd not beate hym downe in one parte, to the ende he might the more stablishe him in an other, but he despoyled him in all partes, and made his deuyces of no effecte. Christe therefore very aptly doth reason and proue that he hath no fellowshippe or agrement with him: because that Sathan, the father of deceit and lies, hath alwaies a care and is very circumspecte to preserue his kingdome.

B. The reasons therefore, by the which the lorde declarethe, that the Phariseyes bothe thincke and speake that whiche is false, are these. No kyngedome or house deuided agaynste it selfe can stande: if I

therefore

therefore by the power of deuilles expell and cast out deuilles, the deuyls shoulde be deuyded, and fyghte one against an other, and so their kyngedome coulde not stande or continue: but you see that the kingedome of Sathan doth stande and abyde in great force, and inuincible: therfore I cast them not out by their power.

Dissention & strife is a ded ly thinge.

By the waye wee are to be admonyshed here, howe great a mischiefe cyuill, and mortall dissention is. Namely such, that it destroyeth howses, cities, and kyngedomes. Of this there are many examples bothe in the stories of the Gentiles. and also in the sacred histories. The saying of Salust is not vnknowne to vs, By peace, and concorde, small thinges growe, and encrease. but by discorde and dissention, greate things are wasted, consumed and brought to confusion. And the Prophete

Esay. 3. when he prophesied of the destruction of the kyngedome of the Iewes, sayde that there shoulde be cyuill dissention among them And before that wonderfull destruction of the cittie of Hierusalem, ther was greate dissention and stryfe within the same. for it was deuyded into three pernitiouse sectes, the heades the chiefe

Iosep. li. 6. cap. 13. whereof, were Symon, Iohn, and Eleazarouse. Reade the sixt boke of Iosephus, the thirtenth chapter. The kyngdome of Rome also by this ciuyll dissention was brought to confusion, and by the same is lyke to come to destruction agayne. By the dissention of the twoo Emperours of Constantinople, there was a waye made to the empire of the Turkes, and to the destruction of the empire of Rome. To conclude, the kyngedome of Hungary, felte the greate inconuenience and hurt of this mischiefe. But Christ did prophesie, that before the destructiō of the worlde

Math. 24. nation shoulde ryse against nation, and kingedome against kingdome,

26 And if Sathan cast out Sathan, he is deuided against him selfe, How then shall his kyngedome endure?

M. As the good spirites, and heauenlye angelles, can not degenerate from their goodnesse, & be contrary to them selues, euen soo the cuyll spyrites can not alter their mallice, that nowe they should begynne to do good vnto mankynde, and disagree amonge them selues. and also degenerate from their owne nature. Wherefore it is necessary that the kingdome of Sathaan, onely by the power of God should come to destruction. For sathan so muche as in hym lyeth, gothe about to ratifye, confirme, and stablyshe his kyngdome, and to make the same inuincible.

27 Also if I by the helpe of Beelzebub, cast out deuilles, by whose helpe doo your children cast them out. Therefore they shall be your iudges.

And if I by the helpe of Beelzebub. M. By an other argument he proueth that to be false whiche the Pharisees obiected agaynste hym. C. For trewly they were wicked and vniuste iudges, whiche woulde pronounce a diuerse and contrary sentence, of one matter, accordynge as they were affectioned toward the parties. But this inequalitie doth playnly declare, that equitie and right did not preuayle, but rather blynde loue and hatred: nay rather this was a signe of wicked selfe loue and enuy, to condemne that in Christ which they iudged worthye of prayse in their own company. Some take these wordes (your children) in this place, for the children of the whole nation of the Iewes. Other some referre it to the ancient prophetes. But truely there is no doubt, but that Christe noteth here such as were exorcistes, Of the whiche there were many at that tyme amonge the Iewes, as plainely appereth in the nineteene chapter of the Actes of the Apostels. M. He goeth about therefore to shewe that the Phariseies, beinge hardned with hatred and enuy against hym, maliciously dyd spreade this reproche abroade agaynste their owne consciences. And trewly this dissease, or rather obstinate mallice rayneth very much in these our dayes, in so muche, that we can be content to reprehende a thynge in one, and iustyfie the same in an other And wherof procedeth this? but of meere hatred: not that wee hate the cuyl, (for then we would reprehende iustly without partialitie) but because we hate the parson, or the man. And hereupon it commeth, that we note and straightly marke, and falsely interpret the

prete the sayinges and doynges of hym whom we hate, hauinge no consideration whether it be trewe or falle, that we resiste and gainesaie.

{Therefore they shall be your.} C. This is spoken improperly in this sence. Your condempnation nede not farre to be sought for: The myracles that I doo, you referre to Beelzebub, and yet yee prayse the same in your owne chyldren. Therfore ye haue that at home, whiche is sufficient to condempne you. Notwithstandinge this sentence may be taken otherwise, namely that the grace of god is reproched, whiche often tymes was shewed by crosisses, as in woorkynge of myracles. For although they wer bastards, yet notwithstandinge the lorde would not depryue them, and leaue them altogether destitute of his power to the ende he might beutifie the preesthode, and the worshyp of the churche, with some testimony and token. For it serued much for the purpose, to haue the grace of god and the power thereof to be discouered from the superstition of the Gentiles, by plain and euident tokēs and signes. Notwithstanding the interpretation that we shewed before, seemeth to be the true & proper sence and meanyng of this place.

28 But if I cast out deuyls by the spyrite of God, then is the kingdome of god come vnto you.

C. Luke wryting this Metaphorically sayth, If I by the fynger of God, in stede of the spiryte of God: for, because God doth woorke by his spirite, and declareth his power, this name of fynger is aptely applied vnto it. And this phrase of speche also was common among the Iewes, as cuydently appereth by the testymony of the sorcerers of Pharao, who sayd. This is the fynger of God. But Christ by that whiche went before, gathereth that the Iewes were vnthanckefull vnto God, whiche wolde not haue him to raigne amonge them. For hytherto he hath confuted their cauil and reproche which they layed against him: Nowe (as ouercome and put to silence) he denounceth them, least that wickedly they should set themselues agaynst the kingedome of God. Neyther doth he content hym selfe with the myracle alone: but by occasion therof, he sheweth the cause of his comming, signifyinge that they muste not contente them selues with one only dede as sufficiente, but that they must haue a consideration of a further matter, namely, that God by reuealynge his Messias, wold create and restore theyr saluation whiche was decayed, and stablishe his kingdome also amonge them.

We see therefore here howe Christ complaineth of their ingratitude: because furiously they reiected and put from theim the inspeakeable grace of god. For there is a greate Emphasis in this woorde (is come) because God the redemer willingly appered vnto them: but they so much as in them lay, put the same from them, yea, he being present and prest to worke their saluation, coulde obtayne no place among them. R. In this place that kingdome of God is not vnderstoode, by the whiche God, by his inscrutable and wonderfull maiestie dothe raygne in heauen, and in earthe, but that whiche was promised to be reuealed and admynistred by the Messias in earthe, of the which bothe Moyses and the Prophetes haue written very muche. For where it was said that the seede of the womanne shoulde treade downe the head of the Serpente, it was there ment, that the Messias shold treade downe all the power of Sathan, and that he shoulde take away also al his maledictions and curses. For nowe Iesus, that sonne of Mary is come, whiche expelleth Sathan by manifest myracles, and treadeth his power also vnder his feete: What therfore now remayneth but that the same tyme shoulde be come, of the which the Prophetes most playnly haue prophesied before, in the which tyme the Messias is at hande, and his kyngedome alredy come? A. It can not be therfore, but that these Iewes are twise vnthankfull, whiche despised the fruite of soo excellent a benefite. Gene. 3.

29 Or elles howe can a man enter into a stronge mans house, and spoile his Iewelles, excepte he fyrste bynde the stronge mā and then spoile his house.

{Or elles how can one.} Bu. Those argumentes which went before, (because they did as it

as it were after a sorte graunt to the aduersary) might seeme the more infirme and weake nowe therefore follow more strong argumentes, and of greater force whiche also oughte to be referred to the same state, whiche the lorde hym selfe euen nowe appointed. For he sheweth by an infallible demonstration, that he is so farre from the fellowship of Sathan that he is rather an ennemy vnto him then otherwise. C. And althoughe the Euangelistes do differ a lyttel in wordes, notwithstandinge as concerning the especiall pointe, they agree in one: for Christ prosecuteth that, whiche he touched euē nowe, as concernyng the kingedome of God: and sheweth also, that it is necessary that Sathan be violentely expelled, to the ende God might stablishe his kingdome amonge men Wherefore this sentence is nothinge elles but a confyrmation of that whiche wente before. But to the ende we maye the better remēber the meaninge of Christ, it shall be necessary to call to minde that Analogy which Mathew placed amonge the visible and spirituall graces of Christe. What so euer Christe therfore did vnto the bodies, hee would haue the same referred to the soules: so, when he delyuered the corporall and bodely sences of men from the tyranny of the deuil, he declareth that he was sent of the father to be a reuenger, which shoulde abolyshe and put awaye the spirytuall tyrannye, whiche hee shewed to mennes soules. Nowe let vs retourne to his wordes. He affirmeth that the rule and power can not be taken away from a strong and valiaunt tyrant, vntil he be despoyled of his armoure and weapons: because, vnlesse he be constrayned with greatter force, he wyll neuer yelde.

Math. 8.

To what ende is this spoken? First wee knowe that the deuyll in many places is called the prince of this worlde. And the tyranny whiche he vseth, is garded and made strong, with aides of great force frō all places. For there are innumerable snares to entrap and entangle men. Yea there are innumerable and infynyte kyndes of daungers and harmes, with the which he kepeth those myserably that are oppressed, vnder his feete. To conclude, there is nothinge that letteth hym to raygne in the worlde like a tyrant, not that he can do any thinge against the wil of the workeman hym selfe: but because Adam, when he alienated hym selfe from the impery and kyngedome of God, dyd bringe all his posterytie vnder the subiection and yoke of this forraine power.

But althoughe the deuyll raineth supernaturally, and men by the iust iudgemēt of God for synne, are subiecte to his tyranny, notwithstanding he hath a peaceable and quiet possession of the kingdom, in so muche, that he may tryumphe ouer vs vnpunished, vntyl a stronger then he ryse vp againste him. But this stronger man coulde not be founde here in earthe, when that no abilitie and strength was leste vnto menne, to helpe them selues: therefore a redemer was promysed from heauen. Nowe Christ sheweth that this way and maner of redemption is necessary, to wreste and take away that from the deuyll with stronge hande, which els he wyll neuer let go, and departe from. By the which wordes he declareth, that men hope for theyr deliuerance in vaine vntil Sathan be ouercome and vanquyshed, by violent conflicte. M. He saythe therefore, when ye se the iewels of Sathan taken awaye, how then can it be but manifest, that a strōger is present, which hath ouerthrowne Sathan that stronge prynce of the worlde, and bounde him, otherwise he wolde not haue suffered his Iewelles to be taken away? C. But although Christ reproued the folishenesse of the Scribes, because they were ignorante of the principles of the kyngdome of God: yet notwithstanding this obiurgation and reprehention, dothe belonge generally to all suche as are of lyke foolyshenes. There is no man which wyll not boast in wordes, that he desyreth the kyngedome of God, and yet he wyll not suffer Christ to fyght valiantly, (as nede requireth) that he may delyuer vs out of the hande of the tyrante, and our mortal ennemie. Euen as, if one beinge sycke, shoulde call for the helpe of a physition, and yet dothe refuse all Phisicke, medycine, and remedy. Nowe let vs note, for what pourpose Christe brought this parable, namely

rable, namelye that hee mighte shewe that the Scribes are aduersaries to the kingdome of God, the beginning wherof they maliciouslye withstode. Notwithstandynge, let vs learne, because wee are all subiecte to Sathan, that God doth no otherwyse bestow his kingdome vppon vs, then to deliuer vs frome that vnhappie, sorowful and seruyle bondage, by the valiaunte and victorious hande of Christ.

30. Hee that is not with mee, is agaynst mee, and hee that gathereth not with mee, scattereth abroade.

{Hee that is not with mee,} C. This place may be expounded two manner of wayes.

1. Some affirme it to be an argument of ỳ contraries: as if Christ should haue said, I can not raigne withoute the power of Sathan be destroyed: because hee wholly indeuoureth him selfe, and seketh by al meanes to scatter that abrode, whiche I gather together. And trewely we se euidently enough, how strongly, and with what might that ennemy seketh the dyssipation of the kyngedome of Christe.

2. Notwithstanding their opinion & iudgement is rather to be allowed, whiche affyrme the Scribes to be doble ennemies to the kyngedome of God: because they hindered so muche as in theim laye, the good successe of Chryst. This therfore is the sence and meanynge of the texte. It was your partes, to ayde, helpe, and assiste me, in erectinge and lyfting vp the kyngdome of God, for hee is a hynderar after a sorte, that is not a helper, and he in some respecte plucketh downe, that in tyme of nede receyeth not forth his hande to helpe. What are you therefore, and what do ye, whom outragiouse and furiouse madnes, hath driuen to open contẽtion? M. To be with Christ, is, to gather with him to the kyngedome of God. Chryst and his faythfull seruauntes doo gather, when with their doctryne theye reape the harueste, & congregate the same into the barne of theyr father, to euerlastynge lyfe. This is a Metaphore taken of the tyme of the haruest, when euerye one maketh all hast that possiblely can be made, to gather and bring in the haruest, least the same might take any harme, by tempest and vnseasonable weather.

Sathan whiche is a very woulfe, deuoureth and disperseth from the shepefould, the flocke of Christ, and when any parte of the Gospell is sowen in theyr hartes, throughe preachinge, he taketh the same awaye, leaste in beleuing they should be saued. Therfore by this sentence it maye playnely appere, howe truely Chryste doth now say, that whosoeuer gathereth not with hym, scattereth, because such is the promptnes of our nature vnto euill, that the righteousenesse of God hath noo abydinge in theim, whiche apply theim selues to late, and seke when all time is spente to get the same. Also this doctrine is moze large, and dothe yet farther extende it selfe, namely, that they are vnworthy to be coũted in the flock of Christ which do not bestow and referre al their studies and labours vnto hym: because by theyr negligence & slouthe it commeth to passe, that the kingdome of God goeth backewarde, and prospereth not, for the furtherance whereof we are all called.

Christe therfore leaueth not the meane: for we must eyther gather with hym, or els we must disperse and scatter abroade with Sathan. So that by these wordes he semeth to speake to certayne Hypocrites which dissembled or fained hym to be the Messias. As if he shoulde saye, There are many of you which dissemble al thinges, cleauinge to neyther parte, but holdynge of euery side. But if ye were my disciples in dede, if ye dyd trewely and vnfainedly beleue in mee, ye would confesse that I haue cast out deuils by the power of god, and ye woulde also for so greate a benefyte, be thanckefull to God. Now seing you wyll not do this, ye ought to ioyne your selues to the other part, which doth calumniate & speake euyll of that which I haue done, ascribyng it to the deuyll.

But because ye dissemble, it is a sure and certayne signe that ye are not, neyther ỳ ye gather not with me, but rather ỳ yee scatter abroade, for ye cleaue vnto theim that calumniate, howesoeuer ye dissemble. Let al our newters, and Luke ware men, our Ambodexters I saye, in these our daies marke this lesson of our Sauiour Christe. Let also all idell and slowe-bellied

Iohn. 10.

Luke, 8.

Newters. Ambo dexters & lukewarme men are here reprehended.

beilled bysshops, and prelates, which gather not the kingdom of God, be admonished by this place: they are not wt Christ, therfore they are aduersaries, disperſers, and cõfounders of the kingdom of God.

31 VVherefore I say vnto you, all maner of synne and blasphemie shall be forgeuen vnto men, but the blasphemie againſte the spirite, shall not be forgeuen vnto men,

{*VVherefore I say vnto.*} Bu. Nowe Christe plainely sheweth, howe greuously they offende, which blaspheme the woorkes of the lorde, and the doctrine of treweth, and do obstinately and continually reſiſt the same. C. But this is an illation or bringinge in, which ought not to be restrayned to the sentence goinge before, because it depẽdeth vpon the whole tert. For after that Christe had taughte, that the Scribes coulde not disproue that hee caste out deuylles, but that they soughte onely to reſyſt the kingdome of God, he concludeth at the length, that it was no lighte or tollerable saying, but a wicked and detestable cryme, in that wyttingly and willingly they letted not in reprochfull wyſe, to gainesay and reſiſt the spyrite of God. For we declared before that Christ dyd not vtter these wordes, by occasion of wordes, but rather by the occasion of their wicked thoughtes.

{*All maner of synne and blasphemy.*} E. The latten worde is (Conuitium) which signyfieth reproche. For this word blasphemy, is as much to say, as slanderouſe wordes and reproche, by the which the fame and good reporte of a man is impayred.

Blasphemye.

C. But because our sauiour Christ saith here, that blasphemy againſte the spirite is greatter then any other synne, it shal be necessary to way and consider what he meaneth therby. They which define this blasphemy to be impenitency, ought not in any poynt to be refelled or disalowed: for then Christ should in vayne haue denied remiſſion of the same in this worlde. Furthermore the name of blasphemye can not confusedly be extended to euery kynde of synne without exception. But by the comparison which Christ bringeth we may easely gather ỹ definition. Why is he saide to cõmit the more haynouſe offence, which blaspheməth the spirite, thẽ he whiche speaketh blasphemy againſt Christe? Truely there is a greate differẽce. For seinge the fulnes of the diuinitie raigneth in Christe, whosoeuer is contumelious againſte hym, or a blaſphemer of hym, he dothe abbolyſhe and ouerthrowe so muche as in hym lieth al the glory of God. But nowe howe can Christ be seperated and deuided from his spirite, that he whiche blaspheməthe the one, dothe not in lyke maner blaspheme and impaire the glory of the other? Now hereby we begyn to gather that the blaſphemy againſt the spirite, is not greater then any other synne, because the spirite is more excellẽt then Christ, but because the power of God beinge made manifeſt & declared, they are not excuſable by the pretenced cloke of ignorannce, whiche sporne and kycke againſt the same. Beſyde this we muſt note, that that which is spoken here of blaſphemy, is not simpleiy referred to the essence of the spirite but to the grace, with the whiche we are indewed. For they which are depriued of the lyght of the spirite, how much so euer they take away of the glory of the same, yet notwithſtandinge they are not made guilty of this crime and faulte. Now let vs note, that they do blaſpheme the spyrite of God, whiche with pretenced malyce and spyghte, dõ reſyſt his grace and power: and knowinge the same to be in them, go about by all meanes possible to extinguiſhe the same. And this is the reason why they ar rather said to blaſpheme the spyrite, then the father or the sonne, namely because in detracting and slaundering the grace and power of God, wee doo plainely blaſpheme the spirite, from the which they procede and come and appere vnto vs. Euery vnbeleuing person speaketh euell of God, euen as if a blynde man should ronne againſt a gate But no man blaſphemeth or speaketh euyll of the spirite, but he whiche being illuminated of the same, wyllyngly rebelleth againſt it. Neyther is this diſtinction superfluous or vayne, that all other blaſphemies shalbe forgeuen, sauing this alone, whiche is againſte the spirite. If any man symplely vtter blaſphemy againſte

Blaſphemye. is to die with out repentãce

Queſtion.

gainſt god, he is not denied hope of pardon: but god is not ſaid to be fauorable to him, which is cõtumelious agaynſte the ſpirite that is, which ſpeaketh euil of the giftes & graces of the ſpirite, contrary to his own cõſcience. E. They therfore whoſe cõſcience beareth thẽ witneſſe ẏ it is the word of God, againſt the which they reſiſt & ſtriue and yet notwithſtãding ceaſe not to impugn the ſame, are truely ſaid to blaſpheme the ſpirite of God, becauſe they ſtriue againſt the light which is the worke of the holy ghoſt. Of theſe ſorte of men there were many amõg the Iewes, which when they could not reſiſt the ſpirite that ſpake by Steuen, yet notwithſtanding they ſought al that they might to reſiſt. There is no doubt, but that many of thẽ were forced as it were to do it, through the zeale of the lawe: but it is euidẽt that there were others which with malicious impietie dyd frette and fume againſt God hym ſelfe. Suche were the Phariſeies, againſt whom the lorde doth inuey, who, to the ende they myghte obſcure the power of the holy ghoſte, did infame the ſame with the name of Beelzebub. Hereup therefore ariſeth blaſphemy, when men, bouldely burſt fyrſte into the reproche of the name of God.

C. Notwithſtanding here ariſeth a queſtion, Whether men are of ſuch bouldenes, that wyttingly with good wyll they dare preſume to ruſhe ſo raſhely (as it were) in raging wiſe againſte God. I anſwere that this boldenes, doth procede of a frentike blindenes, in the which not withſtanding, malyce and poyſoned fury, beareth the ſway. Neither is it without cauſe, that S. Paule ſaith, that when he was a blaſphemer, he obtained mercy, becauſe he dyd it ignorantly in his vnbeleſe. for by this sayinge, he putteth a difference betweene his ſynne, and voluntary contumacy. In this place alſo their errour is confuted, whiche thincke that euery voluntary kinde of ſynne which is cõmitted againſt the conſcience, is voide of remiſſion. For truely Paule doth reſtraine that ſynne, to the fyrſte table of the lawe. {Shall not be forgeuen.} This ſemeth to ſome to be a verye harde and ſtraighte ſaynge, and therefore theye flee to this chyldyſhe and fonde diſtinction and caupll, ſayinge that it was ſaide to be irremiſſible, or voyde of remyſſion, becauſe the pardon of the ſame is rare, and hardly obtained. But Chriſt ſpake more plainly, and in ſuche ſorte, that his woordes can not be ſo ſlenderly eluded. For they reaſon to folyſhely, whiche ſay that God ſhould be very cruell, if he ſhould neuer remit ſynne: not waying how beaſtly a wickednes it is, not onelye to prophane the holy name of God, but alſo to ſpit as it were in his face, when it moſt brightly ſhineth What greater ſynne & more certaine token of the reprobate can there be, then to blaſpheme, reuile, reproche, and to ſlander the ſpirite of God? into the whiche who ſo euer falleth, it is a greate likelyhod that he is geuen ouer into a reprobate ſence, and that god doth ſo indurate and harden his harte, that hee ſhall neuer attayne to trew repentaunce.

A manifeſte ſigne of a reprobate.

{But the blaſphemy againſt the ſpirite.} E. The Greeke terte hath, the blaſphemy of the ſpirite, blaſphemy being in the nominatiue cace, & ſpirite in the genitiue. So do Hillary and Auſten reade it. Marke hath, he that ſpeaketh blaſphemy againſte the holy ghoſt.

32 And who ſo euer ſpeaketh a woord againſte the ſonne of man, it ſhall be forgeuen him. But who ſo euer ſpeaketh againſt the holy ghoſt, it ſhal not be forgeuẽ him, neither in this world nor in the worlde to come.

{And who ſo euer ſpeaketh a word.} S. To ſpeake in this place is takẽ generally, eyther to ſpeake, to meditate, to thyncke, to determine, or to do, for the Hebrewe woorde Dabar, hath a large ſignification. As cõcerning this matter, we haue ſpokẽ ſufficiently in our annotatiõs going before

{It ſhal neuer be forgeuẽ him.} C. What theſe wordes meane Marke briefely ſhewethe, ſaying, that they are in danger of euerlaſtinge iudgement, whiche ſpeake any thynge againſt the holy ghoſt. S. But to be diſpleaſed with our ſelues for ſinne, to be ſorye and repentaunte for the ſame, is not ſinne againſte the holy ghoſte. For this griefe and acknowledgynge of oure faultes with a repentaunte harte proceedeth from God, and is his gyfte. Mark. 3.

If man be sory for synne, then by sayth he is sory, but faith is the gifte of the holy ghoste, therefore he that is sory, can not sinne against the holy ghost. We do dayly aske and craue remission of our sinnes at the handes of God, and he dothe reconcile vs vnto hym selfe, and at lengthe in death our sinnes beinge done awaye, he sheweth hym selfe to be merciful and fauourable vnto vs. the frutes of this mercy wyll declare it selfe in the laste daye. The sence therfore and meanyng of this place is, that there is no hope for them to obtayne pardone in this lyfe, or in the day of iudgement, whiche blaspheme the spirite of God. B. Finally the marchantes or rather pedlers of purgatory seeme to fetche their gayne out of this hauen or place. For saye they, if blaspheme be neyther forgeuen here, nor in the worlde to comme, then it followeth that other synnes be as wel remitted in the worlde to come, as in this present worlde. for to what ende shoulde he saye neither in the worlde to come, vnlesse some sinne might be forgeuē in the worlde to come. And if any syns be remitted in the worlde to com, then must there nedes be a purgatory in the worlde to com, in the which they must be remitted & pourged. But trewly this their cauil is easely refuted. Firste they are very much abused in wresting these words, (the worlde to come) to a myddell time, when as it is manifest to euery one that by the same is mēt the very vtmost extreme or last day after the which there is no other. Here also they bewray their owne wickednes, because their cauil here is contrary to their own doctrine. Their blind destinction is knowne well enough that synnes are freely remytted in respect of the fault, notwithstandyng a ponyshment and satisfaction is required. By the which they confesse that there is no hope of saluation, vnlesse the faute be remitted before death. There remaines therefore no remission, to the deade, but ꝑ remission of ponishement. And truely they dare not deny for the price of their purgatory, but ꝑ mention is here made of faute. Let him now that is a cold go blow the coale in purgatory, & let hym kindell his fyer. if yse may be the matter of the same, and then shall he make as good a fyer as dyd the fore when he pist in ꝑ snow. M. Also this place is to be noted against those of Origens secte, which taught that no mā shoulde be damned for euer, but that all men shoulde be saued at the length. For if the synne agaynste the holy ghost shall neuer be remitted in this worlde, nor in the worlde to come: and if there be some which do commyt this faulte, it doth very consequently and aptely followe that all shall not be saued, but somme shall be dampned for euer.

Purgatory pedlers.

Obiection.

Aunswere.

Origenistes.

33 Eyther make the tree good, and hys fruite good, or elles make the tree euyll and his fruite euyll also. For the tree is knowne by the fruite.

{*Eyther make the tree good and his*} C. It might seme here to be a very absurde thing that men should haue free choice. to be either good or euill: but if wee consider what kynde of men Christe dothe here speake of, we shal fynde in it no absurditie at al. We knowe of howe greate estimation the Phariseyes were: for the mindes of the common people were so tyed to them by their fained sanctimony and holynes, that no man durste once be so bolde as to iudge of their faultes. Christe seking to take away this outward shewe, & colored clobe of holines cōmandeth them eyther to be good or euil: as if he should haue said there is nothing more contrary to honestie, then hipocrisie & simulation, and in vaine do they boast wt the tytel of righteousenes, which are neyther perfecte nor sincere. He doth not therefore geue vnto thē the bridel, & grante them libertie, but onely admonisheth & declareth vnto thē ꝑ their painted pretence, & double dealyng wil nothing at al profit thē, because it is necessary ꝑ eyther men be good or euill. So he saith in an other place, you ar they which iustifie your selues before mē. but God knoweth your hartes. Where as he saith, {*Eyther make the tree.*} some very fondly therby gather, that it is in euery mans power to frame his maners & life as hym list. It is an improper kynde of speache, by the whiche he doth reproue the hypocrisie of the Scribes, and reuoketh them to the puritie and synceritie of life.

Hypocrites.

Luke.

{*And his fruite good.*} He sheweth here a waye and meane by the whyche the tree is de-

trees declare theim selues to be good or cuyll, for if the tree bringe forthe eyther good fruite or euil, then it is eyther simplely good or simplely euill. If any man obiecte and say, that there is no mā in the corruption of this lyfe so sounde, perfecte and pure, that he is cleane and voyde of all sinne: the answere is redy, ỳ Christe requyreth not an eracte kynde of perfection, but onely a symple and true affection, voide of dissimulation, frō the whiche sincerite the Phariseis were farre wide, to whom he spake. For as the scripture calleth them euil and wycked, which are wholly solde vnto Sathan: so he calleth the sincere worshippers of god good, although they are compassed about with the infirmitie of the flesshe & many vices.

34 O generation of vypers, how can ye speake good thynges, when ye your selues are euyll? For out of the abundaunce of the heart, the mouth speakethe. {O generation of vypers.}

Bu. Now he tourneth the accusation vpon the Pharyseis, shewing vnto them, and to all the followers of the Phariseis howe that whatsoeuer they said or dydde agaynste the gospell, it was spoken and done, by the impulsion & motion of sathā. C. And therefore because of their false slaunders & oppʀobʀies, they bewʀaynge that, which in their whole life was not so manifest, Chʀist doth the more seuerely inuey againste them. It is no meruayle saith he, if ye spew out suche venemouse woʀdes, when that your hearte is so replenished with poyson. And truely theyʀ wyckednes wel deserued this sharpe reprehention. Other sinnes & offences are woʀthy of sharpe repʀehentiōs: but whē double tongued men do depʀaue ỳ which is right and honest, or do seke to colloure those thinges that are wicked, this wyckednes aboue al other deserueth ỳ sharpe & seuere repʀehētions of the loʀd. But it was the purpose of Chʀiste, as occasyon serued) to condēne the sophisticall subtyltie of the Scribes, by the which they turned light into darknes This place therfore teacheth how pʀecyouse a thinge the trueth is vnto the loʀd of the which he is a sharpe and seuere mainteyner. Also I wolde to god that all those that are lyght of credite, and ready to iudge, with al the rable of rashe raylers of the trueth wold more diligently waye and examine them selues by this place. But specially Chʀist was moued againste theim, who eyther by ambition, or malyce were compelled to raile and slander, namelye suche, in whom they in conscience could finde no thinge woʀthy of repʀofe.

Chʀyste also accoʀdynge to his manner was more sharpe set agaynst the Phariseyes, whom the false persuasion of ryghteousenes had so bewytched, that a meane or slight admonition dio littel pʀofite. And trewely excepte those that are hipocrytes be sharpely pʀicked forward, they disdaine and despise what so euer is spoken. M. Neyther doth he onely repʀoue the pʀoper malyce of the Pharyseies, but also casteth in theyʀ tethe, the malyce of theyʀ fathers and graundefathers, in that he calleth them the generation of vypers. For as theyʀ fathers like venemouse vipers killed the Pʀophets, so did theyʀ posteritie and offspʀynge the Phariseies, the like.

In the thʀe and twēty chapter folowing, he geueth them the same tytell and appellation, where more largely he repʀoueth theyʀ wicked and pestilent nature. Math. 23.

John the Baptist also called them by the same name, sayinge. O generation of vypers, who hath taught you to flie from the vengeaunce to come. By the whiche woʀdes theyʀ vaineglorye and boasting is quayled, with the whiche they beinge puffed vp, boasted them selues to be the sonnes of Abʀaham, and so wonderfully pleased them selues. Math. 3.

{Howe can ye speake good thynges.} C. We haue already shewed the vse of pʀouerbial sentēces, which onely serue to teach what is wont cōmonly to happen. It cōmeth to passe truely often tymes that he which is cruel doth deceiue with hony & flattering woʀdes him that is simple. And the crafty person vnder the collour of simplicitie doth kyle his tongue with angelycall puritie. Notwithstanding the cōmon pʀactyse doth pʀoue that to be trewe, whiche is spoken here by our sauiour Chʀiste. Flatterye begileth simplicitie.

{Out of the abundaūce of the harte the mouth speaketh.}

The tongue bewrayeth the secrets of the hart.

According to the prouerbe, the tongue is the messēger of the minde. And truly although the hart of man hath secrete & wynding wayes, & euery one with marueilouse sleights dissembleth and cloketh his owne wickednes, yet notwithstanding the Lord doth extort and wrest a cōfession out of euery mans mouth, that by their tongue, they bewraye and disclose their nature & internall affections. Furthermore wee muste note to what ende Christ vseth these parables: for Christe casteth the Pharises in the teeth, that by their wordes they declare their secret conceaued malyce. Surely hee knowing ỳ they wer sworne & obstinate enemies of the truth, taking occasiō at their wicked calūniatiō declareth & manifesteth their whole life, & doth discredit them amonge the people, they hauing to muche credit before to hurt & deceyue. But although good wordes do not alwaies proceede frō ỳ bottome of the harte, but onely from the mouth: notwithstāding this is alwayes true, ỳ euill wordes are alwayes a plaine testemony and token of an euill hart.

A. That which hee calleth here the abōdaunce of ỳ hart, hee calleth by and by, ỳ treasurye or storehouse of the hart. Furthermore hee doth as it were in another place expound these wordes saying. Those things which proceede out of the mouth, come from the hart & they defyle the mā, as euill thoughtes, murther, breaking of wedlocke and such lyke.

Math. 15.

35. A good mā out of the good treasure of his hart, bringeth forth good thinges, and an euill man, out of the euill treasure bringeth forth euill thinges.

A. Hee calleth it the treasure of ỳ hart because there, both good and euil things are kept. Bu. The Lord calleth the hart ỳ treasure of good and euill things: that is a place or chest, from whence both good & euill doe come, as wee declared by the testimonye of Scripture whiche wee alledged a lyttle before.

36. But I saye vnto you, of euerye ydell woorde, that men shall haue spoken, they shall geue acomptes in the daye of iudgement.

C. This is an argumente of the lesse to the more. For if euery ydell worde shalbe called to a rechening or count how shall god spare the open blasphemyes of those whiche neuer cease barkynge against his glory? Hee calleth those ydell & vayne wordes, & of no profit, which neither edify nor bring foorth any fruit.

This seemeth to many to be very hard & precisely spoken: but if wee consider to what end & vse our tongues wer framed and giuen vnto vs, we will count them worthy sharpe reprehension, which occupie their tongues about vaine light and trifling matters. Neither is it a lyght or small offence, to abuse the time aboute friuolouse or vaine things, which time, S. Paule cōmaundeth vs carefully to redeme. But for asmuch as ther is no mā so much a nygard of his tongue, so tongtyde, or so wyse in framing of his talke, but at one time or other, hee may burst forth into ydell cōmunicatiō, it is for certaine ỳ if god should deale with vs according to iustyce & should execute the extremity of the lawe, then should wee be driuē to forsake all hoope of remission, & to dispayre: but because the trust of our saluation is grounded and built vpon this, that god will not enter into iudgemente with vs, but wil forget those sinnes that haue deserued a thousand deathes: let vs not doubt but that hee, abollishinge the whole bodye & lumpe of synne, will also remit and forgeue the sinne & offence of vaine and ydell talke. For when soeuer the Scripture maketh mēcion of ỳ iudgement of god, it doth not ouerthrowe the remission of synnes. Notwithstandinge let no man hereby take any liberty to offēd, but rather let euery one be studious & circumspect to bridel his tongue. First that wee alwayes speake soberly & reuerently of the holy misteryes of God: then that wee abstaine from filthye cōmunicatiō. Last of all ỳ wee refraine from slaūderous & reprochfull woordes against our brethren, & vse that whiche shall become saints. As exhorteth the Apostel saying. Let no euill cōmunication proceede out of your mouthes but ỳ which is good to edifye withall.

Ephe.

37. For oute of thy wordes thou shalt be iustifyed. And out of thy words thou shalt be condemned.

C. Here hee applyeth the common prouerbe to the matter which he had in hād.

And

And there is no doubte, but that this sayinge was common amonge the people, namely that euery man was eyther saued or condempned, by his owne confession. But Christe dothe apply this somewhat a lyttell to a contrary sence & meanynge, that peruerse or frowarde spech, beinge a token of the mallyce which lurketh in the hart, is sufficient to condēne a man. For he hath respect to that which he said, the tree is knowne by the fruite. Ydell woordes are signes of a sylthye and lyghte minde. Yea, men by their sygnes do declare them selues what they are.

But wheras the Papystes do wrest this place, to shake the sorte of oure ryghteousenes or iustification by fayth, it is in vaine and to no pourpose. For a man is iustified by his sayings, not that his sayinges are the cause of his righteousenes, (as we obtayne by faith the grace of god. to the ende he myght count vs for ryghteouse:) but because oure pure talke and speache dothe set vs free, and at lybertie, leaste we should be founde and iudged by our tongues to be wycked. Is not this place foolishely brought in, to proue that men may deserue their righteousnes before god? When as this place rather maketh in al poyntes against them. For although Christ speketh not here of ỳ cause of our righteousenes, notwithstandinge the Antithesis betwene two woords, declareth what this word (iustify) signifieth.

38 Then certain of the Scribes and Pharisees, asked him sayinge, Master we will se a signe of thee. {Then certaine of.}

C. Matthewe hath the lyke of this in the syxtene chapter, and Marcke in the eight chapter. Wherby it appereth that Christ was demanded of this matter oftētimes, whiche declared their wickednesse to be without ende, which were ful resolued & determined to resist the trueth. For it is certaine that they require a signe, to the ende they might collour & cloke their vnbelefe, namely that the calling of Christ was not lawfully sealed and confirmed. Their docillite & aptnes to be taught was not such that they wolde be perswaded & geue place to thre or fower miracles: but as we saide euen now, vnder this cloake they excuse them selues, that they beleue not the gospel, because Christ did shewe no confirmation of the same frō heauen. He had shewed already myracles enow, playnelye before their eies: but because they thought them not sufficient to confyrmation, they wolde haue somewhat to come from heauen, in the which God after a sorte myghte appere visible vnto them. As if they shoulde haue sayde, If thou do these myracles by thine own power, & not by the power of Sathan, then shewe vs somme sygne from heauen, (if thou came from thence) wherby we may knowe that these thy doynges are done and fynished by the power of God. They seeme to haue respecte vnto Moyses, as in an other place, when they sayd, What sygne therefore doest thou, that we may see and beleue thee. Moyses had testimony, by thonder, by fyer, by smoke, by voyces, and by the sounde of the heauenly troumpe in the mount of Synai. They seeme nowe to require some suche signe of hym, as if he shoulde shewe some such sygne as Moyses did, that then they wold beleue hym. {Maister.} C. They salute him by the name of maister, accordynge to their maner, because then they called all the Scribes and interpretoures of the law by ỳ name: but they do not acknowledge him to be a prophet of God, vntil he shewe them a signe from heauen. The sence therfore is this, Forasmuch as thou doest professe thy self to be a teacher and a master, if thou wilte haue vs to be thy disciples, cause some signe to appere frō heauen, that god may testifie therby that he hath geuen thee auctority, & may cōfirme thy vocation & calling by a miracle.

39 But he answered and said vnto them, the euil & aduoutrous generation, seketh a signe, & there shall no signe be geuen vnto thē, but the signe of the prophete Ionas. {But he answered and.}

M. He reproueth them very sharpely agayne. For he calleth them not symplely euill, but a wicked an aduouterouse generation. C. Therfore he doth not onely accuse them, but also their forefathers whose generation they were. Yee calleth them aduulterous. because they were as vncleane, and bastardes, degeneratynge from the holy fathers: euen as the

Iohn. 6.

Prophetes reproued the vnfaithfull in theyr age, saying that they were not the seede of Abraham, but the cursed sonnes of Chanaan. M. And Steue also said vnto them, Ye stiffnecked people with vncircumcised hartes and eares, you haue alwaies resisted the holye ghoste, as dyd your fathers, euen so do ye. Acts. 7.

C. Now it may be demanded, if Christ did so sharply reproue them, because they desired to haue a signe geuen vnto theim: for God sheweth in an other place, ỳ this is not displeasante vnto him. Gedeon required a signe: God not angry with it, but grãted his request, and although he was importunate, yet notwithstanding it pleased God to beare with his infirmytie. Question. Iud. 6.

Ezechias not askinge, had a signe offered vnto him. Achaz, also was sharpely reproued of the Prophete because he refused to require a signe. Therfore Christe doth not symplely reproue the Scribes, because thei required a signe, but because they beinge vnthãckefull vnto God, and despising maliciously all his myracles, sought a starting place, and a cloake, that they might not beleeue the Gospell, and obey his worde. The same vse also doth S. Paule condemne in theyr posterytie, whẽ he saith ỳ the Iewes seke for signes. Esay. 38.

{*And a signe shall not be geuen.*} M. They dyd not require a signe, with that minde and desyre to knowe the truethe, althoughe they mighte thereby haue ben brought to beleue the Gospell, but as I sayde before for a subtyll pretence. C. Therfore trewly they were convicte and forced to geue place afterwarde, by diuerse myracles, neyther dyd Christ let to shewe his signes and wonders among them, to the ende they might be voide of al excuse: but he only meaneth that one signe was vnto thẽ as good as a hundred, because they were obstinate, and therfore vnworthy to haue theyr wicked desyre satisfyed. Esay. 7.

Aunswere.

Let them be contented sayth he with this signe, that as Ionas beinge cast into the deepe sea, and there ouerwhelmed, dyd preache vnto the Niniuytes: So let them heare the voice of the lyuinge Prophete. This place of some is very slenderly expounded, but for so muche as the similitude holdeth not in all poyntes betwene Christe and Ionas, let vs see wherefore Christe compareth hym selfe to Ionas. 1. Cor. 1.

Surely he compared him selfe to Ionas, because he shold be a Prophete likewise vnto them after he was risen from death As if he should haue sayde, You despyse the sonne of God which came downe frõ heuen vnto you: it remaineth now therfore that I suffer deathe, after the which I muste rise out of the sepulcher, and beinge reuiued agayne, I must speake vnto you, euen as Ionas came oute of the depth of the sea, and preached to the Niniuytes. By the woordes of Luke he semeth to speake some what otherwise sayinge, As Ionas was a sygne to the Niniuytes, so shall the sonne of manne, be to this nation. As if he shoulde haue sayde The like that happened to the Niniuytes shall happen in these dayes, that as Ionas by reason of the tempeste, was caste into the sea of the mariners, and was saued in the Whales belly three dayes and three nyghtes, after the whiche tyme the fysshe caste Ionas a lande. So shall it come to passe of me amonge you. For I beinge so much hated amonge you, shall at the length be deliuered into your handes, and ye shall kyll mee, and tyll the thyrde daye ye shal kepe me in the sepulchre: but I wyll be saued, and wyll ryse from deathe. Luke. 2

40 For as Ionas was in the whales bellye three dayes, and thre nightes, So shal the sonne of man be in the hearte of the earthe thre daies and thre nightes.

{*For as Ionas was in the whales belly.*} M. What hapened to this Prophete, reade the first chapter of the prophesie of Ionas, and the seconde also. {*In the hearte of the earthe.*} Ionas. 1. and. 2.

A. The heart of the earthe, or the heart of the sea, is an Hebrewe phrase, and is spoken for that which we call the inward parte or depthe of the earthe, or as wee saye commonly the graue. As concernynge this matter, we haue spoken sufficientely in our annotations of the sentence goinge before. 19. 22.

41 The men of Niniuey shall ryse in the iudgemente, and shal condempne it, because they amẽded at the preching of Ionas. Beholde here is one greatter then Ionas. {*The men of Niniuey shall ryse.*}

B. Because he had made mention of Ionas, he remembred also the Niniuites, to whome Ionas was sent to preache, whom when they had heard, they were moued to repentaunce: C. He sheweth that thei were farre better then ẏ Scribes, & suche as did reiect his doctrine. Prophane men (sayth he) whiche neuer heard of the true God, at the voyce of a newe & vnknowen messenger, repente: But this region or nation, whiche is the place of heauenly doctrine, refuseth to heare the sonne of God, and promysed redemer: For this Antithesis is contayned in the comparison. They shall come forth therefore in the middest, as witnesses are commonly wonte to do, whē they are brought forth to speake in iudgement. B. He speaketh after the manner of men, as concerninge the iudgement of God. C. It is knowen right wel what the Niniuites were, a people that were not accustomed to Prophetes, and altogether ignorant of the doctrine of truthe. Ionas was not glorious vnto them by any outwarde shewe or tytell, yea, he being a straunger might haue bene derided and driuen away. But the Iewes were a people that were alwayes exercysed in the lawe & the Prophetes, and yet notwithstandinge, they shewed them selues more vnthankefull and blynde towardes the sonne of God, then did the Niniuites to Ionas.

{*And shall condemne it.*} C. This kynde of cōdemnatiō ought not to be referred to the person, but to the thinge, as if he shoulde haue sayde, by their example, they shall condemne it. For the repentaunce of the Niniuites, shall condemne the impenitency of the Iewes, & they shalbe as witnesses. For to condemne in this place is taken otherwyse then in that place where it is sayd, iudging the twelue tribes of Israel.

{*Because they amended.*} C. Here we omitte to declare whether the men of Niniue dyd truely repente and tourne vnto the lorde or no, because it was sufficient that they were moued by the doctrine of Ionas, to geue their mynde to repentaunce.

{*Beholde here is one greater then Ionas.*} C. As if he should saye, the Niniuites repented at the preachinge of Ionas, but I am greater then Ionas, and yet beholde, I profite nothinge at all. He without the shewynge of any signe with his voyce onely moued the hartes of those men, but you by no signes or myracles can be brought to repentaunce. He was a symple Prophete, but I am sente of God, the Messias and redeamer of the worlde. Are ye not therfore worthy of great punishmēts? There is no doubte but that Christe did more at large speake vnto them. But Matthewe contenteth him selfe with the somme and effecte of that whiche was spoken, to the ende he might shewe what horrible punishement did remayne to all those that do obstinatly withstande the Gospel. Also this place dothe teache, that euery one shalbe punished according to the measure of those gyftes and graces whiche he hath despysed. Let vs therefore take hede that we receiue not the grace of God in vaine 2. Cor. 6.

42 The quene of the Southe shal ryse in the iudgement with this generation, and shall condemne it: For she came from the vtmost partes of the world, to heare the wisdome of Salomon. And beholde in this place is one greater then Salomon.

{*The quene of the Southe.*} C. Because Aethiopia in respecte of Iury, tendeth towarde the Southe, the opinion of Iosephus and others is allowed, whiche teache that this was the Queene of Aethiopia. For wher as in the holy scriptures it it sayde to be the Queene of Saba, the region or nation of Sabea ought not to be vnderstoode, because it is more Eastwarde. but rather the cittie of Meroe, which was an Ile adioyninge to the floudde of Nilus, whiche was the head of the kyngdome. For there is a cittie in Meroe, which is called auncient or oulde Saba, whiche afterwarde Cambyses the kyng, named Meroen, for a memoriall of his syster, who was so named, as Iosephus and Strabo haue noted. The desyer of wysdome with the whiche this Queene was inflamed, shal condēne the contempte of the true heauenly wisdome, with the whiche these Scribes and Pharyseis did disdayne Christe and his doctrine. {*For she came from the vtmoste parte.*} C. Our Sauiour Christe vseth a figure called Antitheton, which is a ioynyng of contraries: The woman which was ne-

uer brought vp in the schole of God, by the study of wysedome came from farre to Salomon, which was an earthly king: But the Iewes beinge the pyllers of the lawe of God, despyse & reiecte their onely teacher, and hym which of all Prophetes was the chiefe. {*And behold in this place there is.*}

A. That is, greater, and wyser then Salomon, whiche do teache the true wysdome of God. Here we may note that the firste shalbe laste, and the laste firste. Let vs therefore despyse none, but rather cast downe and humble our selues beneathe euery one. Finally, we may here learne howe that God hath his people also amõg the Gentyles because he is not onely the God of the Iewes, but also of ỹ Gentiles.

Gods election.

God is no respecter of persones.

Roma. 3.

43 VVhen the vncleane spirite is gone out of a man, he walketh throughout drye places seking reste, and findeth none. {*VVhen the vncleane spirite is gone.*}

B. By this laste similitude, he terrifieth the Iewes, the Scribes, and suche lyke kynde of hypocrites, whiche bearing thẽ selues bolde of the grace of God, conspire with the deuell, and declareth vnto them the punishement which their ingratitude deserueth. Notwithstãding, to the ende the profite of this doctrine, myght more amplely bee declared, hee sheweth generally what iudgement they bringe vnto them selues, whiche despysinge the grace of God offered vnto them, open agayne the gate vnto the deuel. M. But howe these woordes serue to the presente matter, we may gather by the ende of the fyue and fourty verse followyng, where it is sayde, Euen so shall it happen to this peruerse nation. Of the whiche nation he spake before, when he sayde, The euell and aduouterous generation seke for a signe. These thynges therfore pertayne to the people of the Iewes, whiche shalbe more manifest if you reade it thus, It shall happen to this generation no other wyse, then if an vncleane spirite beynge gone out of a man, and walking through drie places, and fynding no reste, saythe, I wyll retourne into my house, and so foorth. The similitude is taken, of a mã that is subiecte to an euell spirite or deuell, who after he is deliuered, and come to his mynde agayne, by his slouthe and negligence, leaueth open a gappe for the deuell to enter agayne, & so he is in farre worse case then he was before. He bringeth in this similitude in very good order: For a litteil before, he had driuen the deuell out of a Demoniake: and hetherto he hath disputed, as concerninge the kyngdome of Christe and of Sathan. Whereuppon the lorde speaketh this, I came to driue out Sathan from among you, that I my selfe myght reigne with you. But you wyl not haue me to reigne in you or among you, and do despyse the grace whiche I offer vnto you, it wyll come to passe that the euell spirites retourning agayne, beinge more then they were before, and farre worse, that ye shal becomme the moste wicked of al men, the moste obstinate, the moste blynde, and subiecte in the end, to horrible destructiõ.

Verse. 39.

C. But because in euery particuler word there is muche matter conteined, we will note certayne thinges orderly. M. First of all, the deuell is called here of our Sauiour Christe, an vncleane spirite, because through his owne faulte he hathe loste the deuine cleanes, and blessed state in the whiche he was firste created, delightinge nowe in all vncleanenes, and enuying and ouerwhelmyng al holines.

C. Furthermor, when Christe speaketh of the going foorthe of the deuell, he commendeth the force and effecte of the grace of God, so often as the same commeth vnto vs: but specially when God approcheth nere vnto vs in the persone of his sonne, that he might receiue vs vnto him selfe, being escaped from the tyranny of the deuell: The whiche thinge Christe playnely declared by the last myracle. For so muche as therefore it is his proper office to put the deuel to flight, and to foyle hym, that he reigne not in the hartes of men, the deuell is truely sayde to departe out of those persones, to whome Christe doth offer him selfe a redeamer. And although the presence of Christe is not of force to all men, because the vnbeleuing do make the same voyde and of none effecte vnto them, notwithstandinge his purpose was to note, to what end he doth visite vs and offer his grace, and of what force his comming is, and last of al, what the euell

the euell spirites do seele. For he neuer worketh in men by his grace, but the deuels are constrayned by and by to geue place to the power of the same. We must therefore note that the deuell is cast out of vs, so often as Christ shyneth vnto vs, and declareth his grace vnto vs by some documente. And hereby appeareth vnto vs the miserable condition of mankinde. For it followeth that the deuell hath his habitation in men, because he is expulsed out of the same by the sonne of God. For truely mention is made here, not of one or twoo, but of all the seede and posteritie of Adam. This therefore is the glory of our nature and flesche, that it is a mantiō or dwelling place of Sathan, ỹ he might haue dominion both ouer the body & the mynde. So that the greate mercye of God, doth appeare in that of foule & filthy habitations, he hath made vs a temple, & consecrated place for hym selfe to dwell in by his holy spirite. Thyrdly, here is depainted vnto vs the nature of Sathan, who neuer ceaseth to worke mischiefe, but daily busieth him selfe, and wādereth hyther and thither, bending all his force to destroye vs, but specially when he is ouercome and put to flighte of Christe: For then his madnes is such, ỹ lyke a furious Lyon gredely he seketh to enhaūce his pray. For vntill Christ doth make vs partakers of his heauēly power & grace, this enemy doth reigne in vs, as one that maketh passime and sporte, yea, he dothe daily as it were with vs: but so sone as he is dryuen out, he is greued for the losse of his praye, & deuyseth a newe how he may assaulte vs a freshe, and setteth vpon vs with all might and mayne. And therefore he is sayde metaphorically to walke through drye places, because his exile is sorrowefull vnto hym, and lyke a barren deserte. {Seking reste.} C. So longe as he dwelleth not in mē, he is said to seke rest, because then he is greued and vexed, and neuer letteth or leaueth of seking vntyll he may quyte him selfe agayne, and wyn that agayne whiche before he had losse. Wherefore let vs learne, that so soone as Christe dothe call vs, that then a more sharpe and cruell battayle is prepared for vs. And let vs not be discouraged hereby, but rather let vs make ready our selues, & put vpon vs the armoure of light, whiche S. Paule speaketh of, in his Epistle to ỹ Ephesians, with the whiche weapons we shall easely confounde that enemy, and al his ministers. Ephe 6.

44 Then he sayth I wyll retourne into my house, from whence I came out. And when he is come he findeth it empty, and swepte and garnished.

A. Here the nature and practise of Sathan is described, with the whiche he is alwayes ready to hurte. {Into my house.} The house is here taken for man, allegorically. For in the verse going before, he sayde. When the vncleane spirite goeth out of a man. {He findeth it empty.} He persisteth in the similitude of the man, in whō he sayth that the deuell found a place fornished and prepared, after no worse manner, then if one should receiue a geste.

C. Christe no doubte meaneth that such men are apte and mete to receiue the deuell, whiche are altogether voyde of the spirite of God: For the faithfull in whom the fulnes of Gods spirite abydeth, are so fortified and strengthened in all pointes, that not one hole or gappe is open to the destructiō, which Sathan seketh to bring vppon them. The sence therefore and meaninge of this place is, That Sathan hath neuer more conuenient tyme and place, to enter into vs, then when we forsake Christe and byd hym farewell. For the chiefest of his delight is to fynde that voydenes or emptynes, which is left after the swepinge awaye of the spirite of God. Let vs therefore accordinge to the admonitiō of saint Paule, take hede that we quenche not the spirite. Sathan entereth not into the faythfull.

45 Then goeth he and taketh vnto hym seuen other spirites, worse then hym selfe, and so entereth he in and dwelleth there. And the ende of that man is worse then the begynning. Euen so shall it be also, vnto this frowarde generation.

C. The deuell not sekynge to haue the commoditie of the place to him self only, bryngeth in many other spirites worse then hym selfe, and more hurtfull. For the number of seuen, is here taken indefinitely, for an infinite nūber, as in many other

other places also. A. As in the booke of Samuell, where it is sayde, Untill the barren woman bringe foorth seuen, that is, many. Also in the prophecie of Esay, it is sayde, Seuen women shall take vnto thē one man. C. By these woordes Christe doth teache vs, that if we fall from his grace, we shall be two folde more in subiection to Satham then we were before. Wherefore leaste we should thinke that the deuell is ouercome by one battayle, because he departeth frō vs, Christe here putteth vs in mynde of his comminge againe. Suche a continuall and mortall enemy is he, that he wyll not leaue of with the foyle or repulse, but if he maye haue the leaste hole that may be to put in his head, be ye well assured that he wyll wryngе and wreste in the hole body. We must indeuour our selues therefore whē Christe reigneth in vs, to shut out this his enemie and ours. {*And the end of that mā.*}

1. Sam. 2.

Esay. 4.

A. The apostell Peter semeth to expoūd this place saying. Of whome a man is ouercome, vnto the same he is broughte in bondage. For if they (after they haue escaped from the fylthynes of the worlde, through the knowledge of the lorde, and the Sauiour Jesu Christe) are yet tangled againe therein, and ouercomme, thē is the latter ende worse with them then the beginning. For it had bene better for them, not to haue knowen the waye of righteousnes, then after they haue knowen it, to tourne from the holy cōmaundement that was geuen vnto them.

2. Pet. 2.

{*So shall it be to.*} Luke in the begynning of our annotations of the three and fourty verse.

46 VVhyle he yet talked with the people: beholde his mother and his brethren stoode without, desyringe to speake w hym.

{*VVhyle he yet spake or talked.*} Bu. Matthewe here adioyneth a history whiche in matter and all other poyntes agreeth with that whiche wente before. For we are taught by the example of the lorde, constantly to go forwarde in the busynes of the kyngdome of God, and not to geue place to our carnall affections, whiche oftentymes do withdrawe vs frō the kingdome of God. This lesson pertayneth to all men, but speciall to the ministers of Gods word. The lorde spake these things before the multitude, that thou mightest see that he gaue not that which was holy vnto dogges: that is, that he did not in vayne bestowe these thinges vppon the Pharisets: but only in this respecte, to cōuince their impietie, and to make them voyde of all excuse. {*Beholde his mother.*}

Betwene Luke and the other two Euangelistes, Matthewe and Marke, there semeth herein to be muche disagremente. For these two Matthewe and Marke, in the order of their history saye, that the mother and brethren of Christe, came as he was reasoning of the vncleane spirit. But Luke maketh mention, that they came at another tyme, e in stede of their comming, putteth in the exclamation of a certayne woman. A. And declareth that which Matthewe noteth here in the eight chapter. C. But because mē know well enough that the Euangelistes were not curious in noting the order of times, nor in prosecuting all the sayinges and dedes of oure Sauioure Christe, these thinges (I saye) knowne wel enough the solution and reconciliation is the more easy to be made. For Luke expresseth not at what tyme the mother of Christ came: But that whiche Matthewe and Marke, do declare, before ỳ parable of the sower, that doth he place afterward. But where as he sayethe that a woman of the multitude cried out, it semeth to haue some affinitie or agrement with this narration: for it maye bee that vpon a rashe and an vndiscrete zeale, she did extoll that into the hyghest degrē, which (as she thought) was to muche abased of Christe. In this truely all do agree, that Christe talkyng among the myddest of the multitude, his mother and brethren came vnto hym: no doubt, because they were either carefull for hym, or els because they had a desyre to learne somewhat at his handes. For they sought not to come to hym in vayn, neyther is it lykely that they whiche followed that holy mother, were vnfaythfull. A. But for so muche as there is mention made here, and in other places of the brethren of Christe, we must note

Luke

that

that they were called his brethrē because they were of the same kynne and lyne. So Lot is said to be the brother of Abraham, whē as he was Abrahams brothers sonne. For Terah begat Abram, Nachor, and Aram, and Aram begat Lot. Laban also is sayde to be the brother of Iacob, who notwithstanding was Iacobs vncle. So our Lorde is sayde to be the brother of Iames and Ioses, and of Iudas & Symon, when as notwithstandinge he was but Cosyn germayne (as we terme it) to Iames, and the sonne of Mary the virgyn, whiche was syster to Mary Iacobi. These were sayde to be his brethren euen as Ioseph was sayde to be his father. For it is wrytten in the Gospell, I and thy father sought thee sorrowyng. {Stode without.}

A. Luke semeth to geue a reason of this matter, saying, His mother and brethern came vnto hym, but they could not come nye hym for the preasse. {Seking to speake.}

C. Where as Ambrose and Chrysostome haue accused the virgin Mary of ambitiō, that she should preasse to her sonne, to the ende the multitude might thereby know that she was his mother, it is more then nedeth, when as her synguler modestie & godlynes is commended by testimony of scripture. We deny not, but that peraduenture, the vehemency of carnall affections, might make thē to busie thē selues more then they nede: notwithstandinge we doubte not but that for some godly purpose they were moued to ioyne them selues vnto hym.

47 The one sayde vnto him, beholde thy mother, and thy brethren stand without, desiring to speake with thee.

C. Where as our Euangelist Matthew, reporteth this message to be broughte to Christe by no more then one, Marke and Luke affirme that there were diuers of them that spake thus vnto Christ. In the whiche there is no contrarietie, for the cōmaundement whiche the mother gaue for the calling of her sonne, being heard of many, went from one to an other tyll it came to Christe.

48 But he aunswered and saide vnto him that had tolde hym, who is my momother? And who are my brethren?

M. Christe here doth not so deny his mother and his brethrem, as though by no meanes he woulde knowe them according to the flesshe, but he refuseth their importunitie. C. by ỳ which they sought preposterously to interrupte hym in his doctrine, and to make hym cease. M. He was not therefore a littell offended by their importunitie as do his woordes declare, and the very manner it self of speaking by interrogation, saying. Who is my mother? He was occupied in the busynes of his father, of the Gospell, and in the busynes pertaining to the kyngdome of God, whiche was of so greate waighte that they should not haue interupted him for the speaking with his mother and brethren. A. Therefore by this his aunswere, he teacheth that he muste go forwarde in the same. After the same manner he sayde vnto them in an other place, Wherefore did ye seke me? Wiste ye not ỳ I must go about my fathers busines. Luke, 2.

49 And he stretched foorth his hand toward his disciples and sayde, Beholde my mother and brethren.

{And he stretched foorth.} Bu. Least any man should confter or interprete the woordes that he spake of any other then of the faythfull hearers of the woorde, of the Citizens, and inhabiters of the kyngdome of God, he manifestly declared by the gesture of his body whome he mente and of whome he spake. Faithfull mēbre the brethē of Christ

{Beholde my mother and.} C. Here Christe extenuating consanguinitie, or the kyndred of flesshe and bloud, setteth forth a very profitable doctrine, seinge that he receiueth all his disciples and faythful people, into no lesse honour & dignitie, then if they were the chiefest of his kyndred by flesshe and bloude. This sentence dependeth vpon the office of Christe, for he declareth that he was not geuen for a certaine or a fewe, but for all ỳ godly which by faythe were ioyned and knyt into one bodye. Furthermore, there is no bonde more holy then the spirituall bonde: because he ought not to be comprehended according to the flesshe, but by the power of the spirite, with the which he was endued of the father to regenerate mē: that they which were by nature the vncleane and curssed seede of Adā, might by grace be made

2. Cor. 5.

be made the holy and celestiall sonnes of God. Therefore S. Paule saythe, that a man knoweth not Christe truely, according to the flesthe: because we must consider the redemption of the world, which farre surmounteth the capacitie of men, or humane power, when he reformeth vs by his spirite, according to the image of God. Wherefore this is the somme, that we learne to beholde Christe with the eyes of faythe: then, to knowe that every one whiche is regenerate by the spirite, addicteth hym selfe to true holynes and ryghteousnes, and to bee so vnited vnto Christe, that he may be a true member of his body. But although Christe do seme here to haue no respecte to consanguinitie, yet notwithstandinge, we knowe in dede that he did deuoutly reuerence the order of mankynde, and did fulfyll suche lawful dueties as pertained to parentes: but onely he admonysheth that spirituall consanguititie, ought to be preferred before that whiche is carnall. Let vs obserue the rightes of nature, and yet let vs not addicte our selues to muche to flesthe and blonde. And let vs so loue our parētes and kynsfolke that we alwayes and in all thynges preferre our spirituall and heauenly consanguinitie before all other.

We ought not to forsake Christe for our parentes.

50 For whosoeuer doth the wyll of my father whiche is in heauen, the same ir my brother, syster, and mother.

C. He vnderstandeth those to do the wyl of the father, (not whiche exactly fulfyll all the righteousnes of the lawe,) for so this name of brother whiche he geueth vnto his disciples, should pertayne vnto none: but specially he cōmendeth faith, whiche is the welspryngе and originall of true obedience. The sentence of Christ is knowne when he saythe. This is the wyll of my father, that euery one whiche seeth the sonne and beleueth in him, shal not perysthe but haue lyfe euerlastynge.

Iohn. 6.

M. Also, this is my welbeloued sonne, in whome I am well pleased, heare him.

Matth. 17.

Therefore to beleue in Christe the sonne of God, and to heare the worde of Christ, as the worde of God, is to do the wyll of the father whiche is in heauen: So that he whiche heareth the worde of God, and doth it, and beleueth in hym, is the brother, syster, and mother of Christe. And therfore in stede of this which is written here and in Marke, (He whiche dothe the wyll of my father): is written in Luke, He whiche heareth the worde of God and doth the same. And in an other place he saythe, he that is of God heareth Gods woorde. Nowe, to be a kynne vnto God is, to be of hym: and to be of kynne, is to be of that spirituall consanguinitie with him As it is written, To them gaue he power to be the sonnes of God: euen the that beleued on his name, whiche were borne, not of bloude, nor of the wyl of the flesthe, nor yet of the wyll of man, but of God. Nowe, what other thing did the disciples of Christe, whome here by the stretchyng foorthe of his hande he declareth to be his brethren, systers, and mother? Did not they beleue that whiche he spake and forsoke all and followed hym?

C. When Christe therefore hath aduāced his disciples with exceading honour, in so much that he counteth them for his brethren, howe abhominable and horrible is oure ingratitude, if we forsake not all the desyres of the flesthe, and al our busynes, and intende and geue oure selues wholely vnto hym.

M. By this place all so wee see howe preposterous the veneration of the virgin Mary is, with the whiche she is worshypped as a Goddesse, & all because she was the carnall mother of Christe: When as Christe here doth extenuate that consanguinitie, preferringe the spirituall kyndred only, whiche pertayneth to all the sonnes of God, farre before all other. So in Luke, when the woman cried out and sayd, Blessed is the wombe that bare thee, and the teates that gaue thee sucke, he aunswered.

Luke

Nay, rather blessed are they whiche heare the woorde of God and kepe it. By the whiche woordes Christ meaneth the same that he ment in this place.

(.·.)

The xiii. Chapter.



He ſame day went Ieſus oute of the houſe, and ſate by the Sea ſyde.

M. After that the fame of myracles began to encreaſe: the concourſe and multitude of people began alſo to multiplye, in ſo muche that they had no leaſure to eate (as appeareth in the thyrde Chapter of Marke,) Ieſus went out of the houſe, (in the which he ſpake thoſe wordes before mencioned) to the ende hee might haue a more conuenient place to ſeeke the kingdome of God. For willingly hee would haue framed himſelfe to the zeale of the people, although hee knew the nature of man. In this Chapter there are certaine parables by the which the nature, force, frute, and excellency of the word of God is declared.

2. And much people were gathered together vnto him, ſo greatlye that hee went and ſate in a ſhippe, and all the people ſtode on the ſhore.

C. It is not in vaine that the Euangelyſtes ſpake firſt of the great concourſe & multitude of people by the ſyght wherof Chriſt was moued to prepare ẏ doctrine of the ſeede. This multitude came from dyuers and ſundry places: they ſtode all amazed, euery one of them beinge of like deſyer to heare, but not of lyke affection to profit. This was the occaſion of the parable, to the ende men might know, that the ſeede of doctrine was not frutefull in euery place, being euery where diſperſed and ſcattered abroade: becauſe it ſhal not alwayes fynd, fertyle, frutefull and wel tylled ground: It followeth therefore.

3. And hee ſpake many thinges to them by ſimylitudes ſayinge. Behould the ſower went forth to ſowe.

{And hee ſpake manye} B. Hee ſpake vnto the multitude by ſymilitudes and parables, no doubt to the end hee might make them more attentyue, and alſo more curiouſe of thoſe things which were ſpoke, that afterwarde inquyring of them, they myghte more certaynlye be taught: and perſwaded of all thinges. A. Marke hath: hee taught them many thynges by parables, and ſayde vnto them in his doctrine, harke to. What thoſe many things were, this preſent Chapter ſufficientlye declareth, as there were manye hearers preſente, ſo they were of dyuers natures and diſpoſitions. And therefore wyſelye diſpenſinge and beſtowing the treaſure and ryches of the kingdome of God, hee preacheth the one onely, and ſelfe ſame Doctrine of the Goſpell of the kingdome of God, by manye and ſundrye ſymilitudes. {Behoulde the ſower went} B. The occaſion of this parable ſeemeth to be (as wee touched euen now) the great multitude of people whiche came from diuers places with a deſyer to learne, to whome Chryſt by this parable declared that it was not ſufficiente to heare the worde: and that not all that hearde it, were therby anye thinge the better, vnleſſe they brought forth the frutes of the ſame.

Marke. 4.

1. Peter. 1.

The Goſpell is the frutfull ſeede of life.

The ſimilitude is verye apte and fit: for wee are borne a newe by the doctryne of the Goſpell whiche is the incorruptible ſeede. As the ſeede by his owne proper nature is frutefull, ſo is the Goſpell: if it profyte not the hearers wee maye not ſaye therefore that it is vnfrutefull for it is alwayes frutefull in power, but not in acte or deede. Where the earthe is wantinge, there doth not the ſeede by it ſelfe bring forth frute. Chriſt therefore here profeſſed himſelfe to be as it were a husband man, which is come forth to ſow the ſeede: but manye of his auditours to be like barren and vntilled land, other ſome to be like the thornye and buſhye ground, in the which both the labor and the ſeede periſheth. But as concerninge the ſence of the parrable it ſhalbe omytted and let paſſe vntill ſuche tyme as wee come to the expoſition which our ſauiour Chryſt hymſelfe maketh: onelye the Readers are preſentlye to be admonyſhed of thys, that if they were compared to barren and vnfrutefull lande, which came from farre as men that were hunger ſtarued, vnto Chriſt, it is no maruayle if ẏ Goſ-

pell do not fructifye at this day in many, of ẏ which some are slouthful, some slow, some negligent, and some such drones, ẏ they can scante be drawne to heare the word of God

4. And when hee had sowne, some fell by the waye syde, and the foules of the ayre came and deuoured it.

{*And hee went forth to sowe.*} A. Namely his sæde. The fift first and seuenth verces are omytted and declared in the exposition that our sauiour Christ himselfe maketh.

8. But some fell into good grounde, and broughte forthe frute, some an hundreth fould, some sixty foulde, some thyrtie foulde.

E. For a hundereth foulde, sixty foulde, and thyrty fould, The Græke texte and ẏ old translation in latine hath only, a hũdered, sixty, and thyrtie, this word foulde being omytted. For the Græke tongue wanteth the names distributiue of numbers. Hæ meaneth ẏ out of euery graine there proceded many, out of some an hũdered, out of some sixtye, and out of other some thyrtye.

9. Hee that hath eares to heare let him heare. B. This sẽtence our sauiour Christ was wõt to adde, when hæ would stirre vp the minds of ẏ hearers to marke and note diligently that whiche hæ spake vnto them. By these words hæ partly declareth that all haue not true intelligẽce, to comprehende that which hæ spake: and partly hæ stirreth vp his disciples, to cõsider diligently that his doctrine was not comon and easy to euery one. And he maketh this difference betwene his hearers, that some heare, and that othersome are deafe. Now if it be demaunded how they that heare come by theyr hearinge, the Scripture in another place answeareth saynge, sacrifyce and meate offeringe thou wouldest not haue, but myne eares hast thou opened. Psalm. 40.

10. And the Disciples came and said vnto him: whye speakest thou to them by parables? C. By the words of this Euangelistе it appeareth that the Disciples had not onely a respecte of themselues, but wished also profit to others. They themselues not vnderstanding the parable knew well enoughe that it was no lesse obscure and hard to the people. They complayne therefore that Christe speaketh words of the which there came no profite to the hearers. M. Furthermore this kind of teachinge semed vnto them to be rare and vnwonted and very straunge, because hytherto they had not heard Christ vse so often parables. For they thought that it should haue bene his part to vse manifest and plaine words, to the end hæ might the more easilye be vnderstode C. And although that symilitudes doe oftentimes manifest the thinge which is handled, those notwithstanding which do containe a continual metaphor are very hard, darke, and obscure. Christ therefore propoundinge this similitude, would comprehend that vnder an allegorye, which without a figure, might more plainly and euidently haue bene spoken. But now when the exposition is added & made, the figured speach hath more perspecuity and plainenes, then the simple, ẏ is, it is not onely of more efficacy & force to moue the minds of men, but also more clearе and euidente to be perceyued, so great a difference ther is in the speaking and vttering of things. Truly if Christ should haue sayd simplely: the Gospell is preached to manye in vaine. A. Hæ had touched ẏ effect of al this matter. C. Notwithstandinge it woulde not haue had so great force & waight as this similitude. Bu. The Disciples therefore saye, whye speakest thou the mysteries of the kingdome of God in such darke parables, rather then in plaine and easye sentences whereby thou mayst be vnderstode.

11. Hee aunsweared and saide vnto them it is geuen vnto you to knowe the secrets of the kingdom of heauen: but to thẽ it is not geuẽ. Bu. The lord by his answeare manifestly declareth, to whom the doctrine of the Gospell is obscure and to whom it is euident & plaine, also who are mete hearers of ẏ Gospell & who are not. C. By ẏ which answere of Christ we gather that ẏ doctrine of saluation was propounded of God vnto men for diuers ends and purposes. For Christ testifyeth that hæ spake therfore the more obscurelye, because his word should be hard and difficile

difficile vnto many, & might tryke and ſound in their eares with confuſed & ambiguous ſound. If any man obiecte ỳ ſaying of the Prophet, I haue not ſpoken in the ſecret places of the earth, neither yet in darknes. It is not for naught ỳ I ſayde vnto ỳ ſæde of Iacob: ſæke mæ. Alſo Dauid acknowledgeth the words of the law to be a lãterne to his fæte, & to geue wiſe come vnto babes. It may be aunſwered that ỳ woord of God by his owne nature is bryghte & cleare, but ỳ bryghtnes of the ſame by the darknes of men is ſuffocated & obſcured. For although the law had the vaile hanging before it, yet notwithſtãding the truthof God was manifeſt enough in the ſame vnleſſe the eyes of mẽ were blinded. And as cõcerning the Goſpel S. Paule ſayth ỳ it is not hid vnles it be hidde to the reprobate, & to ſuch as are in darcknes, whoſe minds Sathan hath blinded. Furthermore wæ muſt note ỳ the force of illuminating, wherof Dauid ſpeaketh, & the familiar maner of preaching whereof Eſay prophesyeth, is properlye referred to the elect and choſe people of God. This notwithſtanding alwayes abydeth infallible ỳ the woord of God is not obſcure of it ſelfe, but as it is obſcured & darkened, vñ the blind myndes of the world: in the meane ſeaſõ, the Lord doth neuertheles contayne & kepe his myſteries, ỳ the ſence & vnderſtãding of ỳ ſame cannot come to the reprobate. And truly by two meanes hæ doth depriue them of the light of the Goſpell. For ſometimes hæ ſpeaketh ỳ in parables, which might be ſpokẽ much more plainly: ſometimes expreſſing his mind plainly without eyther tropes or figures, hæ doth ſo dul & amaſe their ſences, ỳ euen in the open & manifeſt light they are blind. To this effect pertayneth the ſaying of ỳ Prophete. Your Prophets & rulers ỳ ſhould ſæ hath hæ couered And the viſions of al the prophets is become vnto you, as the wordes of a Booke that is ſealed vp which mẽ deliuer to one ỳ is learned ſayinge: reade thou in it. And hæ ſayth I cannot for it is ſealed. Forſomuche as Chriſt hath ſo diſpenſed his doctrine by his deuyne cõſell ỳ it ſhal profite only a few in whoſe myndes it ſhall ſoundlye be imprinted, & ſhall trouble and moleſte ỳ reſt it followeth ỳ this doctrine of ſaluation was not ſente vnto men for one end & purpoſe, but by ỳ wiſedom of God to be ſo moderatly tempered, that it ſhould be no leſſe a ſauor of death vnto death to the reprobate, then it is of life vnto life to the electe & choſen children of God. And leaſt any mã ſhould contend, S. Paule addeth to theſe words, that what ſoeuer the effect of the Goſpell hæ though it be a deadly ſauour, yet is it ſwete before God. But to the ende wæ may haue the true ſence and meaning of this place wæ muſt more nerely conſider the purpoſe of Chriſt, for what cauſe and to what end hæ ſpeaketh this. Firſt vndoubtedly the compariſon pertayneth to this end, that hæ might amplifye ỳ grace geuen to his Diſciples: becauſe ỳ was geuen ſpecially vnto them, whiche was not giuen in like maner to all men. To you ſayth hee it is giuen to know ỳ myſteries of God. If any demaũde frõ whẽce the Apoſtels haue this priuiledge of dignity, truly there ſhal no cauſe of worthines be found in thẽ: for Chriſt in pronoũſing ỳ it is geuen vnto them, excludeth al deſerte. Chriſt pronounceth that they be certaine ſelect, & choſen men, vpon whom God ſpecially beſtoweth this honor, to be partakers of the ſecret myſteries of God the other being depriued of ỳ ſame. Ther is no other cauſe of this difference found ſauing that it pleaſeth God to call vnto him thoſe whom he hath choſen freelye in his mercye, before the foundacion of the world was layde. A. Wherupon hee calleth the reſt forreners or ſtraungers, as may be gathered by the words of Marke when hee ſayth: but vnto them that are without, all thinges happen by parables. C. By the which words Chriſt plainly declareth ỳ theſe were not of the nomber of the electe, and therefore that it was not giuen vnto them.

2 Cor. 2.

God calleth ỳ electe by his Goſpell.

Marke. 4.

12 For whoſoeuer hath, to him ſhalbe giuen: and hee ſhall haue aboundaunce: but whoſoeuer hath not: from him ſhalbe taken awaye euen that whiche hee hath.

M. It is a cõmon prouerbe, ỳ to the rych ſhalbe giuen, but to the poore not ſo: yea they ſhall haue ỳ little take from them &

made beggers. By the which our sauiour Christ would signify, that it was also ful filled in his kingdome, ỳ the knowledge of life should be communicated and geuẽ to those only which haue the gift of election: and from those that want the same, shalbe taken awaye, that deuyne knowledge whiche they sẽme to haue, by the preaching of the woord: because the reprobate by the contempte of the woord, whiche they cannot receaue, are blynded more and more til at length thou mayest see them depryued of their cõmon sence.

The lord toke the Disciples vnto him, to the end they might more & more profit in his schole: and they being chosen the lord did promote them as it were by degrees: they were not made perfect the first day: but dailye they did learne as it were new lessons: and soe by increase they did abound. C. Hẽ putteth them in mynd therfore how liberally God hath delt with thẽ to the end they might esteeme the more of his grace, & to acknowledge themselues bound vnto him for so great a benefite.

Hee repeteth the selfe same words in the 25. Chapter following, notwithstanding in another sence: for of the lawfull vse of giftes shalbe spoken there: but nowe hẽ teacheth simplely, that therfore more is giuen to the Apostels thẽ to other mẽ, because it is the will of the heauenlye father to heape vppon them as it were, the riches of his grace euen to the full. For because hẽ will not forsake the worke of his hãds, (as sayth the Prophete Dauid) those in whom he hath begun his worke) hẽ will finishe and beautifye euery daye more & more, vntil such time as hẽ hath brought them to an excellent perfection. Hereupon there flow so manifolde graces vnto vs, from him, and suche ioyfull successe: because the consideration of the benefits of God doth stirre him & procure his lyberallity to continue still towards vs and as his riches are infinyte, so hẽ is neuer wery in enriching his children wt the same. So often therefore as hee doth exalte vs let vs remember that what benefite so euer happeneth vnto vs, that ỳ same dooth springe from him, as from a most pure well, because hẽ seeketh to finish & accomplish the worke of our saluation But on the cõtrary part Christ doth pronounce that the reprobate are worse and worse, vntil such time as they being brought to naught, languishe & consume vtterly in their nede and scarsity. At the first sight this saying sẽmeth very hard, that the thinges which the wicked haue not, shalbe taken from them: but Luke dooth mytigate the hardnes, and taketh away the ambiguity of this place saying, ỳ those things which they seeme to haue shalbe taken from them. And truly often times it cometh to passe ỳ the reprobate do excel in singuler gifts, & are outwardly at a blush like vnto the children of god. But in dede there is nothinge sound in them, because their mind is voyde of all godlynes, & there remayneth nothing in them, but an outward & vaine shew. Mathew therefore very truly sayth that they haue nothing, because they beinge voyde of al perfection in mind, how much soeuer they sẽme to haue before ỳ world, in the presẽce of God they haue nothing. And Luke very aptlye signifyeth & meaneth ỳ they haue defiled and abused those good giftes with the which god had endowed thẽ, because ther remayneth nothing but an outward shew, pompe & vaine glory in ỳ sight of mẽ. Here let vs learne in all our life to profit, & go forward, more & more, because God to ỳ ende hath geuen vs a taste of his heauenly Doctrine, ỳ wẽ might plentifully fede of the same, vntil such time as wẽ were fully satisfyed.

In Marke this sentence seemeth to be more confuse: harken to sayth the Lorde what is spoken vnto you.

Furthermore if they profite aright, hẽ putteth theym in hoope of more fruitfull grace. To you which heare (sayth hẽ) it shalbe giuen. At length there followeth a clause which agreeth with the words of Mathew: but there is put in a mydel sentence, which wẽ expound being before in the seuenth Chapter of Mathew: because it is not likely that it was placed here in his right order. For (as it hath ben sayde already) ỳ Euãgelists were not curious in placing the sermõs of Christ, but heaped dyuers of his sẽtences together. But Luke mingleth this sentẽce wt diuers sẽtences of our Sauiour Christ, which wer spokẽ

Psal. 138.

ſpoken ſome in one place, ſome in an o-ther, and noteth alſo that Chriſte ſpake this to an other ende, namely that theye ſhould be attentiue to his doctrine, leaſt that the ſeede of lyfe ſhoulde be ſowen in vaine, whiche ſeede. beinge receiued in-to the minde, ought to take depe rote. as if he ſhoulde haue ſaide, Take hede leaſt that be taken from you, which is geuen vnto you, if it want fruite.

13 Therfore ſpeake I to them by para-bles, becauſe in ſeing they ſhal not ſe, and hearinge they heare not, neither do they vnderſtande.

C. The third cauſe why Chriſt vſed pa-rables is, namely that they which ſhould periſhe, might more and more by the iuſt iudgemēt of God be blinded: it is enough for them to here that they might be iner-cuſable. He ſaith therfore that he ſpeketh obſcurely to the multitude, becauſe they ſhould not be partakers of the true light. Notwithſtanding when he ſaith that the blinde are blinded ſtyll, to the ende they might abide & continu in their blindnes, he dothe not aſcribe the faite of this mat-ter vnto them but therby cōmendeth the grace ſhewed to the Apoſtelles the more becauſe no man had the like ſhewed vnto them. He doth not therefore declare that this was done without the determynate counſel of God, whoſe purpoſe, although it be hidden from vs, yet is it knowen to him, as more plētifully we ſhal ſe anon. For although parables haue an other vſe, then to contayne thoſe thynges in a harde ſence, which God wolde not plain-ly manyfeſt and declare, yet notwithſtā-dinge we haue ſhewed, that this parable was ſo propounded of Chriſt, that by rea-ſon of the allegorye, it was more harde, doubtfull, and obſcure then a ryddell.

14 And in them is fulfylled the prophe-ſie of Eſayas, whiche ſaithe, with the eares ye ſhal here and not vnderſtand and ſeing ye ſhall ſee, & not perceiue.

And in them is fulfylled. M. To the ende he might ſhewe that he dyd this by the iuſt iudgemente of God, as it was done in tymes paſte, he bryngeth in the prophe-ſie of Eſayas, as concernynge the exce-cation and blynding of the Iewes, by the which they beinge blynded and made ob-ſtinate in the time of the prophets, were neyther moued by theym, nor yet by the plagues of the lord, to tourne from their wicked worſhipping of Idoles, and to re-pent of their ſpitefull malice. C. Chriſt therefore confirmeth the prophecie of the Prophete, declarynge it to be no newe thing, that many receiued ſo ſmal profite by the worde of God: becauſe the people long before thē were in as gret blindnes

With the eares ye ſhall heare. M. The place of the Prophete Eſay in Hebrewe is red thus, Heare in hearyng and vnderſtand not, Se in ſeinge and perceiue not. Har-den the harte of this people, ſtoppe their eares, and ſhut their eies, that they ſe not with their eies, here not with their eares and vnderſtande not with theyr hartes, and conuert & be healed. C. This place is dyuerſely ſited in the newe teſtament. A. Paule preachinge Chriſte at Rome, calling the Iewes in the teth with their obſtinate malice ſaithe, that they were therefore blinded in the lighte of the gol-pell, becauſe they were bytter and rebel-liouſe againſte Chriſte. Alſo in an other place he ſaith, Iſraell hath not obtayned that whiche he ſeeketh: but the election hath obtained it. The remnaunt are blin ded, accordynge as it is wrytten. God hath geuen them the ſpirite of vnquiet-nes, eies that they ſhulde not ſe, & eares that they ſhulde not heare, euen vnto this daye. In this place of Paule the An-titheſis is to be noted. for if the onely and free election of God, hath ſaued ſom rem-nant of people: it followeth by the ſecrete & iuſt iudgemēt of god, that al ỹ reſt ſhall periſh. For who are the reſt whō Paule in contrary wiſe ſetteth againſt the elect, but onely they whom God hath appoyn-ted to euerlaſting damnation. The lyke reaſon is in Iohn. For he ſaith that ther were many vnbeleuing, becauſe no mā beleueth, but they to whō God reuealeth his arme & power. And by & by he addeth, that they coulde not beleue, becauſe it is wrytten: harden the harts of this people. To the ſame thing hath Chriſt reſpect, when he referreth it to the ſecrete coun-ſell of God, that the trueth of the goſpel is not reuealed to euery one alyke, but is depely hidde in parables & darke ſentēces.

Eſay. 6.

Actes. 28.

Rom. 11.

Iohn. 12.

to the ende he might power nothinge but thycke darkenes into the myndes of the people. We will alwayes (truely) confesse, that those whome God doth blynde, are founde worthy of this punishement: but because there appeareth not a manifeste reason or cause in the persones of men, this principal abideth sure, that thei by a singuler gifte are ordeined to salvation, & illuminated by the spirite of God, whome God hath freely chosen: and that, all the reprobate, are depriued of the light of life, whether God geue vnto them his worde, or whether he blinde their eyes & stoppe their eares, that they can neyther heare nor perceiue the same. Now let vs note howe Christ doth applie the prophecie of the Prophete to the present cause.

{*And seing ye shall see and not perceiue.*} C. The wordes of the Prophete are not recited (as it was sayd euē now) neyther maketh it any matter: because it was enough for Christe to shewe that it was no newe or vnwonted example, if many were amased and astonied at the worde of God. It was sayde vnto the Prophete, Goe and harde the harte of this people. This Matthew attributeth to the hearers, that they should beare the blame of their blyndnes and obstinacy. Neyther can the one be separated from the other, for all they that are caste into a reprobate sence, do wyllingly with an inwarde malice, blynde & obdurate them selues. For it can come no other wyse to passe where the spirite of God abydeth not, with the whiche only the electe are governed. Wherefore we conclude thus, that they are not of a sounde and perfecte mynde, whome God dothe not illuminate with his spirite of adoptiō and therefore are they blinded by ỹ worde of God: and yet not withstāding, the fault remaineth in them, because they are willingly blynde.

15 For the harte of this people is wexed grose, and their eares are dull of hearing, and their eyes haue they closed, least at any tyme they should see with their eyes, and heare with their eares, and shoulde vnderstande with their harte, and be converted, that I also might heale them.

{*For the harte of this people.*} S. That is, The harte is so inclosed and choked with fatte that it is not able to discharge his proper office. M. Therefore when the harte is grosse, it cannot be that the eares shoulde heare, and that the harte it selfe shoulde understande and converte. Whereupon he sayth, the harte of this people is wexed grosse, And by and by he addeth.

{*Their eares are dull.*} Therefore before all thinges the harte muste be opened, and made fitte to heare the worde of God. A. But who can bringe this thing to passe saue only the spirite of God. Of this matter we haue an example of Lydia the seller of purple, of whome it is written in the actes of the Apostels thus. And the lorde opened her harte, that she attended vnto the thinges whiche Paule spake. Actes

{*And their eies haue they closed.*} C. Christ here attributeth that to the people whiche the Prophete Esay attributeth to God: It is true in either sence. The people them selues are the cause of execration & blindnes, for they shut their own eies, & stoppe their own eares. We shall alwayes finde the first or speciall cause to be in mē: But the secundary or least cause to be in God, who blyndeth the eyes of the reprobate, whiche he hath predestinate to damnatiō. We cal it not the secōdary or least cause, according to the Philosophers, but we cal that the secundary cause, whiche is hyden from the sence of men, and so secrete that we ought not curiously to serche for the same: But to content our selues with the first cause seing the other is not apparaunt or manifest. We must also note that the doctrine is not properly, neyther of it selfe, neither by his owne nature the cause of blyndnes but by accidēs. For as the poore blynde men when they come forth to the Sunne, haue their eyesight more obscure and dimme (whiche faulte is not to be imputed to the Sunne, but to their eyes) euen so where as the worde of God doth blinde and obdurate the reprobate, (because it is by their owne wickednes) it is proper vnto them, but accidentall to ỹ worde. {*Leaste at any tyme they should see with.*}

C. Here the lorde might seme to be vnwilling to haue the reprobate converted whiche is contrary to this sentēce, I will not the death of a sinner, but rather that he turne

be turne from his wickednes and lyue.
A. Also Peter saith, The lorde is pacient to vs warde, for so muche as he wold haue no man lost, but wolde receiue all men to repentaunce. But Peter and Ezechiell dispute not in those places as concerning the secrete pourpose of God, but onely they do shewe howe God sheweth him selfe towardes vs, calling vs by the preachinge of the Gospell, to euerlasting life. So that it is not cõtrary to the place of Esay: for he calleth all by his woorde, yea, euen the reprobate: But the reprobate are soo destitute of grace, that they are nothinge at all moued by the gentyll inuitation of God, no, they do not mollifye theyr heartes.

{And be conuerted, that I also myghte heale hym.}

C. By these woordes he sheweth to what ende seing and vnderstanding do profite namely that men beinge conuerted vnto God, may come into fauoure with hym, and might haue hym a gentyll, louinge, and mercifull God vnto them. Therfore to this ende properly he would haue his woorde preached, that he, renuynge the hartes and mindes of men, might reconcile them vnto hym. As concerninge the reprobate, Esay here pronounceth the cõtrary: namely least that they should obtayne mercy, there remayneth vnto the a stony hardnes and obstinacie, and that the effecte of the woorde towardes theim shall be taken away, least it should mollifie their hartes to repentaunce By this woorde of healinge, Matthewe and the Prophete comprehende a delyueraunce from all euyll: for they do compare the people afflicted by the hand of God, Metaphorically to a sick man: therfore they say, that health is wrought when the lord releaseth the punishement. But because this healthe dependeth vpon the remission of synnes, Marke very aptly sheweth the originall and cause. For wherupon commeth the mitigation of punishementes, but onely because the lorde beinge pleased with vs, dothe bestowe vppon vs his benediction and peace? And although somtimes our offence and wickednes being abbolished, he ceaseth not to punishe vs (eyther because he wolde humble vs, or els because we should afterwardes be more ware) notwithstanding because he sheweth signes of his fauour, doth quicken and renew vs, and for the most part punishementes do ceasse with the faulte: the healing is very wel ioyned with pardon & forgeuenes. But therby we ought not to gather that repentance is ỳ cause of forgeuenes, as thoughe God wold receiue them that conuert into his fauour through desert (for the conuersion it self is a signe and token of the free fauour of God) but onely the order and consequẽce is noted: because God dothe not forgeue synnes, but only those, for the which men are sory and displeased with them selues.

Repentaunce is not the cause of remission of sinnes.

M. By this place (I say) we may easely vnderstande, what the order, meane, or way, is, by the which men are saued. Before all thynges, the harte is to be opened and made apte to here the woorde of God: that the same being heard, men may conuerte vnto god and repente, for the preachinge wherof Christe sente his Apostelles. Furthermore, no man can trewely tourne and repente, vnlesse his harte be made apte to vnderstande, that is vnlesse it be illuminated. Therfore he saithe here, and vnderstande with their hart, and be conuerted. Thirdly the vnderstanding of the harte, which is the reuelation of the trueth, is not heard, but onely by the hearinge of the woorde. Herevpon it commeth that the eares are so requisite to heare, that is destroise to heare. So saith the Apostell, fayth commeth by hearyng, and hearing commeth by the woord of God Fourthly healthe, and remission of sinnes followe conuersion and repentaunce. But the reprobate can not heare, whose hartes are hardened, because they are not of God. And therupon it commeth, that they neyther heare, nor vnderstand, nor be conuerted and be healed.

Repentaunce is the ordinary way to saluation.

1.

2.

3.

Roma 10.

4.

16 But blessed are your eies, because they see, and your eares, because they here.

{But happy are your.} M. The obstinacy, crecation, and dampnation of the wicked and reprobate beinge declared, Christe our sauiour, is rapte (as it were) & drawen, to the preaching and publyshing of theyr beatitude, to whom it is geuen to haue eies of seinge, and hearyng eares: that he

that he myght therewith geue a reason, wherefore the misteries of the kingdom of heauen, whiche being hidden from others were reuealed by hym to his Apostelles. C. Luke semeth to referre this sayinge to an other tyme. notwithstandinge the solution is easy, that the Euangelist there, heapeth many sentences together, withoute any distynct order of times: But Matthew in his terte dothe more plainely expresse and shewe wherupon he toke occasion, so to speake. For as at the fyrst, the disciples were admonished and put in minde of the synguler grace of God bestowed vppon theim, in that they were by the lorde exempt from the common sorte of people, & admytted familiarly to the misteries of the kyngedome: so nowe the same grace, by an other comparison is extolled, in that they do excell the olde prophetes, and the holy kynges. For this is much more, then to be preferred before the vnbeleuing multitude. But Christe here vnderstandeth not euery kinde of hearing, nor the simple aspecte or sighte of the flesche, but bee pronounceth their eies to be blessed, because they beholde the excellent glory of the onely begotten sonne of God, in soo much that they know, and acknowledge hym to be the redemer: and because the lyuely Image of God shined vnto them, in the whiche they perceyued sauynge health, and the sounde of perfect blessednes. Furthermore because the saying of the Prophetes might be fulfilled in them namely that they being fully and perfectly taught of God, no man nede be taught of his neyghbour. And thus is the obiection put away, which might be brought of the other part of the sentēce of Christ, when he saith, that they are blessed which haue not sene, and yet beleued. For ther is noted a contrary kind of seyng which Thomas grossely required. But the sight whereof Christe speaketh nowe in this place, is common to the faythfull of all ages with the Apostels. For we not seinge Christ, se him, and not hearing, do heare hym. because in the Gospell he appereth vnto vs face to face (as saith saint Paule) that we might be trāsformed into his Image, or lykenes, and the perfection of wisedome of righteousnes, and of life being once offered vnto vs, in him doth there continually shyne.

Luke, 10

John. 10.

2. Cor. 3.

17 Verely I say vnto you, that many prophetes and righteous men, haue desired to see those thinges vvhich ye see: and haue not seene them: and to heare those thinges whiche yee heare, and haue not hard them.

{*Verely I saye vnto you.*} Z. Christ sheweth that the fathers of olde tyme, were very desirouse, of his comming, whose corporal presence notwithstāding they might not see. {*And righteous men.*} C. Luke hath, many Prophtes and kinges. The condition of the present churche, is very well said to be better, then the state of the holy fathers, whiche liued vnder the lawe: to whom that was shewed vnder types & shaddowes, which now by the shynynge face of our sauiour Christ most brightly shined, and appered. For the vaile of the temple beinge cut, we enter by faith into the heauenly sanctuarye, & we haue a familiar accesse vnto god. For although the fathers beinge contented with their condition and state, dyd quiet and pacifie their mindes, yet notwithstanding this did not let or hinder, but that they might haue a farther desire. So Abraham sawe a farre of the day of Christe and reioyced: yet notwithstanding he wished to behold it more nere, and obtained not his desire. For Symeon spake according to the affection of all men, when he saide. Lorde, nowe let thy seruaunt departe in peace. For truely could it come any otherwise to passe, when as all men had an earnest desire and longing for the promised deliueraunce, beinge vnder the burthen of malediction, with the whiche euery one is oppressed. Let vs vnderstand therfore, that they longed after Christe, as men that are extreame hungery, and yet notwithstanding their faith was safe, in so much that they murmured not against God, but pacientlye suspended their mindes, vntyll the fulnes of the tyme came, in the which they should beholde the reuelation and manifesting of the sonne of God. R. But if Abraham sawe in the spirite that tyme to come, in the whiche the Messias shoulde be reuealed, and reioyced,

Luke 2.

Abrahā saw Christe by faythe.

ioyed, how greatlye & exceedingly would
he haue reioyced if he had seene that Mes-
sias nowe present with his bodely eyes?
Christe therefore commendeth vnto hys
Disciples that time, in the which he was
now reueled in the flesh, vnto whom all
the law and the Prophets had respect.

18. Heare yee the parable of the sower.

Bu. This pronowne (yée) hath a great
emphasis and force in it. A. As if hee
should say: you, to whom it is giuen to
know the mysteries of the kingdome of
God, here ye (I say) (to whom it is giuen
to see and here those thinges which haue
bene denyed to many Prophetes & kin-
ges) what this parable which I haue pro-
pounded of the sower sowinge his seede
meaneth. C. This our Euangelyste, &
Luke, makes mention that our sauioure
Christ expounded the parable simplelye
to his Disciples, without any reprehen-
sion: but Marke declareth that he repre-
hendeth their dulnes saynge. Know yee
not this parable, how then will ye know
all other parables? As if hée should haue
said, it is your part to expound, not only
this parable, but also all other to the ig-
norant people: the which thing how cā
yée do? when yée are ignorant of this?

19. When one heareth the worde of the
kingdome, and vnderstandeth it not,
then commeth the euill man, and ta-
keth awaye that whiche was sowne in
his hart: this is hee which was sowne
by the waye syde.

{When one heareth} A. Luke in the begin-
ning of the explication of the parable, de-
clareth what Christ ment by the séede,
saying: the séede is the word of God.
M. And to the end wé might know that
hé spake of the preaching of the Gospel,
hé calleth this seede in this place, in the
beginning of his exposition (the word of
the kingdom, in the which the mysteries
of the kingdome of God are expressed.
C. But the summe of the whole parable
is, that the doctrine of the Gospell, when
it is dispersed abrode like séede, is not in
euerye place fruitfull: because it falleth
not alwayes in fruitfull and well tylled
ground. Hé reherseth here foure kin-
des of hearers, of the which the first kind
conceyue no séede: the seconde, séeme to
conceaue, but so in deede, that they take
no liuely rote: in the thirde, the séede is
choked, so that now there remayneth on-
ly the fourth part, whiche bringeth forth
fruite. But hé bringeth not in these fo-
wer kinds, as though one among fower
only or ten among fortie, imbracing the
doctrine should fructifye, & no more (for
Christ heare would not appoint any cer-
taine nomber: neyther deuide those of
whom hé speaketh here into equall par-
tes: to the ende hee might shew that the
springing vp or growinge of fayth, was
not alwayes alyke, but some whyle erce-
ding fruitfull, somewhyle lesse, where ỹ
word is sowen, but onely declared that
the séede of lyfe perished in many, by rea-
son of the contrary vyces, by the which it
is eyther by and by corrupted, or wythe-
red, or els, by lyttle and lyttle it degene-
rateth and is out of kind. But to the ende
this admonition myght profite vs ỹ bet-
ter, wé must note that there is no men-
cion made of contemners, which openly
do reiect and repell the word of God: but
that those onely are noted in the whiche
there séemeth to be some docillitye and
aptnes to be taughte. Wherefore if the
greater parte of these men do vanishe a-
way, what shalbe fall the rest of ỹ world,
of whom the doctrine of saluation is opēly
repelled. {Heareth the worde of the kingdome
and vnderstandeth it not} C. In this first place
hé maketh mention of those whiche are
barren and vntilled, which inwardly cō-
ceyue not the séede: because there is no
preparation in theyr harts. B. They here
the word but wt no affection of the mind,
with no dilygent affection, their mynde
being drawne of Sathan another waye:
wherby it cometh to passe, that they ne-
uer thinke vppon the word which they
heard, but as the Proverbe is, it entereth
in at one eare and goeth out at the other.
C. Such Christ compareth to the hard,
& drye earth, which is in the comon way,
which being continually troden vppon,
wareth hard as stone. I would to God
there were not so many to be founde of
this kinde, as there are, who when they
offer them selues to heare, do stand not-
withstanding astonyed, neyther do they
receaue any tast or féeling of the same: to
be

be thort they differ very little from blockes & stones, that are incensible. Wherfore it is no maruayle if they vanishe quyte away. {When commeth the euill man} A. Luke hath Sathan, and Marke putteth downe this name deuil.

{And taketh away that which was} C. Hereby we gather that Sathan is an ennemy of our saluation. Euen as do the hungary byrds in sowing time, so cometh he forth so sone as the doctrine of truth is sowne, and taketh it away before it hath taken moysture, and beginneth to springe. Bu. For that auncient enemye knoweth wel enough that the sauing health of mortal men is wrought by fayth in the word.

Sathan is an ennemy to the seede of Gods word.

{Which was sowen in his hart.} C. Wheras Christ sayth that the word was sowen in their hartes, although it be an improper kind of speaking, yet notwithstandynge it wāteth not reason: because by the vice and wickednes of men the nature of the word is not taken away, but that it maye retayne and keepe the vertue of sede.

For we may in no wise thincke that any thing of the graces of God is deminished although the effecte of them come not vnto vs. In respect of God, the word is sowen in the harts, but the harts of all men do not receiue that sowen sede with mekenes and gentle affections, as exhorteth the Apostell sainte James verye well. Therfore the Gospel is alwayes in power, a frutefull sede, but not in dede. M. Wherefore although in it selfe the sede, or thinge sowne is good, and apte to bring forth good fruite, notwithstandinge it maketh a greate matter, into what ground it be cast. In like manner, the woord of God, although it be good, & apte to worke pyetye and godlynes, yet neuertheless it maketh much, what maner of person the hearer be. A. Luke addeth saying, least in beleuing they shold be saued. C. By the which we may note no small prayse of fayth. when that it is called the only cause of saluation.

James. 1.

The Gospell hath power to fructifye.

{This is hee which was sowne by the} C. Some translate it thus. This is that which was sowne by the wayes syde.

20. But hee that receiued the seede, which was cast into stonye places, the same is hee, that heareth the woorde, and anone with ioye receyueth it.

A. It were better if it were translated thus. But that which was sowne in the stony grounde signifyeth him which &c. Bu. This is another sort of the hearers: the rockye or stonye ground signifyeth vntimelye hearers, I saye the myndes of such men as are rype to sone. whiche receiue the worde of God so soone as it is preached, and reioyce with great gladnes for the reuelinge of the truth. For they haue some earthe, although not verye deepe, or sufficiente enoughe: they haue some goodnes, and integrity, and hyther to the sede beginneth to spryge and shote, that is, they do declare by a certayne token ỳ they haue a credit to the Gospell, and that they like very well of the Euāgelical religion: but when they haue not a right fayth, and of a true proporcion, ỳ rote of charity also, and vitall moysture, and the watering of the spirite of God in due time. their faith is but momentany, and their religion is of short cōtinuance, that is it dureth not to the end, but for a short time only. M. So that ỳ prouerbe is verefyed in thē, sone come, sone gon. Of these kind of hearers we se to many at this day, which at the first grædely receyue the Gospell, and imbrace the same: but in a short time after, they depart frō it, and despyse it, euen as the children of Israell lothed their Manna, for the which at the first they longed so sore. There is wanting in them a liuely affectiō, which should confyrme them in constancye.

Wherfore let euery one throughly examyn themselues, and take hede that the ready promptnes that is in them at ỳ first vanishe not away like a quenched flame. For vnlesse the word, do throughly pearce the whole hart, and take depe rote, there will not be moysture enoughe, for fayth to continue. This promptnes truly is commendable, that so sone as the worde of god is preached it shalbe receyued ioyfully without delaye: but notwithstanding we must know that there is nothing done vntill fayth hath gotten his perfect strengthe, and wythereth not at the first. For example sake, Christ saith that such are troubled and fall at the stomblinge blocke

blocke of the crosse. And truely, as by the heate of the same, the barrennes of the earthe is tried: euen so persecution and the crosse dothe bewraye theyr vanytie, whiche are lightly moued. (I knowe not with what desier) to receiue the woorde, but haue no earnest affection of godlines at all.

21 Yet hath he no rote in hym selfe, but dureth for a season: for when tribulation or persecution happeneth, because of the worde, by and by he falleth. {Yet hath he no roote} A. That is, there is no depenes of earth in such hearers, that myghte conteyne the woorde which they haue receiued in them selues {But dureth for a season.} C. They whiche soodenly at the first receiue the woorde of god, and yet persener not in afflictiō, are called of Mathew and Marke momentany fruite, or suche as endure for a shorte tyme, not onely, because they for a time professe them selues to be the disciples of Christe, and afterwardes in the tyme of tēptation decline: but also because they seme to theim selues, to haue the trewe sayth Therefore Christe saith (as appereth in Luke) that they beleue for a time. Furthermore we must vnderstand that they are not truelye regenerated by the immortall seede, whiche neuer decayeth as sayth S. Peter. For he saith that this saying of the Prophete, (The woorde of the lorde endureth for euer) is fulfylled, in the hartes of the faithfull, in whom the woorde of God, being once fyred, neuer decayeth, but florisheth to the ende. Notwithstandinge they beleue after a sorte, to whom the woorde of God is amyable, and with whom it obteyneth some reuerence and estimation: because they differ not from the vnfaythefull, whiche in no poynte beleue the woorde of God, but do altogether reiecte the same Onely let vs note this, that none haue the trew faith, but those onelye whiche are sealed with the spirite of adoption, and do call vppon God the father, with al their harts. Finally, as ỹ spirite is neuer extinguished, euen so it is impossible that the faythe should quaile or perishe. which the same spirite hath once engrauen and prynted in the hartes of the faythfull

{By and by he falleth.} A. Or as the latten translation hath, hee is offended. To be offended, here, is by feare of affliction to decline, departe, or fall from Christ, So that affliction is as it were a stomblynge blocke in his way, that he can not go forwarde in the Gospell: whiche Luke sufficiently expoūdeth, when for this woorde (offended) he saith, In the time of temptatiō go away. M. Whosoeuer therefore can not beare all kynde of trouble pacyently, yea, all maner of persecution and affliction, he shall neuer be apte, mete, and feate, for the moste pure and vncorrupted seede of the Gospell.

Affliction is a stomblinge blocke.

22 He also that receyued seede into the thornes, is he that heareth the worde, and the care of this worlde, and the deceitfulnes of richesse, choke vp the word, & so is he made vnfruitfull.

A. Here you may alter it better and say, But the seede was sowne amonge thornes, signifieth him which, and so forthe. In the thirde nomber he rehersseth those whiche inwardly would be made apte to nourishe the seede, were it not that they suffered the same to be corrupted otherwise. M. For some here, vnderstande and receiue the woorde, but they are lette frō fructifying by the cares of this worlde, by the deceitfulnes of richesse, by the plesures of this life, and suche like, by the whiche, as by certaine thornes the seede of the Gospell is choked. Suche are they whiche saide, I haue boughte fiue yoake of oxen, I haue boughte a ferme, I haue maried a wife, & therfore I can not come. Christ therfore compareth the pleasures of the worlde, or the euyll desyres of the flesche, couetousenes, and other worldly cares, vnto thornes. Although Mathew putteth the cares of the worlde with couetousnes, but in the same sence, because vnder this woorde, the intanglinge entisementes of pleasures, (of the whiche Luke maketh mention) and all kinde of desyre is comprehended. Because as the thornes, and other hurtfull impedimentes do choake the pleasante and fruiteful corne, when it shooteth and commeth an eare: euen so the vicious and wicked affections of the flesh preuaile in the harts of men, and are hyer growne then faithe, that they

Worldely cares are a let to fructifie.

Luke. 14.

that they myghte ouerthrowe and presse downe the force of heauenly doctrine, beinge as yet vnperfecte and not rype. For although euil desires spring vp and arise and possesse the hearte, before the worde of the lorde be yet grene and appere, yet notwithstanding they seeme not to beare rule in the fyrst begynning, but do ouercome by litteli and litteli, after the corne is spronge vp, and an eare. Euerye man therefore muste endeauoure hym selfe to plucke these thornes out of their hartes, excepte they will haue the woorde of god choked: because there is noo man that is not replenished with these thornes, and hath not as it were a thicke wood of the same in him. And truely we se how few come vnto perfectiō and ripenes because scante the tenthe person occupieth hym selfe, (I saye not to plucke vp these thornes by the rootes) but to cutte and brushe them downe. {And the deceitfulnesse of richesse.}

C. Christ here put in the deceitfulnesse of rychesse for couetousenes. Hee calleth ryches deceytfull, to the ende men might take hede to auoyde the snares thereof. As concerninge ryche men and rychesse, ho we greate a stomblinge blocke and let they be to a Christian man, reade the. vi. of Luke, the. xii. and xvi. the. vi. chapter of the fyrst of Timothy, the fifth chapter of S. Iames, and the. xix. chapter also of S. Matthewe followinge.

Luke. 6. 12. and. 16. 1. Timo. 6. Iames. 5. Math. 19.

{And so is he made vnfruitefull.} A. Luke hath, And bringeth forth no fruite. C. By this we learne that the affections of our fleth whiche are innumerable, are altogether hurtefull to the corruptinge of the seede of lyfe.

23 But he that receiued the seede into the good grounde, is he that heareth the woorde, and vnderstandeth it, whiche also beareth fruit, and bringeth forth some an hundred folde, some syxtie foulde, some thirty folde.

{But he that receyued the seede into the} A. That is to saye, that whiche was sowne in the good and fruitful ground, signifieth him which here the woorde, and so forthe.

Bu. Christ hath rehersed three kindes of hearers, whiche heare the worde of god without fruite, and therfore they greatly displease. Nowe followeth the fourth kynde of hearers, of those I saye whiche receiue the seede of goddes worde, which vnderstande, kepe, & bringe forth fruite of the same. C. They onely therfore are compared to good and fruitefull ground, in whom the woord of God dothe not only take depe rote, but also ouercommeth all lettes & impedimentes, which mighte hinder, choke, and ouergrowe the same. If any man obiecte, that noo man can be founde without briers and thornes, wee maye aunswere, that Christe dothe not speake of the parfection of fayth but onely sheweth in whom the word doth fructifie. Whosoeuer therfore he be that doth not degenerate or swarue from the syncere worshippinge of God, althoughe he profyte but meanely, he is counted good grounde and fruitefull. It is our duety (truely) to indeuour our selues to plucke vp thornes: but because we shall neuer bringe our purpose to such effecte by our daply labour, but that some part of these thornes will remaine: let vs not ceasse, but continually seke to mortifie the same that the fruite of the worde therby be not hyndered. {Is he that heareth, and vnderstandeth.}

M. Marke addeth, (And doth receyue it) that these thre might be ioyned together, heare, receiue, and vnderstand. Luke in stede of this hath. That whiche fell into the good grounde are they, whiche with a pure and good harte, heare the worde, and keepe it. That is as muche to saye, whiche is hearde, receyued, and vnderstode. That is, They haue the sence and meaning of the word of God, so fired and ingrauen in their hart, ẏ by the grace of God, it becōmeth as it were natural, the liuely rotes being so grounded in ẏ hart, that it cānot be plucked vp by any temtation. B. Luke calleth that a pure & good hart, which is changed & drawne vnto god by the holye ghoste. A. There is neuer a one of vs (truelye) that is prepared to receiue the seede of the gospell, or apt of our selues, therfore we shoulde heare in vayne, if God dyd not kyll oure heartes with his holye and gracioule spirite. for otherwyse there woulde springe vp many naughty weedes, whiche wold choke the sede. This commeth to passe, not by the nature of men, but by the housebandrye and woorkemanshippe of God.

{Which also beareth fruite.} Wheate sede wil bryng forthe nor beare no other grayne or corne, then ẏ which is of the same nature & kind, as wheate. It is contrary to nature, for wheat to bring forth rye, barlie, or pease. Euen so, the Gospell beyng preached, what other thyng doth it bring forth of a good harte, then that whiche it containeth in it selfe, teacheth, & appointeth: Faith in Christ is preched & sowne, the repentãce of ẏ life past, ẏ knowledge of god, Loue also towards God and our neibour, & such lyke, which neuer bringe forth the contrary fruites. Luke addeth saying, in Pacięce. B. The chiefest fruit whiche the knowen woorde of God bringeth forthe, is the participatynge of the same to others also, that men beynge taken from the tyranny of Sathan, maye be citezens of the kingdome of Chryste. This thynge can not be brought to passe, without the crosse, persecutiõ, and trouble in this worlde. Wherefore Pacience is truelye sayde to be a woorke: neyther can this excellent fruit be brought forth, without the patient sufferinge of manye euilles. for S. Paule sayth, Al they that will liue godly in Christ Jesus must suffer persecutiõ. So Christ brought forth his excellent fruit vnto vs, namely with singuler pacience. {Some an hundered foulde.}

C. This confirmeth the sentence goinge before of the meane and smalle profite & fruit of the Gospel. For Christ teacheth here that euerye one bringeth not forthe fruite in measure & quantitie alike. For althoughe the fertilitie and encrease of that grounde which bringeth forth fruite thirty folde, is very small in respecte of that whiche bryngeth forthe an hundred foulde: yet notwithstandinge we se that Christe loyneth all those groundes together whiche do not wholye frustrate the hope and expectatiõ of the husband man. M. Therfore according to our dispositiõ, we bring forth fruit, som more, som lesse And hereby we are taughte that they are not to be despised, which excell not as others do, because ẏ although the husbãdeman him selfe do preferre euerye one according to his aboundãt encrease, yet it pleaseth him to geue & ascribe the title of goodnes & fertilitie to those of inferiour sort, as well as to the other. The seruãt whiche gayned but two talentes, had no lesse cõmendation and praise, thẽ had the other which gained fiue for it was sayde vnto thẽ bothe alike: Well thou good and faithfull seruant. Some very ignorantly do write and wrest this place, to virgins, widdowes, & maried persons: as though the proffit which the lord required at our handes, did onely pertain to a single life, & that the pietie and godlynes of maried persons, were not more plẽtiful in bringing forth al the fruite of vertues. This also is to be noted by the waye, ẏ Christe doth not speke here Hiperbolically, of this fruit which was an hundred fould, according to the fertilitie of certaine regions there in those daies: as is well approued by diuerse hystories, & witnesses. ẏ salue the same. M. By this parable the lorde doth forewarne vs that we be not offended at those thinges, which should be in the kingdom of heauen, & in the preachynge of the gospel, at such things (I say) which might geue an occasion of falling to the ignorant, and a cause of calumniating to the malicious, namely when they shold se so many hearers, and so few bringers forthe fruite of the Gospell.

24 An other similitude put he forth vnto thẽ, saying. The kingdome of heauen is like vnto a man, whiche sowed good sede in his field, {An other simili.}

M. As in the parable going before our sauiour Christ declared ẏ we must not loke that al the hearers of ẏ gospel shoulde be bringers forth fruit of the same, because the greater parte sholde here the same in vain, & that those which bring forth fruit sholde not be alike in fertilitie, euẽ so in this parable all are admonished, lest that the mindes of the godly, by tedious irksomnes, sholde quaile & fainte, when they beholde a cõfused mixture with the good & the euil. For although Christ purified & made clene his church with his blud so precious, ẏ it might be without spot or wrincle, yet notwithstandinge he sufferreth it to haue many vices. We speake not here of the infirmities which remain in the flesshe, to the whiche euerye one of the faythfull are subiecte, after that they be regenerate by the spyrite of God: but so soone as Chryste hath congrega-

Math. 25.

Ephe. 5.

ted and gathered to hym selfe, his small flocke, many hypocrites insinuate them selues, many peruerse men crepe in, and many wycked personnes intrude theim selues: and so it commeth to passe, that this holy company, and flocke of Christe, whiche he hath segregated to hym selfe, is defyled and stayned with many spotts. But this seemeth absurde to many, that vngodlye, prophane, and wycked men shoulde be nourysshed as it were in the bosome of the Churche. There are some whiche vnder the coullour of zeale, being more waywarde, curiouse, and frowarde then nedeth, excepte all thynges be framed accordynge to theyr mynde, which (because absolute and perfecte puritie appereth no wheare) eyther troublously departe from the Churche, or elles do ouerthrow and destroy the same, with inportunate rygoure.

The church of Christe in earth, is defiled with many hipocrites

Wherefore this is the symple scope and meaning of the parable, that loke howe longe the churche of God hath his abode and contynuaunce in earthe, soo longe shall good and syncere men, be myngled with wicked ones, and hypocrytes, to the ende the chyldren of God myghte arme them selues with pacience, & might holde fast the constancie of faith, among so many stombling blocks, and offences, with the which they myght be troubled.

{*The kingedome of heauen is lyke vnto a man.*}

A. That is to say, The heauenly kyng and Messias, is like vnto him which sowed good seede in his fyelde. Or thus. The like happened to the Messias, which some tymes happeneth to the husebande man when he soweth his seede. Some thincke it a greate deale better, that the Gospell be called the kingedome of heauen, as if he shoulde saye, The like happeneth to the preacher of the Gospell, whiche some times happened to him that sowed good seede.

25 But while men slept, his enemy came and sowed tares amonge the wheate, and went his way. {*But while men slepte.*}

B. Christ in this parable hath rehearsed certaine thinges, whiche in his exposition. in the. 37. verse, and in the other folowinge, he hath not repeated at all: as this, whyle men slepte, the seruantes asked the maister of the house, Diddest thou not sow good seede in thy field? wilt thou that we go and wede them vp? and suche like: that herby they myght be taught & erhorted which preache and publysche the wordes of Christ vnto others, that they wolde not be more subtil & curiouse then Christ, both in other places of Scripture and specially in parables: but to count it sufficient for them to bestowe and cõmit that to their herers, which they se, Christ wold haue cõmitted: and let such so handell parables, that they onelye take that thing, for the which they are brought. The which thing Chrisostome also more vnderstoode then he shewed, and in dede declared. Such truely are al the parables of Christ, that if thou wilt geue to euery part his exposition, thou shalt do nothing els, (by that thy subtill curiositie) but omyt, & let passe both that whych Christe specially wolde haue obserued, and also bring thy selfe to mere trifles, & curiositie confoundinge it selfe: As shal in the xi. and xiii. chapters herafter following, more plainely apere, but specially in certaine parables of Luke. But because the fathers haue handled those thynges whiche were not expressed of Christ, & the aduersaries of the truth also haue vsurped those thinges to defend theyr errours, as expressing the sentences of Christ, somthinge shall be spoken here not without cause for to profyte the busines & woorke of the trueth. {*His enemy came.*} C. The deuyl is saide to sowe, when we be a slepe, to the ende he might craftely corrupte & spoile our labours: that if any com in the night, he might not be sene, but may depart, no mã knowing what he hath done. The deuyll also is not knowne, when as he doth transforme him selfe into an angell of lyght. M. By this kynde of speaking therfore, the crafts & deceites of sathan are signified, with the whiche, by a coullour of hypocrisie he dothe so obscure and hyde the sowing of his tares, that ye cannot perceiue any one print of his fote steps, so warely doth he worke his deceit. C. Notwithstanding wee must here se what Christ vnderstandeth by the wheat, and what he meaneth by the tares. This can not be expõded of the doctrine,

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as if

as if he should haue said, when the Gospell is sowne, it is strayght way corrupted by wicked inuentions & imaginatiõs: for Christ wold neuer haue forbidden, to be diligent in purging such corruption. For we maye not suffer those wicked errours which do infect the puritie of faith so, or in such wise, as those vices (whiche concerne & pertayne to the manners of men) and can not be corrected, are to be borne withall. Furthermore Christ saying by name, that the children of the wicked are tares, taketh away all doubte. Notwithstanding we must note farther, that this can not simplely be vnderstode of the persons of men, as thoughe God in his creation dyd sowe good men, and the deuyll euyll men. The which thinge we therefore admonishe you of, because by this place the Maniches were abused. But truely we knowe, that what faulte so euer it be, that is as well in the deuill as in men, it is the corruption of nature, & nothing elles. As God therfore maketh not his elect, whiche are infected wt originall synne, good seede, by creation, but regenerateth thẽ by the grace of his spirite: So the deuill doth not create euyll men, but beinge created of God he depraueth them, and soweth them in the fielde of the lord, to corrupt, vitiate, and defile the pure seede.

26 But when the blade was spronge vp, and had brought forthe fruite, there appered the tares also.

M. Here we are taught ỳ in the beginnynge of the sowing of the Gospell, and the tares, that is of the elect & the repro bate, the puritie & goodnes of the field, is not by and by knowne, because the difference betwene the chyldren of God & the wicked is not known, vntil they be somwhat sprong vp & grown. For the reprobate (according to the maner of tares) are not much vnlike in the beginning to the elect at ỳ first sight. Yea, & the field of the lord, which is his church, is so replenished wt them, & so diuersely collored, that a mã may hardly discern ỳ wheat frõ the tares.

27 So the seruauntes of the housholder came and said vntohim, Sir diddeste thou not sow good sede in thy fielde? from whence then hath it tares?

M. So we may rightly meruaile, when that the lord doth bestow so great labour and trauayle, in tillinge of his fielde, and yet notwithstanding, how cockel, darnel and tares, growe in the same. the housband man is good, but the sede is naught

28 He saide vnto them, the enuiouse mã hath done this. The seruauntes saide vnto him: wilte thou then that wee go and weede them vp? M. Christ sayth here ỳ this wickednes is wroughte by the Deuill, whiche is a continuall and deadly ennemy, to the saluation of mankind. A. The rest shalbe expounded in ỳ exposition which Christ maketh himself. Namely the 39 and 40. verses folowing in the text.

31. Hee put another parable vnto them sayinge. The kingdome of heauen is like vnto a grayne of mustarde seede, which a man toke, and sowed in hys fielde. B. By this parable the Lorde doth declare with what vertue and with what successe his Gospell shoulde passe through the whole world. For the kingdome of heauen, at the first beinge brought to the world by the Gospel, was verye small, in the which was the kinge Christ onely with a fewe contemned persons (in the sight of all men) stickinge to him. C. Therefore hee dooth encourage his Disciples, least they beinge offended at ỳ base & simple beginning of the Gospell, should draw backe and dispayre of ỳ good successe of the same. Wherfore howe proudly profane mẽ despyse & deryde the Gospell, because it is brought vnto them by poore Ministers and rude in comparison of those which are of noble byrth and parentage, & because all men do not by & by receyue the same, but hath only a fewe Disciples euen the baseste amonge the common people: wherby it commeth to passe, that the weake do dispayre of ỳ good successe of ỳ Gospell which they loke for in the beginning. But truly the lord doth by his secrete counsell begin his kyngedome, with base and contemned beginninges, to the end a wonderfull successe, of the same comming at a sodayne vnlokedfor, might declare his power to be the greater. For the kingdome of Heauẽ is cõpared to a grayne of Mustard sede.

worldlinges.

32 VVhich is the least of all seedes. But when it is growne, it is the greatest of all herbes, and is a tree, soo that the birdes of the aire come & make their nestes in the braunches thereof

{VVhiche is the least.} B. As if he should say, As the grayne of mustardseede, being but smal, & the least among seedes, groweth into a greatter stalke and branche, then all other herbes, & in short time also wareth a tree: euē so the flocke of Christ, in short time was spred to the vtmost parts of the earth, & excelled al the kingdomes of the world. C. Let vs learne therfore, (if the shewe of the kingdome of Christe be contemptible & base to our fleshely eies) to lifte vp our mindes to the inestimable & exceading power of God, the whiche as he created all thinges once of nothing, so dayly he stirreth vp those thinges which are not aboue humaine reason or vnderstanding. As for the proude, let vs suffer them to grynne like dogges, vntill suche time as the lord astonishe & amase theim with that whiche they loked not for. In the meane time let vs not dispaire, or be without hope, but let vs rise agaynst the disdayne of the worlde, with a sure and vndoubted faythe, vntyll suche tyme as the lorde sheweth forth some wonderfull token of his power, of the which the lord speaketh here.

33 An other similitude spake hee vnto thē: The kingdome of heauem is like vnto leuen, whiche a woman taketh and hideth in three peckes of meale, till all be leauened. {An other symilitude.}

M. This parable of the leauen, hath the same signification that the other had goinge before. This name of leauen some tymes signifyeth that whiche is euyll, as when Christ admonished his disciples to beware of the leauen of the Pharisseyes, and Saduceyes. Also when Paule teacheth, that a lyttell leauen sowrethe the whole lompe of dough. But here the application must be taken symplely, to the present cause. M. The Apostelles were a littell leauen, who beinge taken out of Galile, by the wysedome of God, were made apte and of stronge force to sower and season, and were sente oute into the whole worlde for the same pourpose, vntill the same in al points were leauened.

Math. 16.

1. Cor. 5.

The apostels are compared to leauen.

{And hydeth in three peckes of meale.} Bu. Chrisostome saithe, that hee nameth not three peckes for many in vayne. For the lorde declareth that a lyttell quantitie of leuen is of strengthe and vertue to leauen and sower a greate deale of meale. The latten woord Satum, a pecke (as it is translated) is taken from the Hebrewe woord, Seah, whiche is a measure conteynynge one Italyan busshell and a halfe, of dyre thinges, as sayth Iosephus, in his ninthe booke, and fourth chapter de antiquitatibus. Some affirme that this measure cōtayned. 320. ounces of water. And some saye, that it woulde holde no more then. 144 hennes egges.

Iosep. de ant. cap. 4.

34 Al these things spake Iesus vnto the people by similitudes, and without a parable spake he nothing vnto them.

C. Although Marke plainely saith that Christ spake so that they might heare, yet notwithstanding it semeth probable that he vsed not cōtinual parables, so much to teache, as he did to make ỹ auditory more apt to here against a more cōuenīēt time For why did he expound thē to his disciples in secret familiarly: did he it because they were more rude & ignorant then ỹ cōmon people? No surely, that was not the cause, but he rather did so, to the end he myght familiarly set the meanyng of his minde before them, & leaue the myndes of other suspended, vntill he myghte find a more cōuenient time & better opportunitie. For these were (as one mighte terme thē) the enterances & begynnings of the Gospell, the more plain & manifest declaration wherof, was differred vntil the time came of the same. But the shew of repugnācie, & contrarietie whiche seemeth to be betwen the saying of our Euāgelist Mathew, & the prophecie of Esay spoken of before, is easely put away. For although he obscured & toke away ỹ light of his doctrine frō the reprobate, yet notwithstandinge this doth not let, but that he might apply him selfe to their capacytie, so that they might be inexcusable. He followed therfore a kind of teaching apte and mete for those herers, whō he knew not to be ready, as yet to learne.

35 That it might be fulfylled which was spoken

ſpoken by the prophete, that ſayth, I will open my mouthe in parables: I wyl ſpeake forth thinges, which haue ben kept ſecrete from the beginning of the worlde. {That it might be fulfylled.}

M. Againe, the Euangeliſte sheweth a reaſon why Chriſte woulde ſpeake vnto the multitude by parables, namely that he might not ſeme inſolent or preſumptuouſe. {I wyll open my mouthe.} C. The Euangeliſt Mathew meaneth not that this Pſalme, whiche he reciteth here, was a ſpeciall prophesie of Chriſte: but as the maieſtie of the ſpirite of God shyneth in the woordes of the Prophete, after the ſame maner, the force and power of the holy ghoſt alſo was expreſſed in the woordes of Chriſte. In that Pſalme the prophete (ſpeaking of the couenant of God, by the which he adopted the ſede of Abraham, of the contynuall benefytes beſtowed on that people, and alſo of the gouernement of the Churche) prophesieth myghtely. I wyll open my mouth in parables. That is, I wyll not intreate of lyght toyes or triffles, but I wyl ſpeake earneſtly of graue, ſeriouſe, and weighty matters. The ſame is mente alſo by darcke ſentences. For it is a common repetition in the Pſalmes. For the Hebrewes call comparisons, Meſalim.

Furthermore this name is tranſlated to graue ſentences, becauſe that ſimilytudes, do often tymes beautifye the oration, or talke, and make it ſeeme pleſant and delectable. Alſo they cal Hidoth ſomwhile darcke ſentences, and ſome tyme ſhorte ſentences. For although Mathew dothe ſeme to allude it to the name of Parable, yet notwithſtanding there is no doubte, but that Chriſt (as he knewe rightе well) ſpake figuratiuely, that the forme it ſelfe of the worde might bryng with it ſome dignitie & weight. He ſaith that that which is written in the Pſalme is fulfilled, becauſe by allegories and fygures, he admoniſhed and declared, that he intreated of ỳ ſecret miſteries of God, leſt the doctrine ſhoulde be contempned. C. Wherby we gather that it was no abſurditie at all, in that he ſpake obſcurelye to the people for diuerſe endes & conſyderations. For although he woulde hyde from the reprobate that which he ſpake, yet notwithſtandynge he ſoughte by all meanes, that they beinge aſtonied by his woordes, might feele and perceyue that there was ſome celeſtial and deuine matter contained in the ſame.

36 VVhen the people were ſent awaye, then came Ieſus into the houſe. And his diſciples came vnto him, ſayinge: Declare vnto vs the parable of the tares of the field.

{VVhen the people were ſente} A. Nowe followeth the expoſition of the parable going before of the wheat, & of the tares, which the lorde declared to his diſciples, when they were alone. {Declare vnto vs the parable.}

Bu. The occaſion of the interpretation of the parable is here ſet before vs, namely becauſe the diſciples prayed the lorde, who declared the ſame vnto them. They ſeme not to doubt as cõcerning the grain of muſtardſede, or of the leuẽ, any thing at all: for they myghte plainelye vnderſtand and perceiue therby that they were admoniſhed, not to fainte, quaile, or diſpayre, at the baſe, ſymple, and rude beginninge of the Goſpell. In the parable of the tares there were certaine thinges, whiche they did not ſo well vnderſtande: they requeſt the lord therfore, ỳ it would pleaſe him to be their interpretoure. Let vs alſo praye, being taught by the exãple of the diſciples, that ỳ lord in mercy will open & reueale vnto vs the hidde & ſecret miſteries conteined in his worde. For he is ready and eaſy to be intreated, ſo ỳ we not in any point to doubt of his diligẽce.

The lorde is eaſy to be intreated.

37 He anſwered and ſaid vnto them. He that ſoweth the good ſede, is the ſon of man. C. Firſt he ſaid ỳ the kingdom of heauen was like vnto a man, that did ſowe, but improperly. Notwithſtanding the ſence & meaning is euident, that the like happeneth to the goſpell beinge preached, that commonly cometh to paſſe in the ſowing of fieldes, where the tares and cockell growethe with the wheate: ſauinge that hee expreſſeth one ſpeciall thynge, ſayinge, that the fielde is myngled and ſtrewed with tares, by the decepte of the ennemye: to the ende wee myghte knowe, that it is not doone by chaunce, or naturallye, that ſo manye wycked are myngled with the electe and

chosen of God, euen as if they were good corne: but rather by the enuye and malice of Sathan: not that men shoulde be iustified by his damnation, but chiefelye that God might not be spotted with any blott for this synne and vice, whiche commeth without his defaulte: furthermore that we shoulde not meruaile that tares do springe and growe in the fielde of the lorde, when as Sathan alwayes watcheth to do harme.

{He which sowyth good sede, is the sonne of manne.}

C. Where as Christe sayth not that the mynisters of the woorde do sowe but hym selfe alone, it wanteth not good reason: for although it be not meete & conuenyent, that this be restrained to his person, notwithstanding because he so vseth our laboure and diligence, as onely meanes and instrumentes, to the tillynge of hys fielde, he doth rightly take that vnto him selfe, whiche after a sorte is common to his ministers. Let vs remember therfore that the Gospell is not onely preached by the cõmandement of Christe, but also is defended and cõducted by his power, that we myght be as it were his hands, but he the onely auctour of the woorke.

38 The fylde, is the world. And the children of the kingedome, they are the good seede: the tares are the children of the wicked. {The fyelde is the worlde.}

C. Althoughe he sayth that the world is the fielde, notwithstandinge there is no doubte but that he applied the same properly to his churche, of the which all this communication arose. But because hee would bring his plough by littel & littell, throughout all the partes of the world, to the ende he might till fieldes vnto hym selfe in al the world, & might sprinkel the seede of life also, he attributed that to the whole world, by a figure called Synecdoche, which agreed a great deale better to ỳ part onely. {And the children of the kingdome.}

M. The children of the kingdome, that is the elect & chosen of God, the beleuing in Christ, those which pertaine to ỳ kingdome of heauen, which also are called the sonnes of God, citizẽs with the saintes, and the housholde of God. Bu. The sede here properly signifieth the word of God, which the sonne of god hath sowne in the fieldes, I meane in the brestes of mortal men, shewing forthe repentaunce to the worlde, and remission of sinnes. Therof truelye were the sonnes of the kyngdome borne, namely of the woorde of the kingdome, that is of the woorde of God, which liueth and lasteth for euer. A For he of his owne free will begat vs, by the woorde of trueth. M. He sayth simplely of the kingdome, for only the kingdome of heauen is the trewe kingedome, the other are but vayne shewes in cõparison of that. Bu. In the hartes of the faithful Christe raigneth by fayethe, by loue, by cleannes, & by al righteousenes and vertue, in the which, al the saintes of God florishe, being a plentiful field of swete & pleasant fruites, smellinge precyously with a most acceptable odour before god & men. {The tares are the chil.} M. Here we se to whõ the wicked ones in the churche were ascribed. But he speaketh not here of theues murtherers & suche like, but of those specially which haue not a sincere faith in Christ, but are rather hypocrits fayning an outwarde shewe of holines.

Bu. We see therefore what the state of Christ his church is here in this worlde. It was neuer without hypocrites. Untill the time of iudgement therfore there shal be traytours, destroiers, corrupters and theues, euen in the middest of the church.

{Of the wicked} M. He calleth the deuyll wycked, not by nature, but for his malicious practise. Hee was a murtherer from the beginning, and abode not in the way of trueth, because there is no trueth in him. When he speaketh of a lye, hee speaketh of his owne, because he is a lyer, and the father of the same thing.

39 The ennemy that soweth them, is the deuill: The harueft is the ende of the worlde: the reapers be the Angelles.

{The ennemie that sowyth.} M. Whom before he called wicked, he calleth nowe the ennemie. All wee therefore whiche are the children of the kyngdome, and sowne of Christ, and cleaue vnto him, haue the deuill a continuall ennemie vnto vs.

A. But how the rebrobate are sowne in the field of the lord by the deuyl, we haue shewed before in the fine & twenty verse.

The lat-

Ephe. 2.

1. Petri.

Iames 1.

Iohn.

23.

Ver.

{*The harueſt is the ende of the vvorld.*} C. This trulye is a troublesome state, and a greuous burthen, yea almost intollerable, ỳ the Churche shalbe burthened with the repzobate to the end of the wozld: notwẽstanding, Chzist therfozе przescribeth vnto vs this time to patiẽce, least wẽ shold nourishe & flatter oure selues with vaine hope, wheras now the certaine time of a purgation is przefired. It behoueth the pastozs therefozе, to endeuour them selues with all diligence to purge the Churche, & in this part all ỳ godlye ought to set to their helping handes so far as their vocation will beare the same: but when all ỳ godly with hartye consente do theyr good will and true intente, yet shall they neuer bzing it about to purge the Churche from euery spot. Wherfozе let vs consider that our sauiour Chzist mẽt nothing lesse then to nourishe such filthy spots in his Church by to much sufferaunce: onely his meaning and purpose was to comfozt and erhozt his faythfull seruauntes not to bee dismayed oz dzawne backe, because they are constrayned to suffer wicked ones in their fellowship and fraternity: and also to bzydel and moderate their zeale whiche thincke it not mẽte to haue any fellowship but with suche as are pure and the sayntes of God. The Anabaptistes therfozе are greatly abused, in sẽkinge by this place to dzyue and put awaye the vse of the swozd frõ the church. And they are easely aunsweared. Fozsythens they do admitte excommunication which doth rote out and expoulse ỳ wicked and repzobate, at the least fozа time, why shoulde not the godlye Magistrates vse the swozd against the wicked and vngodly ones, so oft as nẽde requireth?

They affyrme that there is place geuen to repentaunce, where there is no deadly punishment As though truly, the thẽfe vppon the crosse found no saluation:

But let this aunsweare suffyce, that it is not here taughte what our offyce, oz the Magistrates, oz the pastozs office is. A. But onelye Chzist sheweth what ỳ state and condition of the Church shalbe til the ende of the wozld: that the wozld can neuer be so purged, purifyed and clẽsed, but that the wicked wilbe alwayes myngled with the good. C. to the ende the stombling blocke of offẽce, (wherat the weake stumble, and are troubled when they sẽ the Church thus confounded as it were) might be taken awap.

{*The reapers be the Angels.*} C. This name must be applyed to the przesent cause.

In another place the Apostels are called reapers in respecte of the Prophetes: because they entered into their laboures. Iohn. 4.

Also there is a commaundemente giuen to al the ministers of the wozd, that they bzing fozth frute that may euer abide: to the which effect this saying of Chzyst pertayneth. The Cozne is whyte and readye vnto the harueſt. Mozeouer, the Harueſt is great, but the labourers are fewe. Iohn. 15.

But here is another consideration to be had of the comparison: because they are sayde to be planted in the field of the Lozd, which haue roume and place in the Churche: Iohn. 4.

Neyther is that contrarye to this, which Iohn saithe in another place, that so sone as Chzist cometh fozth with his Gospel, hẽ hath his fanne in his hand, wherby hẽ may purge his floozth. Foz there is described the beginning of the purgation of the Church, whiche purgation hee denyeth to be made in this place befozе ỳ ende of the wozld A. Foz then shall appeare that most excellent king in his Maiestye, and shall sit vppon the seate of his glozy, and all nations shalbe gathered togethеr befozе him, and hẽ shall seperate thẽ one from another, euẽ as the shẽpeherde deuydeth the shẽpe from the Goates, & hẽ shall set the shẽpe on his right hand, but the Goates on the left. Iohn. 9. Math. 3. Math. 25.

C. Mozeouer although hee will set to his stronge hãd by his Angels to purge his Church, the same notwithstandinge hee dwth beginne to do now by his godlye teachers, A. who foz all that, shal neuer bzinge to passe that ỳ Church shalbe pure & cleane in all pointes, befozе the comminge of Chzist, at whose cõming a perfect purgation is looked foz with the full redemption of the sonnes of God.

40. Euen as the tares therfore are gathered, and brent in the fyer: so shall it be in the ende of this worlde.

A. When hẽ did barely przopound vnto them the parable without anye expositiõ

Verse. 30.

he sayd, suffer them to growe together vntill the Harueste, and in the time of the Harueste, I will saye vnto the reapers, gather yee first the tares, and bynd them vp in bondels to burne. Expounding ỳ same now he sayth, euen as the tares are gathered, and burnt in the fyer, so shall it be in the ende of this worlde. By the whiche wordes he declareth sufficiently, that we must loke and waite for the last daye, of the whiche there is suche often mencion made in the scriptures, that we should be stirred vp to praye diligently.

41. The sonne of man shall sende forthe his Angels, and they shall gather out of his kingdome all thinges that offende, and them which do iniquitye.

{The sonne of man} C. He attributeth these parts of ỳ purging of his Church to his Angels in the last day: because they shal not stand idell or vnoccupyed before the tribunall seate of Christ, but shalbe ready and at hand to fulfil his commaundementes. They therefore which preposterously make haste to rote out and abolishe whatsoeuer liketh not or displeaseth thē, do preuent, so much as in them lyeth the iudgement of Christ, & do rashlye vsurpe vnto them selues the power of Angels, & the office perteyning vnto them.

{And they shall gather} A. By and by these reapers shall obeye the moste excellente Iudge Christ, for they shall purge & take awaye all occasions of offence out of his kingdome. {And them which do iniquitye.}

C. This is an exposition: for he declareth that those are offences & stomblinge blocks which cōmit iniquity. So that his wordes are in effecte as if he should haue sayde, then it is a meete and conuenient time to restore all thinges into a lawfull order: because by that meanes the wicked are take awaye. which now are great offences. The wicked are called offences because they do not onely liue wickedly to themselues, but also because they doe destroy the fayth of many men, they hinder some in the righte race, some they seduce and tourne awaye, and some they throwe downe headlonge to al kind of wickednes. And hereby we maye gather a most profitable admonitiō, namely least wee (being compassed about and beset wt so many daungers) go forward heauely, and carelesly. wheras in deede we ought to be very diligent in taking heede, least we throw oure selues rashlye into anye offence. For loke howe many reprobate there bee, so manye offences there are: More ouer their nycenes is here corrected, which are so delicate and fyne, that they will breake their race and tourne backe againe, at euery small offence. It is a very harde thing truly some tymes not to stumble, and oftētimes not to fall, so many stumbling blockes lyinge in the way, but wee must fortifye oure myndes with a sure and certaine trust: because there is no doubte but that the Sonne of God, whiche commaundeth his to passe through the myddest of offices, wil giue power and strengthe to ouercome them all. Also he denounceth horrible iudgement agaynst hypocrytes, and all reprobates, which seeme nowe to be the chiefe Citizens of the Church, least they should trust to much to their vayne boasting.

Vngodly mē are stumbling blockes.

42. And shall cast them into a fornace of fyer, there shalbe waylinge and gnashinge of teeth.

A. The interpretor retayned the Greke worde. In the latine trāslation it is written, into a fornace of fyer. And the Hebrue worde is a fornace of fyre, for a fornace, the fyer wherof cannot be quēched: a fornace of fyer and hell fyer signifyeth all one thinge. In the eyghtene of Mathewe it is called hell fyer: and in the ix. of Marke likewyse: also in the thyrd and fyue and twentye of Mathewe eternall fyer: in ỳ thyrd of Luke, it is named fyer that can neuer be quenched. C. As touching therefore the fornace of fyer, there is no doubte, but that it is so called by a Metaphor. For as the endelesnes of the glorye whiche is layed vp for the sonnes of God, doth so farre surmount oure sences and capacitye, that we cannot with tongue expresse the same: so the punishment, payne and torment, which remayneth for the reprobate, because it cannot be comprehended in our myndes it is set forth accordinge to our capacitye in the name of a fornace.

43. Then shal the righteous shyne as the Sunne in the kingdome of their father

ther, VVhosoeuer hath eares to hear let him heare.

M. This sentence maketh much to the consolation of the godlye whiche are oppressed in this worlde, despysed, persecuted, reuyled and disdayned, the wicked reigning, and flourishing in the Church. A. Christ therefore affirmeth C. that ỳ sonnes of God which are now cõpassed about with fylthines, & abased wt the fellowship of the reprobate, shal then shyne as the sunne in the Element the cloudes being caryed away. And this word (then) being an Aduerbe of time hath a greate Emphasis and force in it, for it cõteyneth a secrete Antithesis of the present state, & laste instauration and reedifyinge of the Churche, with the hope whereof Christe doth comfort all the faithfull. The sence therefore of this place is, that althoughe many reprobates do now prosper and florishe in the Churche, notwithstandinge wee muste hope for a happye daye, in the whiche God will exalte all those that are his, and wype away all fylthines with ỳ which their shyning innocency is obscured and couered. It is true certainly, that the glorye to come is promised to none, but to suche in whom the Image of God shineth, and which are transformed by cõtinuall degrees of glorye into the same: but because the lyfe of the Godly is now hyd and not manifested: and their saluation, because it consisteth in hoope, is inuisible: Christ doth worthely call ỳ faithfull into heauen, that they may enioy the glorye promised vnto them. A. But as concerning the very glorye of the sonnes of God, ther is much in ỳ scriptures. The Lorde seemeth to allude this place to the Prophesye of Daniell when hee sayth. Many of them that sleepe in the dust of ỳ earthe, shall awake: some to the euerlasting life, some to perpetuall shame and reproche. The wyse, (such as haue taught other) shal shyne as the glistering of heauen. And those that haue instructed the multitude shalbe as the starres worlde without ende. C. To the whiche place Christ had respect, to the ende hee might the better animate & encourage his auditory: as if hee had sayde ỳ the Prophete, when hee speaketh of the glorye to come, doth also note the temporall darkenes, & therfore according to the Prophesy, he declareth that the electe must suffer ỳ mixture in the which they are mingled, wt the reprobate for a time: A. And as the wicked are offences, which are not onelye vnrighteous and deceytfull to themselues, but do go aboute also to drawe other into error and iniquity: euen so the children of the kingdome, the electe, and true beleuinge, do not count it sufficient that they themselues do know the truth, and embrace righteousnes, but also they endeuoure themselues to bringe foorthe fruite, and study how they may drawe other to the sauinge healthe, & make them partakers of ỳ true righteousnes, wherupon the Prophete calleth them teachers and instructers of others. {As the sunne}

C. Hee comparing the glorye of the faithfull to the lighte of the Sunne, maketh them not equall to ỳ same. For as Christ doth nowe distribute his giftes diuersly among the faythful, so hee in the last day will crowne them. But wee muste remember that which wee haue spoken before, ỳ onely ỳ reedifying of the Church, which is differred till the last commynge of Christ is compared with the cloudye & darke state of the worlde.

Worldly pleasure is obscure & darke, in respect of ỳ glorye to come.

{In the kingedome of his father.} C. The kingdom of the father, as it were the heritage of the godly, is set agaynst the earth, that they maye remember themselues to be Pilgrimes in this lyfe, to the ende they may aspyre and come to the heauenly life.

For although the kingdome of God is sayde to be in vs, notwithstandinge wee shall not haue the fruition of the same, vntill God be all in all. Luke. 17. 1. Cor. 15.

{Hee that hath eares to heare} Bu. By this addition hee doth admonishe the hearers to way and consyder diligẽtly of those thinges which hee spake, namelye that they rather oughte to chose the studye of righteousnes, the rewarde wherof is saluation and euerlasting glorye, then the studye of impietie, and hypocrisie, the end wherof is destruction and perpetuall shame.

44. Againe the kingdome of heauen is like vnto treasure hyd in the field, the which a man hath founde and hydde and

and for ioy thereof hee goeth and selleth all that hee hath and byeth the fielde.

{*Againe the kingdome*} Bu. The other two parables following tende to the same effect and purpose that this doth. Hitherto Christ hath spoken of the Gospell of the kingdome of God, and of the word of life comparing the same to thinges of small valew, but now hee compareth it to thinges of great price. C. To this ende specially that the faythfull might learne to preferre the kingdome of God before the whole worlde, and therefore to renounce and forsake them selues, and all the desyres of the flesshe least they should be let or hindered to obtayne and enioy so singuler a benefyte. For this admonition is verye necessarye for vs, both because the inticementes and prouocations of the world do so bewitch vs, that euerlasting life doth vanishe awaye from vs, and also because wee are carnall, the spirituall & heauenly graces of God are little esteemed of vs. Christ therefore verye worthely doth so farre extoll the excellency of the grace, ỳ it ought not to be greuous vnto vs for ỳ desier of ỳ same, to leaue & forsake what soeuer is precious & deare vnto vs. {*To treasure hyd in the fyelde*} C. First he saith that the kingdome of God is like vnto treasure hid in the field. For wee do magnify and extoll very muche those thinges which do appeare and are manifest before our eyes, and therfore ỳ new and spirituall life which is set forth in the Gospell is vyle and contemptible vnto vs, because it lyeth secretly included vnder hope. Therfore the comparison of the treasure here is very apte, whose price & estimation nothing decayeth although it appeareth not to the eyes of men beinge buryed and layed vp in the earth. By the which words we are taught that the spiritual ryches of the grace of God are not to be esteemed and valued accordinge to our carnal eye, or after ỳ externall shewe and appearaunce: but we must esteeme and iudge of it, as of treasure, whych although it be hyd, yet notwithstandinge it is preferred before specialll ryches.

Worldlye sightes do bewitche oure senses.

Present thinges are esteemed more the the thynges ỳ are inuisible.

{*The which a man hath founde*} C. All things in parables, are not alwayes to be considered by them selues as it is shewed already before in the 44 verse. For if any man wyl be very curious here in the byding of the treasure, wee ought not to byde the Gospelll, but to call others into the societie and fellowshippe of the same. Bu. Vnles paraduenture wee may saye that, that is of so greate force, as if thou shouldest say hee dissembled, hee did not make the seller priuye vnto it, because ỳ treasure which was buryed in the fielde laye hid, and was not knowne to ỳ seller.

{*And selleth all that hee hath*} C. By these wordes hee teacheth, that they are apte & meete to receyue and vnderstand ỳ grace of the Gospel which (all other delyers set apart) endeuour them selues wholly and studye by all meanes to enioy the same. Notwithstandinge some man will demaunde whether all our goodes muste be forsaken to the ende wee maye obtayne euerlasting life. But hee may briefly be aunswered that this is the simple & true meaning of the wordes of Christ, namely that wee do not honoure the Gospell aright, except wee make more accoumpte of the same, & more highly esteme it, than all the pleasures, honours & delights in ỳ world, for they must be free from al impediments which will aspyre to the ioyfull blisse of heauen. Therefore to sell all thinges for the gospell, is to be prest & readye to relinquishe and forsake all that maye let, hynder, or staye vs from oure purpose, so that the whole world shoulde be nothinges vnto vs, in comparison of this precious Iewell and treasure. For wee must alwaye destinguishe and put a differēce betwene the helping meanes, & the staying lets. Ryches are some times aydes and helpes, and sometimes letts & impedimentes: so are all those thinges which are of great price by the iudgemēt of men. In one respecte Abrahā possessed ryches, being ready to forsake all that euer hee had if the Lord had commaunded. In another respecte Moyses refused the ryches of the Egiptians, which could not be both the daughters sonne of Pharao, & the seruaunte of the Lorde. S. Paule speaketh of him selfe thus, the thinges ỳ were vauntage vnto mee, those I counted losse for Christs sake. Yea I thinke al thinges

things but losse, for the excellency of the knowledge of Christ Jesus my Lorde.
For whom I haue counted al thing losse, and do iudge them but vyle, that I maye wynne Christ. {And byeth the felde.} C. No man can bye the kingdom of God, wherfore we may not argue here in this point of the parable of bying and selling. For Christ doth not meane by the word of bying that any man can bye for anye price eternall life: for we do know vpon what condition God calleth his faythfull vnto him by the Prophete saying. Come vnto the waters all ye that be thyrsty, and yee that haue no monepe: come bye that ye maye haue to eate: come bye wyne and mylke withoute any monepe or monepe worth. But althoughe the heauenly and euerlasting life, and whatsoeuer pertayneth therto is the free gift of God: notwithstanding wee are said to redeeme ỳ same, when willingly we deprive our selues and cleane put away from vs all the desires of the flesshe least that anye thinge should hinder vs in obtayning the same. This treasure is not manifest to euerye one, but is hyd in the field, to the end wee might with great care and diligence seke for the same.

45. Againe the kingdome of Heauen is like vnto a marchante man, seekinge goodly Pearles.

A. This parable and the other goinge before pertaine to one effecte.

{Sekinge goodlye Pearles} M. The Greeke worde signifyeth good Pearles. In these precious stones the beautye and excelencye of them is the cause of the pryce and valew. He seemeth here to put a particuler thing, for that which is more generall: as the Pearle for all other kinde of precious stones as the Emeraude, the Saphyre, and the Diamonde. Plynie writeth of precious stones at large in his 9. Booke and thirde Chapiter.

46. VVhich vvhen hee had founde one precious Pearle, vvent and soulde all that hee had and bought it.

Bu. The sence and meaning of this place is this. As marchaunt men seke carefully with great labour and perill for precious stones: so it behoueth euery one to be desirous of the worde of God, and to seke with great care and dilygence for ỳ precious stone of the Gospell of the lord, and hauing found it to embrace ỳ same, & to preferre it before all the Jewels in the world, and to sel all that euer wee haue to get the same. This cometh to passe, whē wee hauing denyed our selues, and trode the worlde vnder our feete, withall oure hart, and a true fayth receyue Christ and his truth, and cleaue to the same as to the chiefe felicity, leauing and forsakinge all that might withdraw vs from the euangelicall pietye & cleauing only to Christ our redemer. Dauid of the most excellēt and pure mysteries of Gods worde speaketh thus: they are more to be desired thē gold, yea then muche fyne gold, they are swéeter then the hony & the hony combe. Againe hée sayth, I haue loued the commaundementes, aboue golde and precious stones. Psalm. 19. Psalm 109.

47. Againe the kingdome of heauen is like vnto a net that was caste into the sea, and gathered of all kind of fishes.

{Againe the kingdome of} C. Christ here teacheth no newe thinge, but confirmeth ỳ wherof hée spake before, with another similitude, namelye that the Churche of God, so longe as it is in the earthe, must haue the good among the euil, and the euill among the good: and that it shal neuer be pure from blots and spots vntil ỳ ende of the world, when as there shall be made a full and perfecte seperation. Notwithstanding peraduenture the ende of this parable is otherwise: namelye that Christ might not onely take awaye ỳ offence, which troubleth many of ỳ weake, because such purity as ought to be, is not found in ỳ world: but also that hée might kepe his Disciples in feare and modesty, least they should flatter and please themselues, with a vaine tytle and bare profession of fayth. We receyue therefore both of them willingly, first in ỳ Christ doth teach that wee must pacientlye suffer the mixture of the good and euill tyll the ende of the worlde, because before ỳ time the Churche shall not be perfectlye restored. Secondlye in that hee admonisheth vs that it is not sufficient for vs to be gathered into the sheepefould, vnlesse wee be the true and chosen sheepe: to the which

A time of seperation will come. 1

2

which effect pertayneth the woords of S. Paule when hee sayth, the Lorde knoweth those that are his, let all those therefore depart from iniquity which cal vpon the name of the Lorde. {Is like vnto a net,}

2. Timo. 2.

C. Our sauiour Christ dothe very well compare the preaching of the Gospel to a net drowned vnder the water, to the end wee might knowe the presente state and condition of the Churche to be confuse. For although our God, as hee is the God of order and not of dissipation, cõmẽdeth and delyuereth vnto vs his discipyne: notwithstanding for a time hee suffereth hypocrits to haue their being among the faithfull, vntill ỳ reformyng of his kingdome in the last day. Let vs therfore endeuoure our selues so much as wee maye to correcte all maner of vyce, and let vs be seuere in purginge awaye all filthye spots: yet notwithstanding the Church shall not be frée from al spots and blemisshes, before that Christ come to seperate the chaffe from the Coates.

Math. 25.

48. VVhich vvhen it was ful, men drew it to lande, and sate downe and gathered the good into Vessels, but cast awaye the bad,

C. The effecte and sum of this sentence is, that the Church can neuer be purged from hypocrits vntill wée be brought to land or shore, ỳ is vntil wée be brought to the day of iudgement.

49. So shal it be in the ende of the world. The Angels shall come and seuer the bad from amonge the good.

A. For this sentence, reade the exposition of the forty verce going before.

50. And shall cast them into a fornace of fyer there shalbe waylinge, and gnas-
51. shing of teeth. Iesus sayeth vnto thẽ haue yee vnderstand all these thinges? they sayde vnto him, yea Lorde.

C. Hée calleth the punishment which the wicked shall sucker after the Iudgement, a fornace of fyer. Esaye the Prophete calleth it a woorme which neuer dyeth. Read the two and forty verce of this Chapter.

Esaye 66.

Punishmente prepared for ỳ wicked.

{There shalbe waylinge} C. The scripture cannot sufficiently expresse ỳ punishmẽt which remayneth for the wicked: Hére hee goeth about to expresse the horror and payne of the effecte for as wee cannot expresse the glorye and happye estate of the godlye and blessed, so wee are not able to vtter the punishment of the wicked.

{Iesus sayth vnto them} M. The Lord sought by all meanes to instructe and bring hys Disciples to the knowledge of the kingdome of God. And therefore being not cõtented that hée had alledged so many parables of the kingdome of heauen, hée demaundeth of them whether they vnderstande all these thinges or no. But wee must remember that which wee saw before, how that all parables were priuately expounded to the Disciples. After ỳ therefore the Lord had so gently and familiarlye instructed them, hée dothe also admonish and declare that hée did not bestowe so great diligence in teachinge of them, that they shoulde be onlye wyse to them selues, but also that they should bestowe and participate that to others publikely which they themselues priuately had receyued.

51. Then sayd hee vnto them: therefore euery scribe, vvhiche is taughte vnto the kingdome of Heauen, is like, vnto a mã that is a housholder which bringeth foorthe oute of his treasurie thinges newe and olde.

A. Wée muste presuppose that some other saying of our sauioure Christ went before, as this. I asked you because a minister of ỳ word of God must be like vnto a husband man. And after this sort hée dothe the more encourage & stirre them vp to learne {Therfore euery scribe that is taught}

C. A Scribe by ỳ Hebrewes, is not called a Scriuener or writer, but they call him a Scribe which is expert in the scriptures and the Lawe, suche a one was Esdras. And hée whom Mathewe calleth a Scribe, Luke calleth a doctor of the Law. But here a Scribe signifieth a teacher, & one sufficientlye learned to set forthe the kingdome of God, and to preach the Gospell of saluation.

1. Esdr.

Luke

{Is like vnto a man that is an housholder} C. A wyse and prouident housholder in gouerning his house doth not prouide for a day onelye, but hath store layde vp, to the ende hée may fetche forth from his storehouse both olde and newe thinges abundantly. By this man hée shéweth that he

which

which is sufficiently learned & instructed by the spirite of the Lord to Preach, must teach copiously, and plentifully whatsoeuer pertayneth to the purpose, and is necessarye to bring the knowledge of salua tion euen as if a lyberall housholder should fetche out of his storehouse all maner of daynty and delicate dishes, as well old as new, so that nothing should be wãtinge to the feast. This lyberality truelye Christ both here and in manye other places also most plentifully shewed, in bringinge forth abundantly and lyberally the meate of life, namelye the doctryne of salvation, and in such wyse that they might taste and vnderstand all thinges. The Apostell Paule thus dealt, as appeareth by his woords when hé sayth I haue spared no laboure, but haue shewed you all the counsell of God. Herevpon therefore wé may gather that it is the parte of a Preacher of ỳ Gospell to teach all those things which serue to the matter plentifullye & plainly, and not to hyde any that is mete and conuenient for to be taught. C. Hé truly to whose charge the people are committed ought to haue all things layde vp in store, ỳ hé maye bring it forth to serue at neede and that in due time. But hé (which if hé be demaunded a questiõ, cannot answere out of hãd without his booke but standeth stil like an incensible blocke) is not the right ouerseer of ỳ housholde. The meaning therefore of this place is ỳ it is the duety of all those that be teachers in the Church, to Preache plentifullye to the people & fede them with the breade of life in time, and out of time. Alas the lamentable state and conditiõ of our time is to be lamented greatlye, in the whiche there is so great want of such prouiders & dispensators of the secrete mysteries of gods woorde, that the people are readye to starue for wante of their daylye and ordinarye fode. And agayne there are so manye negligente stewards, and ignoraunt in the practise of prouiding, that in so great abundance and plenty, there is nothing but mere dearth and scarsitye. Howe this commeth to passe I wyll not nowe dilate.

{ *Out of his treasurye* } A. By the treasury hé meaneth the storehouse and buttery of the mynde.

{ *Thinges newe and olde* } Manye of the auncyente expositours, by thinges newe and olde, vnderstode the Lawe and the Gospell that is to say the old Testamente and the new, which expositiõ séemeth to strict. So that it maye more simplelye be taken for the dyuers and manifould dispensation which they very aptlye and wyselye applye according to euery mans capacitye. Of ỳ which matter wé will speake more at large in the foure and twenty Chapter followinge. Math. 24

53. And it came to passe that vvhen Iesus had finished these similitudes, hee departed thence.

C. The Euangelyste Mathewe meaneth not that our sauioure Christ (so soone and immediatly after hé had made an ende of these sayinges) went into his owne countreye. For by the firt Chapter of Marke it appeareth that there was some distance of time betwene. But the sence and meaning of this place is ỳ whẽ hé had taughte the people a certayne time in Iewrye, he returned agayne into Gallilæ, whose inhabitauntes notwithstandinge receyued him verye ingratefullye. Luke in his fourthe Chapter maketh mencion of an Historye, almost like vnto this, but not ỳ same. Neither is it any maruayle if now in the beginning the countryemen of our sauioure Christ were offended, calling to mynd the baasenes of his byrth, and the obscure maner of his education, to the ende they might hynder, and discredit (somuch as they myghte) hys Doctryne, so often as hee woulde take vppon hym the offyce of a Prophete. Therefore this seconde reiection of Chryste, teacheth vs that the Cittizens of Nazarethe were not amended agaynste his commynge agayne, but were alwayes so obstinate and contemptuous that they vtterlye refused to heare Chryst. Marke. 6. Luke. 4.

54. And when hee came into his ovvne countreye, hee taughte them in theyr Synagoges, in somuch that they were astonyed and sayd, whence commeth this VVysedome and povver vnto hym. { *And vvhen hee came.* } M.

The place where Christe was borne was Nazareth: in the which Ioseph and Mary did dwell not onely before Christ was conceyued (as appeareth in the firste Chapter of Luke, but also after, as appeareth in the second Chapter going before, and in the second of Luke also. Furthermore Christ was norished & brought vp there as we may reade in the fourthe of Luke. In this Citie dwelt the Cosyne of Mary, as appeareth by that which followeth. Hereupon it came to passe ỳ he was called a Nazarite as it is wrytten hee shalbe called a Nazarite.

Luke 1. Matth. 2. Luke 2.

Math. 2.

{ *Hee taughte them in their Synagoges* } A. Marke noteth the circumstaūce of the time saying. And when the saboth day was come, he began to teache in the Synagoges.

Marke 6

M. Whereby we may consider what the vse of the Sabboth was amonge the Iewes, the which vse Christ obserued diligently, as we may plainly se in Luke, where it is red, that he according to hys custome went into the Synagoge euery sabboth day. Wherefore if the Iewes exercised the reading of Moyses with so great diligence on the Sabboth dayes, what ought we to do in these dayes, when not Moyses, but one farre exceadinge Moyses: speaketh, when certayne ceremonies and externall obseruations are not vsed, but onelye the kingdome of God, and the Mysteries of the same are vsed and Preached? If Christ after this sort obserued the Sabboth daye, & entered into the Synagoge, when as he had no neede of the reading of Moyses, what excuse will they alleage for themselues at this daye, which eyther by contempte or disdayne, neglect and vtterly refuse the comminge to Church on the Sabbothe dayes, in the which not the obseruances of the Lawe, but the doctryne of lyfe is set forth. Who seeth not here that Christ obeyed this custome by his presence?

Luke 4.

Diligence ought to be vsed in hearing Gods word.

{ *In so much that they were astonied* } C. They were astonyed being amased at the newnes of ỳ thing, that Christ which neuer went to schole, but was conuersaunte from his Childehode in the handy crafte of Carpentrye, should be so great a Doctour, and such a Preacher of Heauenlye wysedome. In this myracle, when they should haue receyued the power of God, their ingratitude brought to passe that they blinded themselues: whether they wyll or no, they are constrayned to marvayle, but they contende and despyse ỳ wherat they wonder. What other thing is this then to reiecte a Prophete sent from god, because he proceedeth not out of the scholes of men: & yet they condemne and ouerthrow themselues by their owne cōfession, when as they giue so excellente a testimonye to the Doctryne of Christe which notwithstandinge was not credited of them, because it had not the vsuall and common originall or offspringe of the earth. They say { *Whence commeth this wysedome* } If the wysedome of this teacher were so profounde, why do they not lift vp theyr eyes vnto Heauen, and consider that he passing all humayne reason came from God.

{ *And powers vnto hym* } M. These two thynges shyned in Christe, a certayne incomprehensible wysedome in his woordes, and a deuyne and wonderfull power in his woorkes, by the which power hee healed all maner of diseases.

C. Therefore these powers beinge annexed to his Doctrine, ỳ Nazarites ought the more vehementlye to haue bene touched by the same to receyue the glorye of God, and to attribute al glorye vnto him. For truly when God doth worke by such wonderfull and straung meanes, he doth the more euidently declare his power. Wee se therefore that simple ignorannce is not so hurtful vnto me, as is obstinate wilfulnes, when they willinglye blinde themselues, least they shoulde obeye the will of God.

55. Is not this the Carpenters sonne? Is not his mother called Marye? And his bretherne Iames, and Ioses, and Symon and Iudas?

{ *Is not this the Carpenters sonne* } A. Marke saith is not this that Carpenter that sonne of Marye. C. Wee knowe that it was doone by the wonderfull Counsell of God, that Christ shoulde lyue priuatelye tyll hee was thyrtye yeare olde. A. insomuche that hee myghte seeme to dyffer verye lyttle from other men.

C. Here-

C. Hereupon therefore the Nazarites do amysse and iniuriously, to conceyue anye offence against him, when as they should rather haue receyued and embraced hym gentlye and reuerentlye as one that were sodainly come downe from heauē. They behoulde the power of God yea God himselfe in Christe: and thereupon they conuert theyr eyes & haue regard to Iosephe, & Mary & to all his kinsfolke, which were but of base estate, to ỳ end they might obscure and couer the manifest truth.

A. The Nazarites therefore seeme to be offended at Christ for two causes. First because hee was knowne vnto them, and brought vpamonge them: secondlye because hee seemed vnto them to be of a poore base and meane condition, namelye the sonne of a Carpenter, and hee also himselfe a Carpēter. M. Therefore if hee had not bēn knowne to be the sonne of a Carpenter, they woulde haue beleued wythoute offence. Howe commeth it to passe then that John comming of the excellent stocke of Priesthode was not beleeued of them? for hee was not the sonne of a Carpenter but of a Priest, which kinde of ofspringe was famous and of great reputacion among the Iewes. They were offended also at him, because he was knowne vnto them. {Is not his mother called Marye} Therefore if this offended because hee was knowne vnto them would they haue beleued (thincke you) if hee had not beene knowne? no surely. For wee reade of other not vnlike vnto these which said, we know that God spake vnto Moyses, but as for this man wee know not whence he is. Wee see therefore the inclination and disposition of the reprobate, who by no meanes will bende to the truth, but hath somewhat alwayes to bee offended at. or one cloake or other to couller their infidelitye withall. At this daye also there are manye which marke not what it is ỳ is preached or taughte, but rather what they are that do preache and teache: more regardinge the teacher then the doctrine taught. {And his bretherne} C. Wee haue shewed before that the Euangelistes calleth those that were but kynsmē the bretherne of Christ according to the manner of the Hebrewes. Wherefore Heluidius doth very fondlye ymagyn that Christ was not the onelye sonne of Marye, because there is oftentimes mention made in the Scriptures of the bretherne of Christe.

56. And are not all his sisters vvith vs? vvhence hath hee then all these thinges. {And are not all his sisters} A. As concerning the sisters of Christe, reade ỳ twelfth Chapter going before.

{VVhence hath hee then all these} M. In the word (hee) (which is a pronowne) there is a great Emphasis. For as it should seeme they would not haue so greatly marueyled, neyther woulde they haue bēne so much offended if they had sene and harde such thinges of a stranger or vnknowen person that had bene of more noble byrth. For humayne reason in them iudged it a thing incredible and straunge, ỳ so great wisedome and power should be giuen frō Heauen to a man of so base lynage & rude bringinge vp, and voyde of all nobilitye: when as they shoulde rather haue wayed and considered that hee was taught from aboue hearinge him speake wythe suche wysedome, & seing him shew such wonderfull myracles.

57. And they were offended at him. But Iesus sayde vnto them: a Prophete is not without honoure saue in his owne countreye.

{And they were offended} S. These wordes (At him) do note vnto vs that they were offended at the person not at ỳ Doctrine, the which notwithstandinge can not be long frée from suspition, when the person is contemned and despysed: E. As if the Euangelist should haue sayde, the lowlynes of his stocke & smal quātitie of wealth was an offēce vnto them, imagining nothing as yet to be in him, but that which was humaine and common to other men, and that therefore they enuyed his newe and vnwonted excellencye because of his former state. B. his excellente Doctryne therefore and myracles, which hee shewed forth with so greate auctoritye, did nothing at al moue them. For they beinge voyde of the spyrite of God did not regard the works of ỳ spirite

but rather curiously they sought after small tryfles to the end they might therby haue occasion to calumniate & speake euill of Christe. That occasion therefore by the iuste iudgemente of God was geuen vnto them, to the end they might dye in theyr sinnes.

A Prophete is not without honour saue in ¶ E. Iesus reprouinge theyr grosse and vulgar iudgement, which iudged and esteemed of a man not accordinge to his vertues, but accordinge to the nobility of his stocke and byrthe aunswereth them with a cõmon sentence or Prouerbe taken of the nature of men, in that alwayes wee haue the sayinges of Pylgrymes and straungers in more estimacion, regard and credyt then the sayinges of our neyghbours and househould, though these oftentimes be more learned and wyse then the other.

New things please men be they neuer so badde.

C. Some notwithstandinge expounde this sentence thus, that Christe wanted honoure amonge his Countrymen, because hee profited more amonge the Samaritanes in two dayes onely, then hee did a longe tyme amonge the Nazarites: and because hee gatte more Disciples in Samaria without anye myracles, then hee gayned in Galilæ with manye myracles: but this is to slender an exposition and not so well to be allowed. Furthermore it liketh mee not that other some will haue Capernaum to be the countrey of Christ, because hee was more often there then in anye other place. Wee must rather therfore subscribe and agree to Cyrill whych expoundeth this to be vnderstode of Nazareth which houre sauioure Christe here calleth his owne countreye. For there is no doubte but that this is a Prouerbial sentence. And wee knowe that there is no such force in Prouerbiall sentences, ỳ a continual truth should alwayes exactly be looked for in them, as thoughe it were necessary that it should be alwayes true ỳ is spoken in them. It is moste certayne truly that Prophetes are more honoured in other places then in theyr owne countrey. And yet notwithstandinge sometime it may chaunce, and it falleth oute so in dede ỳ a Prophete hath no lesse estimacion and credit of his owne Countreymen then of straungers. But the prouerbe onely teacheth what comonlye cometh to passe, namely that Prophets are more often better entertayned of straungers then of theyr owne Countryemen. But there may be two causes of this Prouerbe, for this is a cõmon and generall faulte, that those whom wee see cryinge in the cradell and playing the Children, are despysed of vs all theyr lyfe tyme after, as thoughe there followed no profite or amendment after childhode. The other faulte is emulation or enuye, the which wee practise agaynst those whom wee know. Notwithstanding it is probable that the Prouerbe rose of this, that Prophetes were solyttle regarded in their owne countrey. For good and godly men when they see so great ingratitude shewed agaynste God, so great contempte of his word, & contumacye, they maye make this complaint worthelye and saye that they neuer sawe the Prophets of God lesse honored in no place then in their owne countreye. Therefore Christ doth not without cause vpbrayde the Galilæans, who whẽ they should haue ben ỳ firste that should haue receyued the grace offered vnto them, they were the most despysers of the same.

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58. And he did not many myracles there, because of their vnbeleefe.

C. Marke speaketh wt a greater Emphasis sayinge. And hee could there shewe no myracle, but layed his handes vpon a fewe sicke folke, & healed them, & maruayled because of theyr vnbeleefe. Notwithstãding in effect they very wel agree, that the way was shut agaynste Christe by the wickednes of his Citizens, that hee wrought not many myracles there. Hee gaue them nowe some taste: but they willinglye plucke backe and refuse to haue anye more of the same. Therefore Austen verye aptelye compareth faythe to certayne Vesselles with open mouthe: but hee sayth infidelitye is like to a couer wythe the whyche the Vessell is couered that it cannot receyue the lyquor or moysture powred in by the spyrite of God. And truelye it is so in dede. For the Lorde seinge that hys power is not receyued of vs dooth at the lengthe take away the same, and yet notwithstãdinge afterward wee complain ỳ we want his helpe, which our incredulity

Chap.

Faith infidelitie parted ther.

and

and hardnes of hart hath repelled and dryuen away. Marke in denying that Christ coulde do anye myracle amplifyeth their faulte by the which his goodnes was let. For certainly the vnbeleuers by their cõtumacy and hardnes of hart, do restraine so much as in them lyeth the hand of God: not that there is any abilitye wanting in God, but because they will not permit his power to be fulfilled and executed. M. The vertue and power of Christe trulye, was prepared to heale them: but by the Ingratitude and infidelity of mortall mẽ, it was let and hyndered after a certayne maner, & by the vnworthynes of these infydels, it came to passe that the plentifull and flowing ryuers of the goodnes of God did not power out their streames. C. Notwithstanding we must note what Marke addeth that certayne weake personnes were neuertheless healed. For hereby wé gather that the goodnes of Christ dyd stryue as it were with theyr malyce, and did ouerflow the same. And we haue daylye experience of the like in God. For although hée do iustly and necessarilye restrayne & kéepe backe his power because it hath not frée accesse vnto vs, yet notwithstanding wé sée that hée making away to himselfe wher no way is, letteth not to do good vnto vs. And herein his mercy ouerfloweth the stop of our wickednes, and hath his force maugre our heads & in spyte of the Deuill. Bu. When the Lord therefore hath promised helpe euery where to the faythfull hée wyll leaue the vnbeleuinge Nazarites to their errour, and will multiplye his myracles and graces amonge his seruauntes.

The xiiii. Chapter.

AT that tyme, Herode the Tetrarcha hearde of the fame of Iesu.

M. In this Chapter (the crueltye of Herode, ỳ death of Iohn the Baptiste, the myraculous fedinge of fiue thousande men, the wonderfull calminge of the tempest of the Sea, and the appearinge of Chryst walking on the sea, is declared. And last of all is shewed howe hée came to Genesareth, and healed all the sicke folkes that were brought vnto him. {Herode} Bu. This Herode was the sonne of that Herode, of the great Antipater, syrnamed of some, Ascalon, which slewe the infantes of Bethlehẽ, being a most pernicious Rauen, hatched of so wicked an egge. Some cal this Herode Antipas, for his surname. Hée is the very same which arayed our sauioure with a white vesture, and deryded his deuine wisedome, makinge an open iest and laughinge stocke of him. Of this man Iosephus maketh mencion in his 18. Booke of the Antiquities of the Iewes. Luke 23.

{The Tetrarcha} Bu. Tetrarchia, and Tetrarcha are wordes vsurped of the Romain writers, but taken from the Grékes. Tetrarchæ, were Princes, hauinge the fourth part or some portion of the kingedome. Such are they which wé call Deputies or Presidentes. The Romaynes deuidinge theyr kingdomes to suppresse rebellion, lymitted the same to dyuers Presidents, or gouernours, whiche they called Tetrarchæ, or Toporchæ, and the regions themselues Toporchas, or Tetrarchas. The whiche thinge wé maye reade in Plynie. This Herode was Tetrarcha of Gallilæ, and no king. Lib. 5. Chap. 18. {Hearde the fame of Iesu,} A That is al thinges ỳ were done by Iesu, as sayth the Euangelist

chap.9. chap 6.

Luke. For Marcke saithe that his name was spred abrode. C. The which thing the Euangelistes do declare, to the ende we may knowe that the name of Christe was in many places famouse, whereby the Iewes might be voyde of excuse, and coulde not pleade ignorannce. for otherwise this doubt might crepe into the hartes of many men, and cause them to saye thus. Howe chaunced it that the Iewes were so secure and careleſſe, Christe being in the earth? was his diuinite so shut vp in a corner that he reuealed the same to none? This doubte (I say) the Euangelistes take awaye, and testifie that hys name was famouse and spread abroade, yea, in suche publique sorte, that it entered euen into Herodes courte.

2 And saide vnto his seruantes: this is Iohn the Baptist. He is risen from the dead, and therefore are miracles done by hym.

{And sayde to his seruantes.} E. The Greeke worde for seruantes is so generall, that it comprehendeth the whole housholde.

{This is Iohn.} C. By the wordes of Luke, it may be gathered, that this offered not it selfe, or came into the mind of Herode willyngly, but rather that he had a suspicion by the cõmon rumour of the people For thus Luke writeth, And Herode the Tetrarche heard of all that was done by him, and doubted because it was saide of some that Iohn was rysen agayne from deathe. Neyther nede we to doubte, but that the hate of the tyrant, and the detestation of the cruell and wicked acte, gaue occasion to talke and rumoure, as often tymes it commeth to passe. For this superstitiõ remained in the mindes of many men, that the deadde, vnder an other person came to lyue agayne. Nowe they take that which is next, namely that Herode in killinge so cruelly the holy man, missed of his purpose: because by the wõderfull power of God sodaynely, he rose againe from the dead, to be a more sharp ennemy and reuenger of his wickednes. Bu. And by the wayes here we may note, that tyrauntes are not free from feare, trembling, and rebuke, although by all meanes they seeke to be deliuered from the same by fyer and sworde. This wycked tyrante Herode, had slayne Iohn the Baptist, least any man shoulde reproue his incestiouse mariage: but Iohn being slaine, the lorde him selfe commeth with his twelue Apostels, who, with one consent teache the puritie of life to be obserued, and condemne the vncleanes of the same. Therfore truely saith the Apostel, that the woord of God can not be bound. The mynisters of the worde maye be taken, scourged, and killed, but the worde and the mynistery of the same is euerlastinge and inuincible: for so sone as one by deathe or imprisonmente is put to sylence, an other by and by aryse the in his place. Wherefore tyrauntes shall neuer be deliuered from feare, vntyll they forsake theyr tyranny, and obey the woorde of God. C. Marke and Luke teach, that men spake diuersly of Christe: namely that some thought him to be Elias, some one of the prophetes, or a Prophete. For because the lord had promised by the prophete Malachy, that Helias should come, whiche should congregate and gather together the dispersed churche, they wrested this prophesie amisse to his persone, when as it was a symple comparison, in this sence as followeth, Leaste the comminge of the Messias should be obscure, and leaste the people shoulde not see, perceiue, and vnderstand their gracious redemption, there shall suche a one go before them, as was in tyme paste, whiche shall restore al those thinges that are decayed, and the trewe worshyppe of God, which was quite ouerthrowne. He shall go before them therfore with a singuler power of the spirite, to set forth vnto thẽ that great and excellent day. The Iewes accordyng to their grosse dulnes in interpreting, restrain this to Helias the Thesbite, as though he shoulde come againe, to take vpon him the office of a prophete Notwithstandinge other some coniectured that he was eyther som one of the old Prophetes, whiche was rysen, or els that he was some great man, whiche was as excellent, and of as great power as they were. But it is meruayle, that none of them beinge drawne into so many & sondry opinions coulde remẽber that which was trewe: specially when as the tyme and the

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Tyrantes euer feare.

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and the consideration of the same mighte haue directed them vnto Christ. God had promised vnto them a redemer, whiche shoulde helpe the myserable, and shyne vnto such as were in darknes, and in the shaddowe of deathe. The extreme necessitie, in the which they were throwen, did then greately require the helpe of God. A redemer is come, both celebrated by the office and proclamation of Iohn, and also by the testimonye that he bare of his office: they are cõstrained to acknowledge some what that is deuine and heauenlye in him: but beinge fallen, notwithstandyng to their own immaginations, they transpose & chaunge him to other mens persons. And thus truely, by most wicked ingratitude, the worlde oftentymes extinguisheth the graces of God offered vnto them. As towchinge Herode hym selfe, he toke not this opinion willyngly of the ryslynge of Iohn agayne: (as were towched a lyttel before) but (as euyl and gylty consciences are alwaies wauering and afeard) he easely conceyued ỳ which he feared And God doth oftentimes vere and stir vppe the wycked by these blynde terrors, by the whiche they are greately disquieted. {And therefore are myracles done by.}

C. A man may much meruaile what reson led them thus to say: for Iohn all the tyme of his preachinge shewed no myracle or signe, A. as witnessed the multytude. C. They seme therefore to wante they colloure or cloke, because they seinge hym to be famouse by doing of myracles cõfecture him to be Iohn: but they thought that myracles were done nowe by hym at the fyrst, to proue his resurrection, and to testify, that he being the holy Prophete of God, was wickedlye put to death of Herode: & that nowe he came agayne, as a holy and vndefiled man, to the ende no man myghte hereafter presume to hurte or violate his personage.

B. We se therfore hereby, how men are wrapped and tangled in childishe errors, when godlinesse falleth and decayeth as in that age it came to passe. And the like hath often tymes synce hapened, and we our selues in these dayes (with to muche griefe) haue experience of the same. This is the blyndenes and madnesse, with the which God doth strike the wicked, when they hoyse vp the sayle to all wyckednes, and byd God farewel, of the which Moyses in the eighte and twentye chapter of Exodus speaketh. Exod 28.

3 For Herode had taken Iohn and boũd him, & put him in pryson because of Herodias, his brother Phillips wyfe.

B. The Greke terte vseth the preterperfecte tence, hath taken, hath bound, hath put, for the preterpluperfecte tence, accordinge to the maner of the Hebrewes.

M. Because the Euangelistе had made mention of Iohn, by occasion he ioyneth to, the history of his deathe, and that by the waye. For it is not a proper woorke of the Euangelistе to describe the deathe of any beside the actes & dedes of Christe

{Because of Herodias.} B. This semeth to be a name diminutiue, taken of Herode

{Hys brother Phillips wyfe.} C. The Euangelistes affirme that Iohn was taken, because he openly condempned the incestiouse matrimony of Herode with Herodias, which was his brother Philips wife

4 For Iohn saide vnto hym. It is not laufull for thee to haue her.

C. Iosephus alleageth an other cause Iosep. li. 18. de antiqui. cap. 10.
why he was put in prisõ, namely because by his doctrine (to the whiche the people wonderfully resorted) he brought hym selfe in suspition with Herode, of the mouinge of some newe attempt, or vnwonted matter. But it myghte be, that the wicked tyrant toke this as a cloake to couer his cruell murtherynge of Iohn. Or it might be that this wicked rumor was spredde abroade of hym. for vniust violence and crueltie is neuer without ouerse accusatiõs. But the Euangelistes shew the very cause in dede, namely that Herode was an ennemy to the holy man because he was sharpely reprehended of hym. For Iosephus is deceyued whiche thoughte that Herodias was not taken from Phillip the brother of Herode, but from Herode the kynge of Chalcis his fathers brother. For at what tyme the Euangelistes wryte, the remembraunce of this wicked dede was not onely new, but also common in the eies of all men. And wheras Iosephus in an other place saythe that Phillip was of a soft wyt, in consideration

ratiõ and hope wherof there is no doubt but that Herode was the more boulde to accomplishe his wyll, & to abuse the modestie of Phillip, not fearing any punishment. Here is also an other probable cõiecture that Herodias was rather geuen in matrimony to Phillip her fathers brother, than to her greate vncle the brother of her grandfather, whiche for age was euen croked. But Herode Antipas here mentioned, and Phillippe, were not brethren by the mother side, but Herode was the sonne of Marthaca, the thyrd wyfe of great Herode, and Phillip was borne of Cleopatra. Nowe to retourne to our Euangelistes, they say that Iohn was cast into prison, because hee reprehended the wicked acte of Herode more freely then the madnes and crueltie of the tyrante wolde beare. Nowe the horriblenes of the deede, was odious and execrable enough of it selfe, because he did not onely foster and kepe in his house an other mannes wife, beinge forced frõ her lawfull husbande: but also because this iniury was done contumelyously against his owne brother. But for so muche as the reprehension of Iohn was soo sharpe & free, Herode feared not in vaine leaste sedition shoulde spring and that sodainly His filthy lust suffered him not to amẽde his haynous fault & detestable cryme, but the Prophete of God being bounde & cast in prison, he promyseth vnto hym selfe quiet rest and libertie. By ignorsunce of this historie it came to passe, that many entered into vaine disputacion, whether it were lawfull for any man to marrye a wife, whiche had bene fyrst maried to his brother. For although the honest shame of nature dothe lothe and abhorre suche wedlocke, yet notwithstandinge Iohn doth more condemne the forcinge and rauishing of a woman, thẽ incest, because that Herode by force and decepte spoyled his brother Phillip of his lawfull wyfe. And otherwise, it had ben lesse lawefull for hym to marry his sonnes daughter, then to take his brothers wife being ded. out of her widdowhed. Well Iohn with cõstant boldnes preacheth against this beastly and cruel deede, to se if he by any meanes might be brought to repẽtance. Whereby we learne of what constante, and inuincible courage the preachers and seruantes of God ought to be when that they haue to do with prynces: for in euery court almost raigneth Hypocrisie, and seruile flattery, which for aduauntage is a bondslaue, so feeding the eares of princes with pleasaunt and delectable words, that they wil in no wise receiue the sharp & sower reprehẽtions of their wickednes. But because so wicked a dede ought not to be cloked, dissembled, hydden, or conceled of the Prophete of God, Iohn commeth forth euen in the middest (although aboute an vnthanckefull imbassage and worke): and least hee shoulde decline or swarue from his office, he feareth not to incurre the displeasure of a tyrante.

M. In this reprehension therefore of Herode we haue an example what lybertie to vse in reprehendinge, and open reproving of wicked persons, namely such as hath these twoo thinges: Fyrste that they be tolde that they do the thing which ought not to be done, whiche is againste the lorde and his wyll: The other is, that they be so reproued, that they be dryuen to shame: the whiche is brought to passe, when the offence and faulte, is openlye, with plaine woordes cast in their teethe.

5 And when he would haue put him to death, he feared the people, because they counted hym as a Prophete.

C. There semeth in the woordes of Matthew and Marcke, to be no small discrepance or disagrement, for Mathew sayth, that Herode was desirouse of this cruell and wicked murther, but was stayed by feare of the people: but Marke onely laieth this cruelte to the charge of Herodias, but the reconciliation is easye to be made, namely that Herode in the beginninge, (excepte that because greater necessitie constrained hym thereto) wolde not haue killed the holy man: because he feared hym, and trewely conscience dyd somwhat pricke and stay hym from dealyng so cruelly with the prophete of god: but Herodias daily egginge and prouokinge him forwarde, at the length droue the feare of god wholly out of his minde. But when he was ledde and subdued by that furiouse madnes, he wholly desired and sought

and sought by all meanes to haue the holy man put to death and extinguyshed: notwithstanding he was nowe staied by a newe let, that is to say, hee feared the people. And heare the woords of Marke, are to be noted, for (sayth he) Herodias laide waite for him: namely because that Herode of hym selfe was not inclined or prone to kyll John: and therefore Herodias eyther by subtil meanes went about to circumuēt him, otherwise priuily to worke the deathe of the holy man.

But it is more probable and likely, that by subtiltie and deceyte, she went about to subdue and wynne the mynde of her husebande, but in vaine, so longe as the conscience of Herode was pricked, not to worke the ende or destruction of the saint of God. Furthermore there succeded an other feare, least any tumulte should aryse amonge the people, because of hys deathe, For all the multitude accounted John a Prophet. But Marke onely toucheth the cause why Herode was stayed from fulfillinge the minde of the strompet and harlot his vsurped wife, for Herodias sought so sone as John was put in prison to haue his deathe, and that priuylie. But truely Herode reuerenced the holy man, and wolde willingely haue obeied his counsell and admonition. For the feare whiche is here mentioned was not conceyued of a contrary opinion, (as commonly we feare those whiche are in authoritie, although we counte theym vnworthy of honoure) but this feare was a voluntary obseruaunce or reuerence: because that Herode beinge perswaded that John was a holy man, and a faithful mynister of God, durst not for this cause despise him. And this is worthy to be noted: for although John knewe by experience, that it was profytable for hym many wayes, to be of price and estimation with the Tetrarche, yet notwithstanding he was not afearde to alyenate his mind or to displease hym, when as otherwyse he coulde not obteyne his fauoure, then by winkynge at a horryble and knowne fact. He rather seketh to make his friend a foe, then by flattering silence to maintaine and nussell a wicked person in his vngodlynes. John therfore by his example hath prescribed a certayne rule to all godly teachers, that theye dyssemble not the wickednes of princes, thereby to win their fauour and estimation. It is a very harde and daungerouse thing truely, for the seruantes of the lord to execute their office, because they can not do it without reprouinge and sharpe reprehension: in executinge the whiche, we maye se the minde of John stoute and constant, whiche wold not dissemble neyther for feare of present death, nor for hope of rewarde and fauour. A great exaumple truely (I say) to all mynisters, that they decline or swerue not from theyr office. A verye harde matter truely it is: but let theym not take that office vppon theim, vnlesse they determine to shew forth that which perteyneth to theyr function and calling. But in Herode as in a glasse, the spirite of God setteth forthe vnto vs, that those which do not syncerely worship God, but are somewhat prepared to obeye his wyl, are oftentimes geuen ouer to al kynd of wickednes. There is no cause therefore whye they shoulde please theym selues, whiche obey manye holsome and godlye admonitions, vntyll suche tyme as they haue lerned to addict & geue them selues wholly vnto God. M. Furthermore by this place it appereth howe myserable & foolishe the condition & state of the wycked is: they feare where no feare is, and feare not that which ought to be feared. Herode feared (as God wolde haue it) the multitude, whiche had John in great veneration: for he feared leaste he shoulde stirre them vp against him, if he should decree to execute any crueltie vpō John. And this certainely is spoken to the consolation of al those that are mynisters of the woorde. For we do se that God careth for those that are his seruantes, and sufferyth not tyrantes at their pleasure to take away their liues. Furthermore we see that kynges and tyrantes whom all men feare, stande in feare theym selues oftentimes. The wicked hye priestes, & seniours of the people, feared the multytude, in so muche that they durste not do or speake any thinge agaynste John the Baptist: because the people helde John as a prophete of God. A. Therefore Herode feared

Preachers of Gods woorde must auoyde flattery.

Feare alwaies commeth to the wicked.

Math. xi.

rode feared the multitude, but hee carelesly contempned the iudgement of God wiche for his wicked and horyble acte, was euen at hand. {Because they counted him.}

A. John was of greate price, estimation, and fauoure amonge the people, because he baptysed many, had many disciples, and was thought of some to be the promised Messias. There was noo man but counted him a Prophete sente from God, and therfore they had hym in great estimation.

6 But when Herodes byrthe daye was kept, the daughter of Herodias daunsed before them and pleased Herode.

{But when Herodes.} C. Nowe the Euangelist beginneth to shew, by what fraud & decept Herodias at the length wrought the destruction of John the Baptist, whiche she a longe time sought to bringe to passe: for occasion was offered vnto her by the solemne feast, which Herod made at the solemnisation of his birth day. For it can not well be, that suche magnifical and sumptuouse feasting should be voide of euyll, but that it should bring with it many pernicioule snares, beside luxury, disdayne, immoderate mirthe and other wickednesses, whiche are abhominable in the sight of God, not that the lyberall making of a feast is euyll of it selfe: but because mankinde is so prone to lasciuiousenesse, that the raynes of moderate measure beinge loused, he wyll easelye passe his boundes and excede. Marke writeth thus, And when a conuenient daye was come, that Herode on his birth day made a supper to the lordes bysshe captaynes, and chiefe estates of all Galile. That auncient custome of it selfe cannot be improued or disalowed, to celebrate euery yere with ioye, the birth daye, for that day, so often as it commeth, admonisheth euery one of vs to be thankefull vnto the lord, of whō we beyng brought into this lyfe, continue in the same by his goodnes from yere to yere. Therby also we are put in mynde of the euill and vnprofytable bestowing of our tyme, seking to amende the rest whiche followethe. But there is nothinge so pure and good which the worlde seketh not to corrupt & defile with his vyces. for the gretter parte with their filthy and lewde behauiour, do prophanate the daye of their Natiuitie, which ought to be most holy. For on that day they be dronke, they vse filthy and lewde talk, they ingurge them selues with to much meate, they surfet, they blaspheme the name of God, to be short, they vse no temperance, but geue them selues to al kind of fylthy pleasure. This was the cause why the holye man Iob, after banketyng offered alwaies sacrifice: He knew that in banketyng and feastinge, there were many occasions to offende. So it came to passe that Herode seking to welcome and chere his gestes, suffered ye daughter of his wife to daunce before them. She daunced not rudely as do the common sorte with leappinge, but she daunced with a comely gesture with measure, as they do in daunce, & so dothe the Greeke worde properly sounde.

Iob. 1

Feastynge is not without many euilles.

Marke. 6

{And it pleased Herode.} A. Marcke addeth, and all those that satt at meate with him. E. Beholde the disposition of the wicked, they glory & reioyce in that which should make thē blushe for shame. C. But the worlde can not but allowe that which is his owne. For there is no man that hath anye care or respecte of honest grauitie, that wyl commende or allowe daunsing, specially in a mayde. But the vnchaste Herodias had so framed her daughter Solomen to her manners, that shee counted it no shame at all. But what followed at the lengthe.

7 VVherefore hee promysed with an othe that he woulde geue her what so euer she woulde aske.

C. The heate of the wyne dyd soo boyle in the brayne of Herode that hee forgate all grauitie and wysedome, promysinge (as witnesseth Marke) to a dansyng puppet to geue vnto her, euen the one halfe of his kingdome A shamefull and wycked example truely, that the king in his dronkennes, doth not onely shewe an euyll spectacle and patterne to those of his familie, but also promiseth so great a reward. Wherefore let vs learne to be sober and circumspect, when we incounter with Sathan, least by such snares he intangle and ouerthrowe vs.

8 And she being instructed of her mother before

ther before saide: geue me here Iohn Baptistes head in a platter.

A. This is more plentifully described of Marcke, for he saith, but she going forth saide, vnto her mother, what shal I aske: she saide, the heade of Iohn the Baptiste.

C. It is no meruaple yf she so muche esteemed the death of Iohn. Where as some coniecture that shee was inflamed with reuenge, they seeme to want reason: for the feare of diuorsement semed rather to tourmente, vexe, and disquiet her: euen as often times, when harlots or whoremongers are fylled with disdayne, they are ashamed of theyr fylthy lust. For she hoped that Herode shold be much bound vnto her, if the league or bonde of adulterouse wedlock might be beaten downe by the bloud of the Prophete. Therefore to the ende she might liue and raigne securely and voyde of feare euer after, she woulde haue him extinguished by death, whom she counted as her mortall foe.

Whereby also wee are taughte howe much tormoylinge, care, & griefe, troubleth an euyl conscience. Iohn was kept in prison: the ambitiouse and cruel woman might haue helde her self with that contented, forbiddynge all men to haue accesse vnto him: notwithstandinge she is not quiet, but is greued with care and feare, vntill the prophete was dispatched of his life. This also serueth greatly to set forthe vnto vs the myghtye force and efficacie of the woorde of God, namelye that the voyce of the holy man, although it were included and shutt vp in the prison, yet notwithstandynge it rente and tare the mynde of the kynges wyfe, noo lesse then a greuouse torment. M. Furthermore in this Herodias we see the nature, and cruell practyse of an adouliterouse woman. For this is the propertie of all whores and strompettes, to desire to haue al those dispatched out of the way whom they thincke to be wytnesses and aduersaries to their fylthy pleasure.

Here also wee haue an example of those, whiche seeke to blot and put out one syn with an other. But they do no lesse then hee which goinge about to quenche a fier bloweth to the same. That incestiouse & fylthy pleasure of Herode and Herodias, in the ende was knowne throughout the whole worlde, the which (if they had not killed the holy and iust man) had peraduenture in continuance of time ben forgotten. Euen so the vngodly rushe out of one sinne into an other, & ouerwhelm them selues in the deepe, prouoking the wrath of God against them: but the godly by faithe and trewe repentaunce obtaine pardon and remission of their synnes, at the handes of God.

{*Geue me here Iohn Baptist headde.*} Marke more expressely sayth. And she commynge in straightway with haste vnto the kinge, asked sayinge: I wyll that thou geue me by and by, the head of Iohn Baptist in a charger. M. In this daunsing damsell, we haue an example of the euyll instructinge and bringing vp of youthe, & howe greate a matter the good or euyll behauioure of the parentes is. The wycked, lasciuiouse, adulterouse, and cruell mother, is not contented with her owne rashenesse and vngodly behauiour, but shee seekethe also to frame the chylde or younge impe after her owne bente and disposition: that by the daughter a man may knowe what the mother is.

The euyl maners of parentes do often times corrupt their children

And truely the damsell sheweth her selfe to apte and ready to be taught in followinge and fulfillinge, the fonde mynde of her frantike mother.

9 And the kynge was sory. Neuertheleſſe, for the othes sake, and theym whiche sate also at the table, he commaunded it to be geuen her.

{*And the kynge was sory.*} C. Religion, godlynes, and conscience is quite vanyshed away from him (as we saide before): but because he forseeth howe odiouse a crime he shoulde committe, he feareth infamy and losse: herevpon it came to passe that he repented hym of his rashe lyghtnesse. Yet notwithstandinge he dare not denye the daunsynge mayde her petition, least he should sustaine the ignominie and reproche of inconstancie, as though it were more fylthy to retracte that which he had rashely and foolishely promised, then to persist and abyde in the finishing of a horryble and monstruouse cryme. But because (according to the wonted vanytie of kynges) he woulde not haue it voyde and frus-

and frustrate whiche he had once spoken and promised, he commandeth the prophete to be slayne out of hande.

{Neuertheleſſe for the othes.} M. In the rightē maner of swearing or making vowes, there are two thynges to be considered: the one is, that it be rightely done, and the other is, that it be rightly kepte. In these two poyntes Herode offended: for without necessitie or cōstraint in a thing very fooliſhe and ridiculouſe, he sweth an othe, and that daungerously, promysing to the one halfe of his kingdome. For he ought to haue feared leaſte the damsell shoulde haue asked any thinge contrarye to the wyll of God. Then he offended in the other pointe also, that being not contente that he had sworne foliſhely, fulfilleth that wickedly whiche wickedly hee had promised, and was demaunded.

Two thynges ought to be obſerued in swearynge. 1. 2.

Raſhe vowes

A. We muſt also note that whiche the Euangeliſte addeth, sayinge, that the kynge was sory, not onely for his othes sake, but also for {Their sakes whiche sat at.} Whereby we maye gather that if he had sworne an hundred tymes without any witneſſe, he would not notwithſtanding haue fulfylled his othe and promiſe. For he might easely haue refected and denyed the vnreasonable & vnlaufull requeſte of the impudent daunsing damsell, when he perceyued whereunto it tended: but he was ashamed to retracte, and recante that which before so many witneſſes he had promised. Therfore an inward zeale or pure conſcience bounde not Herode to performe his vowe, but mere ambition: because he counted it a great poynte of diſhoneſtie not to stand to his promiſe But althoughe the righte of an othe only, and not manly shame was before the eyes of Herode, yet notwithſtanding he more greuously offended in executynge that whiche he fooliſhely promiſed, then if he had broken the righte of swearinge: for what is more wicked in the ſighte of God, then to sheade the bloud of his saintes. Hereby we haue iuſt occaſion to reprehende the monaſticall vowes, to the whiche there is open and manifeſt impietie conioyned: the which vowes also do no more bynde the conſcience, then magicall exorciſmes: because that God will not haue his holy name vſed to the confirmation of synne and wyckednesſe. This place notwithſtandinge teacheth euerye man to take hede leaſt that he promyſe any thinge raſhelye or vnaduiſedly: then that he ioyne not contumacie with lyght raſhenesſe. Also here we do see to what ende they ruſhe hedlonge into raſhenes, whiche beinge vayneglorioufe and desyrouſe of prayſe, seeke rather to get fame and name amonge men, then to kepe a pure conſcience before God. In the banquet of Herode also is depaynted and set forthe vnto vs the maner and nature of courtiers. For amonge all the gheſtes, there is not one founde whiche wente about to ſtaye the kynge from his wicked dede. It is a true prouerbe therfore, ſuch lyppes ſuche lettice.

Vowes monaſticall.

10 And he sente, and beheaded Iohn in the pryſon.

E. The Greeke terte hath, And he sendinge cut of the headde of John. Some tranſlations haue, And he sent forementours and beheaded John. Marcke hath, And immediately the king sent the hang man, and commaunded his heade to be brought in. The whiche sayinges are in effecte all one. By this exaumple let vs learne to be paciente in affliction, if at any tyme it come to paſſe, that we are puniſhed vnworthely of peruerſe and frowarde men. God sometymes ſuffereth his ſeruauntes to be a laughing ſtocke to the wicked, but let vs for all that wholly depende vpon this conſolation, that before the lorde righte dere and precioufe is ẏ death of his saints {In pryſon.} It had ben leſſe griefe to haue ben put to death openly, and to haue hadde a lyttell lybertie to make a declaration of his conſcience and innocency, and to set forthe the impietie of the Tyrant. But all theſe thynges are denyed to so holy a man, he is murthered in the pryſon, without publike ſentence or iudgement, no man beinge preſente, no man comforting him, no man bewailynge his caſe. C. Wee gather by this place, that Herode dyd then suppe in the caſtell of Macheron, in the whiche Ioſephus sayth that John was bounde.

11 And his head was brought in a platter, and geuen to the damſel, and she brought

brought it to her mother.

C. This also is a parte of the haynouse and cruell deede, that the head of the holy man after his death shold be made a mocking and iesting stocke. But the lorde sometimes doth make his seruantes subiecte to the pride of the wicked, vntyll he may at the length declare, that right precious is the bloude of his saynctes in his sighte. {And she brought it to her.} C. Herodias reioyseth that she hath obtayned her purpose, & cruelly tryumpheth ouer her iudge and controller: but afterwarde she being depriued of all her ryches & not only banished from the honour of the kingdome, but also from her native land and contrey and all other helpes, shee (I saye) at the length, leadynge a myserable lyfe in exile and banishment, was an excellent spectacle to aungelles, saintes, and to al good men, to beholde. Bu. God truely is long sufferynge, merciful, and of great goodnesse, grauntinge euen to those that are most wicked a long time of repentaunce. But and if they go forward & cõtynue in theyr wickednesse styll, hee letteth not to ponnishe and plague them. Euen as the hystoryes make mention and testyfie of the adulterouse kyng & adultresse. But for as much as men are constrayned to pollute and defyle theyr eyes by the beholdyng of ỹ abhomynable pompe and ghestes, and suche as are bydden to feastes, we maye gather that suche as sit at the tables of prynces, are oftentymes intangled with diuerse and sundry mischieues. For although no bloudy or cruell deede, dothe violate or defyle the table, yet notwithstandinge all thinges are so replenished with all kynd of wyckednes, that at the leaste wyse suche as come thyther must be adicted and geuen to wantonnesse.

12 And his disciples came and toke vppe his body, and buried it: and went and told Iesus. M. How it was lawfull for the disciples of Iohn to take away his body which was slaine, it may wel be demaunded, because Iosephus saith that he was beheaded in the castell of Macheron. Some answere that the disciples had accesse, or libertie to come to the castell, as apereth in the. xi. chapter before, when Iohn as yet lay bound in pryson: whereby it may be gathered that they were not prohibyted. But forsomuch as this dyd pertaine to the cruelties of the woman, ỹ the body of the holy man should lie vnburied, it is probable for somuch as the disciples toke vpõ thẽ to bury it, that it was cast out by souldiours of the tyrant. And although the honour or pompe of buriall profiteth nothing those that are dead, yet notwithstanding it is the lordes wyll to haue the same reuerenced of vs. M. And truely it were farre from humanitie to suffer the deadde to lie vnburied like the carcases of bruit beastes. For what sight can be more sorrowfull, ougly, or horrible, then to se a dead mans body vnburied? Furthermore buryall is a figure of the resurrection to come. Wherfore this diligence of the disciples of Iohn in comming to bury ỹ body of their master, was acceptable vnto God. Moreouer this serueth much to cõfirme their goodly minds & ernest loue which they bare to their master whẽ he was aliue: for by this meanes they professed ỹ the doctryne of the holy man Iohn, remayned yet in their hartes This cõfession therfore was laudable & deserued no smal cõmẽdation, seing it was done wt̃ danger & greate aduenture of perill: because they coulde do no honour to their master being put to death, without prouoking great displeasure & outragyouse reuenge of the tirant against them. Bu. Here we are taughte, what we owe to ỹ dead bodies of saintes, namely burial, not Papisticall canonization, or false worshyp, which hath ben vsed, with great abuse. {And went and.} C. Iohn had so instructed som of his disciples ỹ afterwarde they wẽt to ỹ schole of Christ, as apereth by Andrew the brother of Simon Peter.

Burial is to be reuerenced

Burial pertaineth to saintes.

Iohn. 1.

13 VVhẽ Iesus heard of that, he departed thẽce in a ship vnto a desert place, out of the way: And when the people had heard therof, they followed him on fote and left the Cities.

{VVhen Iesus heard of that,} C. The Euangelist Iohn, makynge mention of the same hystorye, sheweth not for what purpose Iesus wente on the other side of the water. Marke & Luke also differ very muche from Matthewe. For they say that hee tooke vppon hym this iourney,

because he would geue rest vnto his disciples, after that they were retorned againe from their imbassage. But in that, there is no discorde, or disagrement, because it maye be that Christe woulde segregate his Apostels into a desert place, to the ende hee mighte the better frame them to greater thynges, and vnder the same tyme a newe occasion by the death of Iohn offered it selfe: for the death of Iohn myght easly haue terrefyed weake mindes, because that lamentable chance of the man of God Iohn, dyd declare vnto them, that they were in like state and condition, and subiecte to the lyke perill and aduenture. And as it is wrytten, Iohn beinge taken Christe went out of the dompnion, or iurisdiction of Herode, to the ende he myght escape the present furor and madnesse: euen so wee maye nowe gather, that Christe, to the ende hee myght delyuer his Apostelles: beinge as yet but fearefull, from inflamation and burnynge thoughtes, wente into a deserte place.

But as concerninge the tyme which the Apostelles spente in theyr imbassage, when they were firste sente forthe for to preache the Gospel, we can say nothing, because it is not certainely knowne. For the order of the tymes was eyther neglected of the Euangelistes, or elles not curiously obserued: but it is more probable and lykely, that they were not onlye sente once, to publishe and proclaime the kyngedome of Christe, but also, as occasion serued, they dyd eyther iterate the same, in certayne places, or elles after a lyttell whyle, they wente into dyuerse places. Nowe therefore wee gather, that theye were come together, to wayte euer afterwarde dayly and hourely vppon Christe, whiche before sente them forthe: as if it had bene saide, that they wente not so, from theyr maister, that euerye one of them myght take vppon hym selfe the ordynary office of teachynge, but that they, hauinge fulfylled and ended theyr temporall imbassage, shulde retourne agayne to the schole, to the ende they myght growe to a more rypenesse and perfection.

{And when the people had hearde thereof.}

A. Nowe Christe when he had declared and proued him selfe, by certaine signes, and his wonderfull doctryne, to be a teacher sente from God, the people followed him into a deserte place. C. And although Christe (whiche by his diuyne knoweledge, foresawe all thynges) was not ignorant what should come to passe, yet notwithstandynge hee woulde haue regarde to his disciples, as he was man, to the ende he might declare that in very dede he had a speciall care ouer them.

Bu. And that also he myght geue vnto vs an exaumple to eschewe and auoyde rashe delyuerynge ouer our selues, into the ennemies hande, or into any kinde of danger: because all men perseuer not in the same constancie, in the whiche at the fyrst they offer them selues to be tried. For this cause in an other place also he commaundeth sayinge, When they persecute you in one cittie, flie into another. C But by so greate a multitude of people comminge together, it is euydente howe famouse the name of Christ was euery where, by ỹ which the Iewes were inexcusable, who by theyr owne negligence were depryued of the benefyte of saluation. For of this great multitude whiche by a sodayne motion, and pange were moued to followe Christe, a very small nomber aboade and persysted truely and constantly in his doctryne, as plainly apereth by the Euangelist Iohn.

{They followed hym on fote.} E. This also declareth the feruente zeale of the people towardes Christe, whiche were not discouraged, by the paynfulnesse of the iorneye to followe hym, leauynge the cyttes, where they shulde haue prouyded suche vittayles as had bene necessary for theyr lyfe. They were brought to this feruente zeale, by seyng the signes, whiche he wrought vpon those that were diseased, as sayth saynt Iohn.

14. And Iesus wente forthe, and sawe muche people, and was moued with mercy toward them, and he healed of them, those that were sycke.

{And Iesus wente forthe.} M. Namelye, to mete them. For Luke sayth, that he receyued them. {He sawe muche people.}

M. For

M. For they were aboute the nomber of fiue thoulande, beside women and chyldren as shall be declared in the 21. verse following. {And was moued with} C. The other two Euangelists do more plainly expresse. but specially Marke, wherupon Christ was thus moued: namely because hee saw hungery sowles to be drawne & led by feruent loue, & desire, from theyr mansion houses, into a desert place. For ỳ scarcitie & want of doctrin, was a signe of miserable dissipatiõ & scatering abrode of the people: therfore Marke saithe that Christ had cõpassion on ỳ people, because he saw them as shepe not hauing a shepherde: not that he according to the spirit of the deitie, acknowledged all for shepe, but as he was man, he made a shewe by the beholding of the present matter. For this was no small signe of pietie & zeale, to leaue their own houses, and to ronne by heapes to the prophet of God, notwithstandinge that he sought to escape out of theyr sighte. Also here is to be noted that Christ was mindeful of that person whiche he representeth. The office of a teacher was cõmitted vnto him: He ought therefore for a time to leuy and chose out of the flock and church of God al Iewes, vntyll such time as they dyd alienate thẽselues. Moreouer here, the affection of mercy and cõpassion preuailed in Christ, that beinge wery with his disciples, and beinge almost oppressed with continuall molestation & trouble, spared hym selfe, notwithstandinge nothynge at all. Hee sought for some release and ease, not soo much for hym selfe, as for his disciples: notwithstandinge because the necessitie of his office called him to a newe labour, he neglecting the priuate regarde, wyllingly busieth him selfe in teachinge the people. And although nowe, he hath put of those affections whiche pertayne to a mortall man, yet notwithstandinge there is no doubt, but that he beholde the euen from heauen those myserable shepe which are destitute of a shepeherd if sobe ỳ they seke for the remedy of his shepe.

{And he healed of them, those that.} C. Marcke sayth, that he taught many thinges, meaninge that he preached a greate while, to the ende they might reape the more profite of his woordes. Luke saith that hee spake of the kingdome of God, whiche agreeth with the woordes of Marke Our Euangelist Matthewe maketh mention of nothinge, sauing of his myracles only. because theye were of more force to bring name and fame vnto Christ. But it is easye to be gathered, that he omytted not the doctrine, wherof he ought to haue had (as he had in dede) moste speciall regarde.

Luke 9.

15 And when the euen drew on, his disciples came to him, sayinge: This is a desserte place, and the houre is nowe past, let the people departe, that they may go into the townes, and bie them vittayles,

{And when the euen drewe on.} M. Before, Christ semed to haue a care of the soule: and here he careth for the body also.

Christ careth both for soule and bodye.

The excelency of this Historye, appeareth in this, that all the Euangelystes haue wrytten the same: but specially in that Iohn hath not omitted it, because thereby the Deuinitye of Christ might be noted, in the setting forth whereof hee was wholy conuersant. {His Disciples came to him} C. Now the Dysciples were frustrate of their hope now that they see Christ altogether occupyed in teaching, and the multitude also for verye desyer of learning to haue no mind of returning: they put Chrysost in mind therefore as concerning a bodely care, requiring hym to sende the people to the townes there aboute to bye them vittayles. B. The which request made by ỳ Disciples, proceded not so much of charity, as it did of slouth, for ỳ Christ semed tedious vnto them But there was such earnest affection and feruent desyer on both sydes, namelye, in Christ to teach & in the people to here, ỳ it semed necessary to ỳ Disciples to moue Christe to sende awaye the people, when they sawe that neither time, nor place, was regarded. C. But Christe did not withoute good purpose euen to the laste bower differre the myracle which before in his minde hee determined to shewe: for be ment thereby, First to make his Disciples haue a consideration of the myracle by lyttle and little, to the ende they myghte reape the greater profyte.

Secondely that the circumstaunce of the tyme it self, might teache, that although he did not preuent the necessitie of those that are his, and presentely helpe them: yet notwithstandinge that he neuer forsaketh them, but hath alwayes helpe in store. which he playnely declareth, euen at the last pinche, when all helpe semeth to be gone.

16 But Iesus sayd vnto them. They haue no nede to go away. Geue ye them to eate. {Iesus sayd vnto them} A. Our sauioure Christe knewe (as sayth sainte John) what he wolde do, but he reuealed not his intente and purpose by and by to his disciples, to the ende he myght make a way by lyttell and lyttell, and prepare theyr mindes to the miracle which he determyned to do. {Geue ye them to eate} A. He commaundeth that to be done by his disciples, which he him selfe determined to do, and whiche (by them) was impossible to be done: But he geueth them this commaundement, to the ende they knowing the impossibilite of the thing (namely, to fede so many people with so littel meate) the myracle might be the more wonderfull vnto them. He knewe that his disciples, as yet, were but of a weake and imperfecte faythe, and that they dyd not as yet sufficiently cõsider the power of god: therefore he seeketh diligentely that the myracle whiche he was about to shewe, might be made euident vnto them, to the ende the power of God beynge noted in the same, they myght be the more confirmed, and strengthened in faythe, and so more apte and mete to euery worke pertayninge to the kingedome of God.

Iohn. 6.

chap. 6. Our sauiour Christ therfore spake these thynges to his disciples to trye them, as more plainely appereth by the wordes of S. John. A. But Marke saith that the

chap. 6. disciples made aunswere to this cõmandement of Christe sayinge, Shall we go and bie two hundred penyworth of bread, and geeue them to eate? To the whiche saying agreeth the aunswere of Philip: two hundred peni worth of bread are not sufficiente, that euery man might take a lyttell. As if he shoulde haue sayde, If we should bestow all the money that we haue, whiche is but two hundred pence, yet would it not be sufficient for so great a multitude. Twoo hundred pence were worthe twenty of our frenche crownes, as affyrmeth Budeus. And in the tyme of Budeus, a French crowne was worth fyue and thirty of our frenche shyllinges whiche we call twopeny peces. Here is to be noted the redines of the Apostelles, whiche were ready and wyllynge to bestowe so great a somme of money, being (as it is lykely) all that they had, for the vse of the people.

17 They saide vnto hym: we haue here but fyue loaues and twoo fysshes.

A. The lyk wordes hath the Euangelist Luke. But Marke hath these words: He sayd vnto them, Howe many loues haue ye? go and loke. And when they had searched, they said fiue, and two fishes. They seeme thus to aunswere, because a boye which was among them had those loues the whiche boye, whether hee pertayned to any of the disciples, or whether hee brought those loaues to sell (as commonly, where multitudes are they doo) it is vncertaine. The woordes of the Euangelist John, ar these. One of his disciples Andrew, Symon Peters brother saith vnto him, Here is a lad which hath fiue barley loaues and two fysshes: but what are these amonge so many.

28 He sayde, brynge them hither to me.

Our sauiour Christe here presently goeth aboute to confyrme that whiche hee had saide before, namely, that to the sekers of the kyngedome of God and the ryghteousenesse thereof, all thynges necessary shoulde be at hande. C. But we muste not looke, that Christe should alwaies after this manner feede the hungerye, and those that faste: Notwithstandynge it is moste certayne and sure that hee wyll neuer suffer those that are his to wante the necessarye foode of lyfe, but wyll reache out his hande from heauen, to helpe theyr necessitie, at suche tyme as it shall seeme vnto hym profytable. But they whiche desyre to haue Christ theyr nourisher, must here learn not to seeke for erquisyte and dayntie delycates, but must holde them selues contented with the barley loafe.

Moreouer

Moreouer Christ did not fede this people miraculously, but in the tyme of greate necessitie: neither did he feede them by & by so sone as they hungred. Therfore we learne here not to appoint him the tyme and houre to fede vs, when we are hungery, but to wayte his leysure, tyll such tyme as he shall thincke it conueniente, to helpe oure nede.

19 And he cõmaunded the people to syt downe on the grasse, and he toke the fyue loues and the two fyshes, & lift vp his eies toward heauẽ, and blessed. And when he had broken thẽ, he gaue the loues to his disciples, and his disciples gaue them to the people.

{*And he commaunded the people to syt.*} M. The Euangelist Luke sayth that Christ commaunded the disciples to cause the people to sit down by fifties in a cõpany. C. The which he did chiefely to this ende, first ỳ ỳ people being so placed in order, might the more plainly beholde the myracle: secondly that the men might the more easely be nombred, & so beholding thẽ selues, might be witnesses of this heauẽly grace and diuine power: thirdly he did it (he seinge his disciples carẽful) to proue their obedience, cõmaundinge them to do that which at the first might seme ridiculous & a ieste: for it might seme wonderfull, to what end Christ would go about to make a feaste, hauinge no store or prouision of meate. {*On the grasse.*} A. There was (saith S. John) muche grasse in the place.

M. Let vs therfore note how great, and wonderful thinges, God worketh & bringeth to passe in grosse matter, & in thynges (to our iudgemente) very base: this barly bread feast whiche was made vpon the grasse, had a greater shewe of the dyuine maiestie and power of God, then all the kinges tables & feastes in the worlde.

{*And lift vp his eies towards heauen*} B. The custome of Christ, in prayng, was to lifte vp his eies as apereth in the xi. and xvii. chapters of John. By the which externall gesture hee declared that hee receiued all thinges of the father, and that thanckes for al thinges, ought to be rendered vnto hym: {*And blessed.*} C. Blessynge, in this place, as in other places, is oftentymes taken for geuing of thanckes, A. as appereth by the woordes of John, who, in stede of that which the other three Euangelistes saye, he blessed, hath, When he had geuen thankes. But Luke addethe the pronoune saying, he blessed them, in steede of he gaue thankes to God for the loues & fisshes, which he gaue vnto hym in a moment to fede the multitude.

C. By the whiche exaumple Christ teacheth vs that we can not in a pure, holy, and Godly maner eate our meate, vnles we geue thanckes vnto God, at whose handes we receyue the same. Therefore sayncte Paule sayethe, that what so euer meates are geuen vnto vs, are sanctified by the woorde, and by praier. By the whiche hee declareth that bruttishe beastelye men, which neyther by fayth bleste God, nor celebrate the same by geuynge thankes, do by theyr infidelitie pollute and defyle that whiche by nature is pure and cleane: and moreouer that they themselues, by the meate whiche they stuffe and thruste into their bellies are defyled and corrupted, because nothynge to the vnfaythfull is holye or cleane. Christe therefore prescribed vnto those that are his, a trew and godly manner of eating, leaste they shoulde by wycked sacriledge profane them selues, and the benefytes of God also. And trewely this admonition is so muche the more to be noted, because we se at this day the greatest part of men to fede them selues after the maner of brute beastes.

{*And when he had broken them.*} M. The breakynge of breade, was so common and vsuall with Christe, that by the same hee was knowne to the two disciples as they were goinge to Emaus. This maner of breakynge of breade, was verye fatherlyke and commendable amonge the elders of olde time, as it is hytherto in many places, and after the same sorte, best beseminge and belonginge vnto Christ, by whom wee are all fed. Furthermore this breakynge of breade hath in it selfe a signe or token of communication, or participation, so that the woorde (breaking) dothe often sygnifye to deuyde, as appereth by this place of the Prophete, Breke thye loafe to the hungerye.

1. Thes. 4.

Titus. 1.

Luke. 24.

Esay. 58.

For a loafe can not refreshe many without it be broke and deuided. And by this meanes it answereth and is agreable to the mystery of communicatyng the body of the lorde, the Apostell sayinge, The breade whiche wee breake, is it not the participation of the body of the lorde? Not that the body of Christ is therefore sayde to be broken, because it hathe in it selfe some cut but because it is made communicabile, that is, apte and mete to be participated and receyued of many. The Apostel Paule saith in an other place in ỹ person of Christ, This is my body, which is broken for you. In stede of the whiche S. Luke hath, which is geuen for you.

1. Cor. 10

1. Cor. 11.

Chap. 19.

{He gaue the loaues to his disciples.} C. This our sauioure Chryst did to the ende the wonderfull increase and aboundance mighte growe in the handes of his disciples, as they were distrybutinge the same, that they therby might be the ministers of the deuine power of Christ For, lest it shold seme a smal matter to be onely eye witnesses of the myracle, he made theim to feele (as it were) his diuine power with their handes. He coulde haue shewed a great heape of breade, in so much that all men mighte haue sene in a moment the greate encrease: the whiche thynge hee dyd not, yet notwithstandinge he would not haue the myracle hyd. The lord dothe not any thinge in vayne. for he wil haue his myracles knowne, but soo not wythstandinge that the wicked may remayne blynd: furthermore, that there maye be some place lefte vnto fayth, which sholde be none at all, if that fayth shoulde be adioyned to sence and corporal felyng, whē as the eyes shoulde be occupied in beholdinge the power of God which is perceiued, and receiued chiefely by fayth. And as he encreased the loaues in the handes of the disciples, so he encreaseth his blessinge by the ministery of his seruantes: he geueth plēty of seede to the sower, and encreaseth his gyftes in our handes. Wherfore whensoeuer therfore we seeke to helpe one an other, let vs be well assured that God dothe bleese our labour.

2. Cor. 9.

God bleseth the labours of his seruantes

{And his disciples.} C. The disciples without delaye, obeyed the commaundement of Christe, although the thinge whiche he commaunded might seme ridiculouse They might haue thought in their mindes, What shall it profite to bryng fyue loaues to so many thousande men? specially when Phillip had said before, Two hundred peniworth of bread is not sufficient for euery man to take a lyttel. And an other of the disciples saide, But what are these amonge so manye? Notwithstandinge they obeye and distrybute the loaues at the commaundement of Christ to the multitude beinge set downe. By this exaumple let vs learne to obeye the lorde, although there be no hope of good successe in those thinges that we take in hande, let vs shewe oure obedience, lett vs leaue the successe vnto the lorde, and not take vppon vs more wysedome then becommeth vs.

20 And they did all eate, and were sufficed. And they gathered vp of the fragmentes that remayned, twelue baskettes full.

{And they dyd all eate.} M. These thynges are spoken to cōmend the power of christ and to set forth the myracle, least any mā shoulde thincke, that all dyd not eate of these loaues, or that all which dyde eate were not satisfied. {And they gathered vp of.} The Euangelist John saith, When they had eaten enough, he sayth vnto his disciples, Gather vp the broken meate whiche remaineth: that nothing be lost. And they gathered it together, & filled. xii. baskets ful with the broke meate of the fiue barly loaues, which broken meate remayned vnto them that hadde eaten. In the which we se the rychesse of the glorye of God, by the which he so fedeth those that are his, that they are not onely satisfyed therwith, but also haue a great ouerplus remaining vnto them. We are also here taught to beware that we lose not the remaunte of those good thynges, with the which we are fed. C. When as therfore the fragmentes after the satisfying of so greate a multitude were more by twenty foulde, then that which was set before them at the first, the miracle must nedes seme excellent & wonderfull. for all men vnderstode & wel perceiued, that the fode which they had, was not only made of nothing by ỹ power of Christ, for ỹ present vse: but

vse but also that he wold prouide if neede shoulde require for the tyme to come.

Now let vs gather the sum of the whole myracle. In this it differeth not from other myracles, namely that in it, Christ declared his deuyne power to be ioyned with his beneficence or liberalitye. We haue also by this myracle a confyrmacion of that sētence (as we should euen now) by the which oure sauioure Christ exhorteth vs to seeke first the kingdome of God, promisinge that all other things whereof we haue neede shalbe geuen vnto vs.

For if hee haue a care of those, which but at a sodain motion onely come vnto him, howe should he not haue a greate care to helpe vs, if wee seeke him with a cōstant mynd. He suffereth truly (as we sayd before) those that are his, some times to hūger, notwithstandinge he neuer leaueth them destitute of his helpe. In the meane time, he hath good cause why he shoulde not helpe vs, but in matters of extremity. Admyt that Christ came, to bring not onlye spirituall life vnto the world, but also that he was sent of the father to nourishe and feede mens bodies, for the abundāce of all good things are comitted vnto him, so that he is the lyuelye well springinge from the father of life. Therefore saint Paule geueth thanckes vnto God for his grace, which is giuen by Iesus Christ. And againe he teacheth vs in all thinges to gyue thanckes vnto God by Iesus Christ. Neyther is this quallity onelye proper to his eternall Diuinitye, but the father also hath appointed vnto vs a stewarde or dispensator, by whose hande hee vouchsafeth to feede vs. For although we do not see daylye myracles with our eyes, yet notwithstanding Christ doth no lesse declare his power now in feedinge vs, than hee did then by myracles. And trulye we do not read that he vsed newe meanes so often as hee wente aboute to make any feast. Wherfore it shalbe a preposterouse desyer for any man importunatelye to seeke to haue meate broughte vnto him by any vnlawfull and extraordinarye meane. For although God doth not now at this day feede fyue thousande men with fiue loaues, yet notwithstanding hee ceaseth not most myraculouslye to feede all the world in the whiche there are an infinite number of thousands contayned. This truly is a Paradox or sentence contrary to the opinion & expectacion of diuers, namely that man liueth not by bread onely, but by euery word which proceadeth out of the mouth of God. For we are so tyed to externall meanes, that nothing is more harde vnto vs, then to depende vppon the prouidence of God. Hereuppon commeth suche care, feare, & distrust, when we haue not foode in a redynes. But if a man wayl all thinges indifferently, hee shalbe constrayned to beholde the blessing of God in all meates and drinckes. But those thinges whiche are myraculouse and wonderfull by reason of daylye vse and custome, are of no reputacion. For what is he, so dull, that beholdeth not the yearelye encrease of Corne, when as of euerye graine that is sowne of wheate, there proceadeth twentye, yea fortye: how vnthanckefull is he which considereth not, howe that by the blessing of God it commeth to passe, that we haue from yeare to yeare plentye of bread and drincke, and yet notwithstanding at euerye yeares ende there remayneth sufficient for seede, and our garners styll replenished with store?

Deut. 6.

Myracles are not wonderfull vnto vs because wee see them daylye.

21. And they that did eate were aboute fiue thousande men, beside women and children.

M. To make the myracle more euidente and plaine, the Euangelyste layeth not they which were present: but they which did eate were about fiue thousand mē, besyde women and children. The whiche number of women & children is thought to be no lesse, then the men, vnlesse womē were as curious and nyse then as they be now adayes.

22. And straighte vvaye Iesus made his Disciples to get vp into a ship, and to goo before him vnto the other syde vvhyle hee sent the people awaye.

And straighte vvaye Iesus made C. Here we haue a preparatiue as it were to ỳ other myracle: nowe the time of sayling is appointed, that afterward occasiō to worke the myracle myght be offered. It was necessarye that the Dysciples should be compelled or forced to go, because they

would neuer forsake him, & go any whyther but against their wills.
By ỳ which they declare howe great credit they haue in him when against their wills they harken to his will, and obeye his commaundemente. And truly at the first it mighte seme verye absurde vnto them, that theyr Maister should tarrye alone in a deserte place, and specially the night drawing on. Therefore the Disciples by this their redines in obeying their heauenlye Maister, (notwithstanding other probable lets) deserue great prayse.
For wee do not exactelye and truly obeye God, vnlesse wee simplely follow whatsoeuer hee commaundeth thoughe it be neuer so much contrarye to oure minde and sence. God trulye hath euer some excellent end of reason of his doyngs, but hee hideth it very often from vs for a time to the ende wee might wholy depend vppon his will and pleasure. After this manner Christ constrayned his Disciples to get vp into a shippe, to frame them to a rule of dilligence and obedience: & also to make a way thereby and to take occasion to worke the myracle following.

{ *Whyle hee sent the people awaye* } B. Christ knowinge that they would take him and make him a king, to take away all suspition and occasion of such matter, hee sendeth them awaye from him & refrayneth their company, for they were a sufficient multitude to begin a rebellion. Here wee are admonished to beware not onelye of the euil it selfe, but also of all occasions and coullers of euill, leaste wee giue occasion to be suspected of euill: specially of rebellion and sedition: ỳ which suspicion neyther the Prophetes, neyther Christe, nor the Apostells could auoyde: wherefore wee haue greate cause to be circumspecte.

Occasions of euill ought to be auoyded.

23. And vvhen the people vvere sente away, hee vvent vp into a mountayne to praye alone. And vvhen night was come, hee vvas there himselfe alone.

{ *And vvhen the people vvere sent awaye* } C. It is very lykely that the Sonne of GOD who was not ignorante of the tempest to come, did not neglecte or forget in hys prayers the safegarde of his Disciples: notwithstandinge it is marueyle why hee dooth not rather seeke to preuente the daunger, then to giue himselfe to prayer. But to the ende hee might fulfill all the partes of a mediator, hee declareth hymselfe truly to be God and Man, and sheeweth for the documentes of both natures so farre as tyme, place, and occasion sufkered. When hee had all things at his will and pleasure, hee declared himselfe to be a man by prayer: neyther did hee pray coldredly or faynedly, but faythfully, to set forth the sincere affection of his humaine loue towards vs. In this part his deuyne maiesty after a sort rested, the which not withstãding at ỳ length in his due order declared it selfe. { *To praye alone* } M. In that hee getteth him to prayer, wee are taught whether wee oughte to flee if wee feare ỳ any thinge shall not come to good succesle. Whereas it is sayd ỳ hee went alone and into the mountayne, wee haue an example, by the whiche the nature of prayer is expressed, and what place it loueth. C. Therefore in assendinge vp to the mountayne hee sought a commodity, namely that hee might pray free from all disturbance and noyse. Wee are not ignorannte howe soone the ardente heate of prayer is allwaged by euery smal disturbance and let. And although our sauiours Christ had not this vse, yet notwithstãding by his example hee mente to admonishe vs, to vse diligẽtly all helpes, which might lose our minds from all the snares of this worlde ỳ wee being vntangeled, might eleuate our selues to the heauen. And to this vse, the deserte place serueth very much, that they which prepare themselues vnto prayer, hauing God onely to be their witnes with them, may the better attende and waight vppon him, maye the more deuelpy poure out their harts before him, & the more diligently examine themselues. Notwithstanding wee must note that there was no Lawe prefired & appointed by him as though it were not lawfull to praye but in a solitarye place, for saint Paule comaundeth vs to lift vp pure handes euery where. And Christe himselfe sometimes prayed before men: yea hee appoynted his Disciples to pray when they came together. But that lybertie of

bertye of prayer in all places, letteth not vs also to haue our secrete prayers in desarte places at due and conuenient time. Some man may here demaund whether Christ had nede of this prayer which hee vseth, which being ỹ sonne of God knoweth all things. Surely if a man esteeme & iudge carnally of this thing he wil laugh: but let vs more religiously, and reuerently consider of Christ, namely that he suffered willingly al the paynes of humaine nature. For as he was man he shut his eyes, that he might giue place to humane sence. If we haue respecte to his diuine nature, he could by no meanes be tempted. For howe could he haue bene tempted of Sathan vnles he had after a certayne manner hidden the force of his deuyne nature? Therefore he did so hyde the same, that by his humaine nature he might feele himselfe prested, and that hee could haue no other refuge thē vnto god. And although wee confesse two natures so to be coniopned in him & that he is but one person, yet notwithstandinge they must be distinguished that wee may perceiue the humaine nature to be secrete from the Godheade. He prayed therefore earnestly, hee prayed (I saye) being constrayned by necessity. Let vs learne therfore by this example that the chiefe exercyse of our fayth is to pray vnto God, and to remoue all impedimentes that mighte hynder the same.

{*And when night was come hee was.*} M. Before in the fiftene verce, the Euangelist sayd, and when the euen dre we on, his disciples came to him saying, &c. These wordes were spoken before Christe had fed ỹ people: and now the Euangelist semeth to repete the same agayne. But by euening in that place wee muste not vnderstande one houre of the daye, but all that part which is from three of the clocke in ỹ after nowne, vntill it be darke night: for ỹ euening hath his beginning & his end, so that wee may well call that the Euening which falleth eyther in the ende or in the beginning of the same.

24. But the ship was now in the myddest of the Sea, and was tost with vvaues: for it was a contrary wynde.

B. The Lord tarryed til the tempest arose, and till it was verye feareful. C. that the Disciples being tossed with daunger in ỹ same for a tyme, might at the last receiue the helpe brought vnto them with more ioyfull myndes. For about mydnight or about the darke time in the nighte, there arose a contrarye wynd.

25. And in the fourth watch of the night, Iesus went vnto them walking on the Sea. {*And in the fourth watch*}

C. That is Christ appeared three howers before the Sunne rysing. The armes of the Disciples were not more werped to rowinge, then their faythe was assaulted with terrors. B The nyght was deuyded into fower parts which were called watches, because so often, the night watches were chaunged. The fourth watche was the morning watch, of the which there is mencion made in the fourtenthe of Exodus. This is a singuler and comfortable example, by the which Christe declareth that although hee bringeth not present helpe to those that are his, yet notwithstanding hee will not forsake them, but will helpe in due time. Howsoeuer these Disciples of Christe laboured in daunger, they perishe not but are preserued. Let vs leaue therefore that yeares, monethes, dayes, howers, and moments are in his power, and let vs not prescribe vnto him any time, but rather let vs (as the Apostell sayth) tarrye the Lords leysure. {*Walking on the Sea*} M In that Christe walked vppon the rough, boysterous, and raging sea, it was then an argument, that hee was Lord of the swelling sea: the which sea was so vnable, to destroye his Disciples, that it was constrayned for all the raging, to giue waye vnto Christ to come vnto them.

Exod. 14.

God ofttymes tryeth his seruants to the vtmost.

Wee haue therefore such and so excellent a Lord, euen the Lorde oure God, which notwithstāding all the seas and swelling flouds of this world will deliuer vs. So great is his power.

26. And vvhen the Disciples savve him vvalking on the Sea, they vvere troubled saying, it is some spyrite, and they cryed oute for feare.

{*And vvhen the Disciples savve*} A. Here it followeth how the Disciples were afrayde and amazed at the syght of Christ.

Saying

Sayinge it is some Spirite S. The Greeke translator hath trãslated the Greeke worde Phantasma into the Latine worde Spectrum, whiche betokeneth an Image or figure in a mans imagination. Wherevppon in the Englishe translation wee fynd this worde spirite. C. But when as necessitye did greatly vrge the Disciples to loke and long for their masters presence, it was a token of to much lumpishe dulnesse to be troubled with the sight of him, as with the sighte of a spyrite. For thys cause the Euangelyst Marke sayth, that their hartes were blinded, & that they remembred not the fiue loaues For by that myracle they were sufficiently taughte ẏ Christ was not destitute of Diuyne power to helpe those that are his: and that hee carefullye sought to helpe, whereas necessitye required.

Therfore now they wel deserued to haue their grosse dulnes reprehended, seinge they called not to minde that heauenlye power which being shewed but the daye before, should haue remayned freshe before their eyes. It is most certaine & true that they were amazed by reason of their forgetfulnes, not conſideringe as they oughte the myracles that were so latelye done before by the which they should haue greatlye profited. But their blyndnes is chiefly reproued, because they applyed not their mindes to consider the deity of Christ of the which, the multiplying of ẏ fyue loaues, was a sufficient confirmation and proofe. Notwithstanding the wordes of the Euangelyste Marke, expresse two thinges: first that they did not well way the glorye of Christ which was shewed in multiplying the fyue loaues: secondly hee shewth the cause, which was the blyndnes of their hartes. The whych thing was not onelye noted of the Euangelyst to the letting forth of the greatnes of the faulte, but also to ẏ end wee beyng admonished of ẏ blindnes of our mindes, shoulde craue newe eyes at the hande of God. It was truly (as wee said euen now) to brutishe a kinde of ignorannce, not to feele ẏ palpable power (as it were) of God. Notwithstanding because all mankinde is infected with the same disease, the Euangelyst Marke endeuoureth himselfe to make mention of this blyndnes, to the end wee might know ẏ it is no new thing to see men blinde in the manifeste light of Gods workes, vntill they be illuminated from aboue, as sayth Moyses: Hitherto the Lord hath not giuen thee a hart to vnderstand. And although by the name of hart, the wil or affection of man is oftentymes noted, yet notwithstãding in that place of Marke and in this sentence of Moyses, it is taken for the mynd of man.

Bu. Furthermore, that spirits are oftentimes set before the eyes of men it is no vayne opinion. Man truly, oftentimes imagineth throughe the corrupt humors of his brayne, that hee seeth those things, which in deede hee seeth not, & which are not at all: but sometimes, & not sildome, certayne spirites appeare vnto men, not wout the iust iudgement of God, by the myniſtery both of good & euill spirits, instructing and admonishinge men, or els accusing, and laying violence on the vnbeleeuing, and louers of darkenes: It is commonlye sayd that spirits do appeare vnto men: & because they do oftentimes hurt those to whom they do appeare, and ẏ for the imbecillitye of their fayth, therefore many are afrayde of spirites. This trouble therfore which came through the opinion and persuation of the sighte of a spirite did greatlye batter and shake the mynds of the Disciples. For so it happeneth vnto vs oftentimes: that wee are vexed and disquieted with vaine feare, when wee dreade the befall of some euill which is farre from vs: or could not hurt vs if it were presente before our face.

The selfe same Apostels that wee read of here, when they sawe Christ to be risen agayne from deathe, thinking that they saw a spirite, were wonderfully troubled and afrayde. Feare oftentimes bereueth and spoyleth men of their sences, it blindeth or obscureth the eye sight, it dulleth the eare and it drowneth memorye. The darkenes of the night might helpe to excuse the Apostels: notwithstanding in ẏ they thought Christ to be a spirite, it is to be attributed to their ingratitude & vnbeleefe, as it is sayd before. C. So oftentimes it happeneth vnto vs. A For how commeth it to passe that wee know not God to

1. Mans minde to blinde.
2.

God to be nere vnto vs? surelye because wee know not, but forget the benefits ỳ hee bestoweth vppon vs. Who seeleth not the power of GOD which by so manye wayes and meanes hee hath reuealed? If wee were so thanckefull as wee oughte to be, wee should haue a thousand buckelers against the temptacions of Sathan. But because wee remember not the mercye of God, this thing that Mathew speaketh of happeneth vnto vs, that is to say, wee perswade our selues wee see spirits, whereas God goeth about to bleese vs with his benefits. Wee should neuer be quapled or ouerthrowne by anye temptacion, if wee would remember euery howre the benefyts which God bestoweth vpon vs. But wee in the manifest light refuse to see.

{ *And they cryed out for feare* } A. By this outcrye they manifestly declare and testifye that they are beset with vehement terror and grieuous feare.

27. But strayghte waye Iesus spake vnto them saying: be of good cheare, it is I, be not a frayde.

{ *But straight waye Iesus spake* } C. Because Christ is not acknowledged to be a delyuerer, whē in deede hee offereth himselfe, hee calleth vnto his Dysciples by woorde of mouthe to the ende they might knowe him, whose ingratitude and vnbeliefe he forgeueth: for hee comforteth them sayinge, { *Be of good cheere* } A. That is to saye doubt not, but beleeue that I your Lorde and Mayster speake vnto you.

{ *Be not a frayde,* } C. As if hee should haue sayd, after that they knew him to be present with them, they had good occasion to hope well: but because terror had nowe possessed theyr mindes, hee reproueth the same least it should hynder, and stay their trust, not that they could be quight voyde of feare, and haue nothing but mere ioye and gladnes: but because it was necessarye to mittigate and allwage the feare, least ỳ thereby theyr trust should quight be ouerwhelmed. And although ỳ voyce of the Sonne of God is a deadly voyce, & his presence terrible to the reprobate, yet notwithstāding to the Godly it worketh another manner of effecte. For in them it worketh peace of conscience, and a sure trust and confidence, by the which wee ouercome fleshly terrors and feares But hereby it commeth to passe that blind tumults, and hurlye burlyes, do molest and trouble vs: because wee being vnthanckfull and vngodly, do not set before vs the buckeler of the infinite benefits of God bestowed vppon vs, the which being well waged & cōsidered are sufficiēt to gard, & defēd vs. This voyce of Christ was familiar & knowne to his Dysciples because they were daily cōuersant with him. The like woords hee spake vnto them after his resurrectiō saying, it is I, be not afrayde. And now although it were hye time to helpe whē Christ appeared, yet notwithstanding the tempest ceassed not by and by, vntill ỳ Dysciples were better come vnto themselues bothe to desyer helpe, & also to hope for his grace and fauoure. Luke 24.

And here wee muste note, that the Lorde doth oftentimes vppon good consideratiō, differre the healthfull helpe which hee hath alwayes in his hand.

28. Peter answered hym and sayde: Lord if it be thou, bid mee come vnto thee on the water.

{ *Peter answered him* } A. Such was ỳ rashe zeale alwayes of Peter. Hee desyreth to be with Christ, nothing regarding ỳ imbecillity of his fayth.

{ *Lord if it be thou* } C. The condition which Peter addeth here plainly declareth that his faith is not yet rype. Lord if it be thou (sayth hee) byd mee come vnto thee on the water. Why doth Peter speake so doubtfullye when hee hard the voyce of Christ, and knew by his voyce that it was hee? Surely in so small and weake a fayth the feruent desyer of a rashe mynde bursteth forth. For hee should haue measured himselfe according to his measure, and should rather haue desyered of Christ ỳ encrease of his fayth the which being graunted he might at the lengthe haue gone ouer sea and mountaynes: but now without the winges of faith hee rashly desyreth to flee, and hauinge small credit to the voyce of Christ, hee desyereth to walke vppon the water as vppon the hard ground. Notwithstanding there is no doubt, but that this affectiō sprange of a good beginning: but because it slyded into a vitious ex-

ceese

cesse, and wicked extremity, it hath loste the prayse of goodnes. And hereuppon it came to passe that Peter receyued the iust recompence of his rashnes. Wherefore the faythfull are taught by this example to beware of to much hast. If the Lord call vs to any thinge it is our parts to runne bouldly: but hee which runneth beyond ỳ marke, and passeth his race, shall feele at the lengthe by euill successe what it is to go beyonde his boundes. ¶ It had bene good for Peter that hee had had experience of the imbecillity of his faythe, and of the present power of the Lorde, & that he had learned to thinke modestly of himself, not in extollinge himselfe aboue others, as though hee had played the man, and done some notable acte. Truly his desyer seemeth very preposterous: hee would rūne beyonde the Marke, when as hee had not well wayed his imbecillitye and imperfection. We must not desyer more then we oughte, neyther must wee take those things in hand which excede our strēgth. specially when there is no nēde, but euerye mā must counte with him selfe what, and howe muche hee hath receyued of the Lord.

Rashe zeale.

29. And hee sayde come: And when Peter vvas come downe out of the ship, he vvalked on the water to go to Iesus.

And hee sayde come. C. It may here be demaunded why the Lord graunted to Peters request: for by this meanes hee seemeth to allow it. This question may easely be answered, that the Lord sometimes doth verye well forsee in denyinge those thinges which wee aske, and sometimes for the beste hee doth graunt our requeste though it be not expedient, that we hauing experience and tryall of our owne folly, may yelde our selues vnto him. So in time hee frameth his faythfull seruantes to sobrietye and modestye, in yelding vnto them more then is necessarye.

Question.

Aunswere.

Furthermore in that this profited Peter and the rest, it doth profite vs also at this daye. The power of Christe dothe more brightly shyne in the person of Peter, in that hee followed Christ vpon the water, then if Christ had walked alone vpon the same. For Peter beinge come vppon the sea, and seinge his owne infirmitye was

Peters infirmitye is common to al men.

constrayned to acknowledge the power of God, and to call vnto the Lord for helpe. So that Christ, notwithstanding his infirmity) most gently stayed him, & would not suffer him to be drowned.

The like happeneth daylye vnto vs: for as Peter began to syncke so sone as hee was possessed with feare: euen so the flowinge and vayne cogitacions of the flesche, hereuppon bring to passe that wee syncke euen in the midest of our busines: Notwithstanding the Lord beareth with our weaknes, and reacheth foorth his hande, that the water might not altogether ouerwhelme vs.

Hee vvalked on the vvater to go to Iesus. ¶ M. This place confuteth the Maniches, and suche like heretiques which denyed the truth of the humaine nature of Christe, saying ỳ his body was not a true body, but a phantasticall body. Thus they reasoned to vpholde their error: it pertayneth not to a true and perfect body to walke on the sea: but Christ walked vppon the sea: therefore hee had no true or reall bodye, but a phantasticall body. These men consider nothinge more to be in Christe then in a bare man, as thoughe it were impossible to God to helpe a humaine body from sinking in the sea. But what say they vnto this that Peter at the commaundemente of Christ walked vppon the sea? Why do they not consider that hee whiche caused Peter to walke vppon the sea with a humaine body, can much more easilye hymselfe do the like? They should way the power of Christe, if not in his owne deede, yet at least by the deede of Peter.

30. But vvhen hee sawe a mighty wynde, hee was afrayde: and when hee began to sincke, hee cryed sayinge Lorde saue mee.

But vvhen hee sawe a mightye. B. In that Peter walked vppon the water, it is to be attributed vnto his fayth, to the which al thinges are possible: but now that he beginneth to drowne his distruct is sufficiētlye bewayed. For as by fayth wee ouercome all daungers, so by distruct we faint and sincke in the smalest perill wee come vnto. The beginning therefore of Peters synckinge was his distrucke, which had more regarde to the boysterousnes of the winde,

wind then to the force of Chrystes word, by the which he said, come. Furthermore this sinking of Peter was a punishment of his vnlawfull petition. {Lord saue mee}

C. Peter seing the euill successe of his rashnes, hée appealeth to the mercye of Christ. Wherefore let vs (although wée are worthely punished) come vnto Christ that hee may haue mercye vppon vs, and helpe vs, howe little soeuer wée deserue the same.

31. And immediatly Iesus stretched forth his hand, and caught him and said vnto him, O thou of lyttle fayth, wherefore diddest thou doubt?

{And immediatlye Iesus} M. Here wee haue an example of the helpe of God, how readye the same is to deliuer from perill all such as call vppon him. That which happened vnto Peter happeneth oftentimes vnto vs, for when soeuer wée are deliuered from perill and daunger, and from affliction: what other thing is done thē this that wée read of here. Thus sayd the Prophete Dauid, hée shall sende downe from the heyght to fetch mé, and shall take me out of many waters. The Lord doth alwayes beare wᵗ our infirmity, when wée fly vnto him howsoeuer we deserue to be forsaken. {O thou of lyttle fayth} Iesus teacheth Peter that the daunger which hee feared, came not of the waues, or of the wind, but of the weakenes of his fayth, & therefore putting out his hande to helpe him hée rebuketh him and sayth. O thou of litle fayth why diddest thou doubt: For it is not sufficiente to haue a vehemente fayth for a time, but wée must haue a constant and continuall fayth: neyther must we haue only respecte to the greatnes of the daunger, & what wée are able to do, but wée must haue respect what wée are able to bring to passe by constant fayth in Christ. C. Wherfore Christ saueth Peter so gentlye, that notwithstanding hee winketh not at his fault, for hée openlye condemneth the weaknes of his fayth.

Notwithstanding it may be demaunded whether euerye feare doth argue and betoken a defecte or wante of fayth, for the wordes of Christe seeme to proue that there is no doubting or feare where faith rayneth. It maye be aunswered that doubting which is directlye contrarye to faith is here reprehended by Christ. It maye be that a man may doubt, and not offend, namely when the word of God is not agaynst him, by the which he might be perswaded. But the cace of Peter was otherwyse, who beinge instructed by the commaundement of Christ, and hauing all ready experience of his power, swerued notwithstandinge from that double foundacion and grounde, to vayne and peruerse feare. M. Wée are taught therfore by this that wée haue neede of constant fayth in the middest of the raginge flouds of this world, which threaten destruction vnto vs, when wée make hast to com vnto Christ. Peter toke this iorney in hand being daungerous with a greate fayth and feruente heate, but before hee came halfe waye hee was colled, hée continued not as hée began. A. Wherefore let vs pray vnto ỹ Lord to geeue vnto vs not onely the earnestnes of fayth, but also a constancye and perseuerance to continue in the same to the ende.

Aunswere.

Perseuerance and constancy must be in him that followeth Christ.

32. And vvhen they vvere come into the ship the vvind ceassed,

B. That is to saye when the Lord Iesus and Peter were come into the shippe. By the woordes of John which sayth: Then would they haue receyued hym into the Ship, and immediatlye the Ship was at the Lande whyther they wente: it might seeme to be gathered that Iesus went not into the Ship at all, were it not for Mathewe and Marke, which by expresse wordes affyrme the same.

A. Thus therefore the wordes of John, and the other Euangelystes maye be vnited, as if they should haue sayde. Then would they haue receyued him into ỹ ship and hee went into the Ship to them, and when Christe and his Disciples were in the Ship together the wind ceassed.

M. Here wee learne that there is no storme or wynde so boysterous, but that Christe is able to quyet and calme the same. For it is hée alone which can send and mayntayne aswell the eternall as ỹ externall peace of his Church, the which hée hath declared oftentimes.

33 Then they that were in the ship came and worshipped him, sayinge: of a truth thou arte the sonne of God.

{*Then they that were in the*} A. Nowe it followeth what came to passe after the finishing of this excellent myracle. They that were in the ship seing ỳ power of Christe and the present helpe which hee brought in so great trouble came and worshipped him saying, {*Of a truth thou art the sonne of God*}

C. This was spoken not onelye of the Disciples, but also of the Marriners, and others that were in the ship. They therefore which as yet had not giuen sufficient credit vnto him, now at a sodaine confesse him to be the sonne of God, by the whych voyce they attribute vnto him the honor of the Messias. For although this highe misterye was not commonlye knowne, howe that the sonne of God should be reuealed in the flesh: yet notwithstanding they had learned out of the Prophetes, ỳ hee which shoulde come to redeeme mankinde, should be called the sonne of God, and they which celebrate the glorye of Christ with this title, sufficiētly declare that they beleeue in Christ. M. Here wee see that the myracles of Christe serued to this vse, namelye to testifye of the power of God, whereof hee was the minister, although he by his power wrought the myracles, by the which hee moued men to behold the glory of God. These things are to be noted againste the false myracles ỳ are attributed vnto saintes.

Myracles serued to set forth the glorye of God.

34. And when they were gone ouer, they came into the land of Genesareth.

C. The Euangelistes speake here of that place which toke the name, as was so called of a certayne lake: but we will not stand vpon the denominatiō of the place, because it is no matter of importance.

35. And vvhen the men of the place had knowledge of him, they sent out messengers into all that countrey rounde about the coaste, and broughte vnto him all that were sicke.

A. Now ỳ myracle which was wrought vppon the sea, brought his fame through a great part of that Countrey, insomuch that all they which were touched with the loue of God, preached the glorye of the sonne of God. C. The Euangelyst therefore doth testifye that the glory of Christ was not reueled by two or three myracles alone, but that all that Countrey or part of Jewrye was filled with manye testemonyes, the same whereof might easely come to Ierusalem and to other Cities & Townes ther abouts. Wherevppon wee gather how filthye and howe wicked the ingratitude of that countreye and people was, which maliciouslye, and disdaynfullye shut their eyes at the manifest brightnes of Gods glory: yea which went about so much as in them laye to extinguishe ỳ same. But now it is our partes in this so great a heape and multitude of myracles to acknowledge wherefore and to what ende Christ came, namely to be a Phisition to heale all oure diseases were they neuer so incurable. And therefore it shalbe good to remember that place of ỳ Prophete Esaye which the Euangelist Mathew alledged at the first: saying, he toke on him our infirmities, and bare our sicknesses. And although hee bee not on the earth at this daye, yet notwithstandinge it is most certaine that hee sendeth those graces and blessinges now from heauen, whereof hee gaue vs a visible documente, when hee was on the earth. But because euery man is infected with all maner of diseases, vntill suche time as hee heale them, let vs not onely offer our selues vnto him, but also let vs seeke to bringe others vnto him, which haue neede of the like health and remedy: A. as these men did which {*Broughte vnto him all that were sicke*}

M. For this is the nature of loue, to haue no man contented with his priuate fruition of Christe, but to make the same common also to his neyghbours and brethern.

36. And besought him that they might touche the hem of his vesture only. And as many as touched it were made safe. B. It is likely that these men were superstitious, when as they restrayned the grace of Christe to the touchinge of his vesture: but thereby they defrauded him of his due honour, when as they beleeued not the simplenes of his worde to be of sufficiente power. But least hee should quench the smoking flare, hee applyeth himselfe to their rudenes.

Notwith-

Notwithstanding here is no occasion offered, wherby they should please themselues, which seeke ẏ grace of god in word, or in garments when as S. Paule plainlye saith, ẏ we ought not to conceyue anye thing of Christ vnlesse it be worthy of his spiritual and heauenly glory Their infirmity was to be borne withall for a time, which not knowinge Christe to be God, sought to haue a more perfect knowledge of him. But now that he filleth both heauen and earth with the odor of his grace it is not meete that we should apprehend the sauing health which he offereth from heaue with our eyes and hands, but with a pure fayth. A. As concerning the touching of the hem of Christes vesture read the .ix. Chapter before handled.

The .xv. Chapter.

THen came to Iesus Scribes and Phariseys (which were come frō Ierusalem) sayinge.

{Thē came to Iesus Scribes}

Bu. In this Chapter ẏ Euangelist hath written, as concerning the traditions of men. C. The which Chapter is worthye to be noted, because a vyce no lesse hurtful thē cōmon is here reproued and condemned. We see how wanton, and diuers men be in worshipping and seruing God. For they inuent and deuyse daylye new worshippings: and the more wise that euery mā would seeme to be, the more he seketh to shew forth the same in deuysing howe to serue God. We speake not of forreyners, but of the household of the Church of Christe, whom God specially hath adnaunced to this honor that he hath geuen them a playne and prescript rule of Godlines in their mouth. God hath prescribed and appointed how he wil be worshipped of vs, and in his Law he hath set downe vnto vs perfect holines. Notwithstanding, a greater sorte take vppon them to adde, ẏ ioyne to, many of their additions. as though it were a light and small matter, yea a thing friuolous and vayne to obey God and to keepe that which he commaundeth. They which are of any auctoritye and credit, thrust in their commēts and expositions to the same end and purpose, as though they had somewhat more perfecte then the word of God. Then by lyttle and lyttle it groweth to be a lawe and a cruell and violente rule: because when men haue once gotten lycence and auctoritye to commaunde, they by and by precisely and straytely requyre the obseruation of their lawes, and will in no wise sucker the least iot or tittill of the same eyther by contempte, or by negligence to be omitted. But in the meane time the worship of God (whose beginning and head is obedience) is viciated and polluted wyth theyr vayne traditions. Yea theyr auctoritye is preferred before the auctoritye which belongeth vnto God. So that by this meanes the common sorte of people are constrayned violently, and tyrannicallye to applye theyr whole studye vnto trifles. But this place teacheth first that all fayned worshippings, are displeasaūt vnto God, because he himselfe will be heard alone, to the end he might fashion and frame vs accordinge vnto his wyll to true godlines: Secondly that they loose theyr labour, which being not contente with the onely lawe of God weary themselues in obseruing the traditions of mē: Thirdlye this place teacheth that there is greate iniurye done vnto God, when the comments of men are so highlye extolled that the Maiestye of his Lawe is eyther obscured, or els the reuerence of the same is qualifyed. {Which were come frō Ierusalem}

Bu. As in these our dayes the schole of the Deuines, and the colleges of Monkes haue their censors, and ouersears of learninge, which heretiques call inquisitors of euill manners: so that vniuersitye of Ierusalem, and conuenticle of the Phariseys, had their ouersears and inquisitors of learning and Doctrine, which in this presente place are called Scribes, that is to saye, lettered, learned, and interpretoures of the Lawe. C. Notwythstanding for what purpose they came nowe vnto Christe, is not expressed: yet it is lykelye, that they being moued and fyred by this fame, came to learne at hys handes if that hee myghte seeme vnto

Traditions thrust in by men.

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Scribes.

them a fit master: and it may be that they were sent to spye and to vew the behauiour of Christ. But at ẏ first they sente messengers vnto Iohn because (as they thought) he went about some new thing.

Iohn. 1.

C. But what soeuer the occasion of their comming was because they brought with them a proude stomake and loftye countensunce, the least office might easly exasperate & prouoke them to byte Christ. Wherby we may see how hard a thing it is to bring them vnto sounde doctrine in whom there rayneth ambition & a desyer to rule: but specially such as are addicted to ceremonies, who when they haue a wonted vse and custome to mayntaine ẏ same will admit no newnes, but absolutely do condemne what soeuer is vnwonted. To be short ther is nothing, neyther can anye thinge be imagined more imperious lofty and proude then these kind of men.

What these Scribes & Phariseys were we haue shewed before.

2. VVhy do thy Disciples transgresse the traditiõs of the elders? for they washe not their hands when they eate bread.

{VVhy do thy Disciples} M. Behold in what thing the enuious Scribes & Phariseys those holy ones which came from Ierusalem, begin to calumniate Christ the teacher of verity and trothe. They find not falt here with the negligent obseruing of the lawe of God, but for the violatinge of mens traditions they accuse Christ. Neither do they say, wherfore do thy disciples transgresse our traditions, but the traditions of the elders, when as notwithstanding they had more respect vnto themselues then to the elders: but they seke to greue and burthen Christ with the auctority of the elders. In like manner there are som at this day which continually obiecte the fathers, the Church, and the coũsels: as though the religion of Christian men stode in the obseruation of mens traditions and as though the neglecters of the same were enemyes of the Church, & the kepers, frends. C. But seing the controuersie standeth vpon humaine traditions, this question pertayneth nothing at all to pollitique lawes, the vse & scope wherof pertayneth to another ende, then to determyne and appoint how God shal-

Papistes alledge traditions.

be worshipped. Wherfore seing that ther is a difference of humaine traditions we must vse a certaine distinction. For some of them are manifestly vngodly & wicked because they appoynt false worshippings quite contrary & repugnant to the word of God. Some do mingle the worship of God wyth prophane tryfles and so do vitiate & defyle the purity of the same. And other some which haue a better coller & shew, and are not infected with any notable fault, are notwithstanding disalowed and condemned, because they are thought to be necessary to the worship of God: and thus the mere obedience of the onlye God is set a part, and a snare set for the consciences of mẽ. The obseruation of the third and last sort of ceremonies, is for certain in controuercy in this place. For the washing of hands which the Phariseys vrged, could not of it self be said to be superstitious: otherwyse Christe woulde not haue suffered the water pottes at the mariage in Cana of Galilæ to stand after the maner of the purifying of the Iewes, vnlesse the ceremonye had bene free, and not tyed to any necessitie: But here consisted the fault, because they thought that without washing of hands God could not truly be worshipped. In the beginning the custome of washing of handes was not brought vp without some speciall practice and meaning. We know how seuerely the law of God requireth externall cleannes: not because the Lord would haue his seruaũts occupyed in the same, but to the end they should diligently take hede and beware of all spirituall pollution & spotte. Moreouer in washings, the law holds certaine meane. But there start vp newfangeled teachers, which thoughte ẏ they should not be counted wyse enoughe vnlesse they added somewhat to the word of God: hereuppon ther sprange and sioned vp certaine washings, wherof the Law maketh no mencion at all. The law makers themselues did not boaste that they inuented and appointed any new thing, but that they did only adde certayne cautions which shold be meanes to preserue the law of God. But by & by followed corruptiõ, when ẏ the ceremonyes brought in, begã to be thought part of ẏ worship of

God

god: and also when necessity was thrust into things that had liberty, & voluntary choyse, made a bondseruant. For God (as it was sayd euen now) would be worshipped accordinge to his prescript word and therefore no adding to his law is tollerable. For as hee suffereth the faythfull to haue externall rytes to themselues in the which they maye exercyse themselues to godlines, so hee will not suffer them to be myngled with his word: as though in the religion were set and planted.

{For they washe not their hands} M. This forsoth is the transgression which these holy hypocrits of Ierusalem reprehēd & blame. A high tradition in deede, to offend suche worthy persons at ỹ breach therof. B. But there is no doubt, but that this was done by the assured dispensation of God, that ỹ disciples should neglect this tradition before these findfaults or inquisitors, to the end Christe might haue occasion offered vnto him, to inuey against humaine traditions. C. But the cause of the offence taken is more plentifully declared by the Euangelist Marke saying. A. And when they sawe certayne of his Disciples eate bread with cōmen, (that is to say with vnwathen hands) they complayned: for the Pharisеis, & all ỹ Iewes, except they wash theyr hands often, eate not, obseruinge ỹ traditions of the elders. To be short the Scribes vsed many things, which willingly they toke vpon them to obserue: those were secundarye lawes inuented of curious mē as though the simple cōmaundement were not sufficiēt. God cōmanded all men to be washed ỹ had polluted themselues. This cōmaundement did extende to cuppes, to water pitchers, to garmēts, and to other implements of househoulde, leaste they shoulde toutche any vncleane thing. But to mingle to these new washings, was idell vanity and vaine idlenes. Ther was no coler wanting (as sayth S Paule) for the inuencions of mē to haue a shew of wisedome, but if they had rested thēselues & bene contēted wt the only loue of God, their modesty should much more haue pleased him, then their scrupulous carefulnes. They would take hede least anymā should eate meate vnwares being vncleane: but truly the Lord was contented and well pleased if men did pourge those spots that were knowne. For these cautions had no ende, or meane, because men coulde scarce moue their finger, but some newe blot or other should be found: but this corruption was much more the worse, because it was cast into mens consciences as a religon, ỹ hee was giltye of pollutiō, which did not oftentimes wash his body with water. In the comon sort of people peraduenture they woulde haue borne the neglecting of this ceremonye: but because they had cōceyued such excellency of Christ & his Disciples, they disdayned ỹ the rits ordeyned by their elders (the vse wherof was holy among ỹ Scribes) should be broken and not obserued by them. Those Papists are deceyued which compare their holy water, to ỹ washing which the Iewes vsed, and affirme it to be necessary, to washe away sinne. But and if this theyr holy water were lawful, and voyde of such corruptions, yet notwithstanding ỹ necessity which they alwayes vrge is to be condemned: but thus, men willingly put ỹ snare vppon themselues. For the Diuill woulde neuer haue thus snared their consciences, vnlesse men thē selues of their owne accord, had compelled him to put the snare vppon them. As for example, men are fallen to such superstitiō, that euery fryday vpon their owne frée will, they abstaine from flesh: & now there is come a lawe by the whiche they haue bounde themselues, as to a thing of necessitye.

The order of washing was curiously vrged of the Iewes.

Popish holye water is made by this place.

luke. 7.

3 But hee answered and said vnto them, why do ye also trangresse the cōmaundement of God because of your owne tradition? Bu. Christ putteth his aduersaries to silence, and maketh them blanke by a contrary question, or by a figure called Antistrephō, making that to rebound against themselues which they darted at him. C. But this answeare consisteth of two partes. The first part is (as as wee call it) to the person: the seconde part contayneth the definition of the matter and the cause. The Euāgelist Marke bringeth in this matter, after an inuerse & preposterous order: for hee placeth fyrst the sermon of Christ, and thē the theame and proposition vppon the which, he toke

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occasion to make this Sermon, as followeth more orderlye in our Euangelyste Mathewe whom wee haue in hand.
When the Lord in like manner demaundeth of the Scribes & Phariſes why they did violate & tranſgreſſe the lawe of God, for their traditions, hee dooth not as yet plainly clearehis diſciples of the fault obiected againſt them, but doth only admoniſh, how vniuſt & prepoſterous their curious cauillation is. They take it diſdainfully that the precepts of men are not exactly kept: but how much more greuouſly ſhould they haue taken the matter ſeing that ẏ lawe of God was leſſe eſtemed than the traditions of men to the obſeruation of the which they wholy endeuoured themſelues? It appeareth therefore ẏ they are rather ambitiouſly offended then vpon any true zeale, when they go about to preferre men before God. A. Therfore when Chriſt could not abyde the glory of his father to be tranſferred vnto mẽ, nay rather to haue God leſſe regarded then men. E. hee repelleth ſo malicious a cauil, in a thing of no force, with a more ſharpe and nipping reprehenſion ſaying, whye do ye alſo tranſgreſſe the comaundemẽt of God for the traditions of men? B. To tranſgreſſe the cõmaundemente of God, for the traditions of mẽ, is to debillitate, and fruſtrate ẏ lawes of God by teaching ſomewhat whereby men maye be withdrawne and hindered from obſeruinge & kẽping the lawes of God. And wee muſt vnderſtande thoſe to be mens traditions which are ioyned to the Lawe of God, as though God had not preſcribed vnto vs a certayne and perfect rule before. For politique lawes ought not to be counted traditions: for here in this Chapter mentiõ is made only of the worſhip of god. Therfs no Antitheſis betwene the lawes of god and politique lawes. Furthermore the Church hath nede of ſome diſcipline: but thoſe lawes are taken out of the word of God neyther do they tye ẏ conſciences of men. It cannot be therefore but that the cõmaundements of God muſt be violated and broke by mens traditions: yea, & that the decrees of mẽ, ſhould be preferred before ẏ ordinaunces of God. Haue wee not had experience of this matter among the aduerſaryes of Chriſte, with whom abhominable whoredome is but a tryfell counted: but to eate fleſh vppon a fryday, is a haynous offence.

+ For God commaundeth ſaying: honour father and mother: and hee that curſeth father or mother, let him dye the death.

{For God commaundeth} M. Becauſe they ſhould not thincke him to be an vniuſt accuſer hee bringeth in euident proofe of that which hee had ſpoke. {Honor father and mother}

B. God cõmaundeth ẏ the children ſhould helpe the parents, being eyther impotent by age, or in pouerty, or in any other affliction: the which thing Chriſt ſufficietly declared, as may appeare by the words of Marke wher it is ſaid, and ſo ye ſuffer him no more to do ought for his father or his mother: for the which words this our Euangeliſt Mathew hath in his 6. verce following theſe words. And ſo ſhal hee not honour his father & mother. After the ſame maner S. Paule ſayth, honor thoſe widowes which are wydowes in deede. And againe. ẏ elders ẏ rule well are worthy of double honor. Bu. Honor therefore in this place rather pertayneth to helpe, according to the nature of the Hebrewe worde then to ſalutacion, and that ciuyll dutye of life. C. In what ſence therefore Chriſt ſaith ẏ the Phariſeis do trãſgreſſe the cõmaundements of God, it may eaſely be gathered by this text. They did not openly, or manifeſtly abolish the cõmaũdements of God as to imagin that which hee had forbidde to be lawfull: but couertly they did tranſgreſſe in ſuffering the cõmaundements of God, careleſſye to be omitted. It is a manifeſt and familiar example which Chriſt bringeth, it is the cõmaundement of God (ſayth hee) that childre ſhould honor their parents. Becauſe the holy oblations redounded to the profit of the prieſtes, they required the ſame ſo ſtraytly, ẏ they counted him a more grenous offender whiche willinglye offered not ſumwhat, then hee which diſhonored his parents, and defrauded them of their due right Finally that which by the lawe of God was voluntary & free, according to the iudgement of the Scribes & Phariſes, was of more weight, then anye of the com-

The lawe of God ought to be preferred before mens traditions.

Traditions of men tye the conſciences of gods people.

Papiſtes ſtrayne at gnat & ſwallow a C

Mark.

1. Tim.

Children ought to nour their Parents

the commaundements of God. Therfore so often as we are so bente to obserue the lawes of men, ỹ wé haue no regarde or care to kepe ỹ law of God, we are thought and iudged to transgresse the same. Hereafter following he saith that the Scribes & Phar. made the comaundement of God, of none effecte, because of their own traditions: because they hadde the people in suche awe, and so bounde to their wyll, that they might haue no leysure to reade and studie in the woorde of God: and because they were thought to bestow their tyme well, whiche had learned all theyr traditions at their fingers ende: hereuppon came the lybertie to synne. For hée was thought to breake the lawe of God, without ponishement or offence, whiche had placed holynesse in any one tradition of the elders. Now let euery man iudge vprightely and indifferently, whether this kinde of wyckednesse be not muche more in the Papacy at this daye, then it was in the time of the Iewes. The Pope truely with all the rable and route of his clergie, denie not but that we must obey God: but when we come to the matter in dede, they make the commaundement of God of none effecte for their owne traditions, for as we said before, whoredom and thefte ar counted of them venial sins but to eate a morsell of flesche on the fryday, is deadly synne.

{And he that curseth father or mother, let hym dye}

This is spoken to the ende wee shoulde knowe that it is no small or light matter to dishonoure parentes, because the ponishement for such is seuere & greuouse. The whiche saying doth not a little amplifie the faulte of the Scribes and Phariseys, in that so fearefull a threatnynge doth nothing at all terrifie, or moue thé, for theyr fault, and crime, in graunting libertie to contemners of parentes.

5 But ye saye: euery one shall say to his father and mother: what gyfte so euer should haue com of me, the same is tourned vnto thy proffite: and so shall he not honour his father, or his mother.

6 And thus haue ye made the commandemente of God of none effecte, because of your owne traditions,

{But ye saye:} C. This is a deceiue kinde of speache: whiche in Marke is more ful wher it is added, And so ye suffer him no more to do ought for his father & mother.

A. Some vnderstande in this firste sentence these woordes, Is without faulte.

C. Christe therefore teacheth, that the Scribes and Phariseis do very wickedly geue libertie vnto children to dyshonour their parentes, soo that they offer theyr volũtary sacrifyce, which sacrifice might be omitted without offence to God.

Honor debe vnto parentes.

Neyther muste wee take the woordes of Christe so, as though the Scribes should kepe men from all iuste obedience: But he meaneth that the Scribes hunted soo earnestlye after their praye, that the parentes coulde haue no helpe or releefe by their children. B. As if Christe shoulde haue saide, God, to confyrme the lawe of Nature, commaunded that euerye one shoulde honour his father and mother, & shoulde releue them to their power, promising longe lyfe and happines to suche as fulfyl the same: and death likewise to the breakers therof. But you, being led by couetousenes, do tourne that to your owne cõmoditie and gaine, which sholde be a helpe, succour, and releefe to parentes, teachinge men that it is better, and more holy to meintaine the duties of the temple, and to offer free will offeringes, then to helpe and comforte the needye parentes being in pouertie. and ye shewe a wile & crafte, by the which children may begile and deceiue their parentes, which craue theyr helpe and releefe: namelye that they shoulde speake thus vnto their father or mother: Cõsider and way that the gifte whiche I offer to the temple, is profitable to thee. for if that. which is offered to God, the father of all, be wel bestowed: then shall the godlynesse of the childe profite the parentes. And thus by craft, vnder the pretence of godlines, the father is forsaken, cõtrary to the expresse cõmaundement of God, that the prystes maye haue their luker and gayne. The Greke text (accordinge to the verye bare woord) hath, what gift so euer commeth from me, thou shalt be holpen, or mayst be holpen. The which sentence the interpretour resolueth by a more fete sẽse (as it may

Commeth of me, is not expressed, but vnderstoode, in the Greeke texte.

Corban the bore of the temple.

it maye seeme) thus, What gifte so euer cõmeth of me, that is tourned to thy profyte. That is to saye, The gifte whiche shoulde come from me into Corban, (that is into the treasure bore of the temple,) that is altogether spente for thy vse, and is bestowed to helpe thee, so that the tẽple is defrauded of the righte dewe to the same. At the which saying, the parentes beinge afraide, had rather starue then to to be holpẽ with the thinges consecrated to the temple. {And so shalt thee not honoure his.}

M. We muste here note diligently that Christ doth not simplely blame the Phariseies, because they required gyftes for the temple, and voluntary offeringes of the people: but because they taught that those thinges whiche were geuen to the temple were geuen vnto God: and that therfore it was farre better to geue vnto the temple then to helpe the neede of parentes, because that they which gaue vnto the temple, gaue bothe to God and to theyr parentes: but that they which gaue to their parentes dyde not so. When as therfore the superstitiõ of men was such that they thoughte it farre better to geue vnto God, then to men, the tradition easely came to this passe, that now althinges by lyttell and littel must be geuen to the temple and vestry, voluntary sacryfices must be paid, but in the meane time there were very fewe whiche had respect to the necessitie of theyr parentes as they ought: and thus they made the cõmaundement of God, of none effecte

{And thus haue ye made the commandment of God, &c.}

A. For this matter reade the exposition of the fourth verse goinge before.

7 Hypocrites, full well dyd Esay prophesie of you, sayinge:

C. Nowe the lord proceded farther with his reprehension. For he speaketh nowe of the cause it selfe, whiche hee deuideth into twoo partes. The fyrst is, that they being onely tied to eternall rites, make no accompte of true holynes which consisteth of ỹ sincere integritie of the hart: the second is, because they dyd peruersely worshyp God, after their owne wyll.

1.

2.

M. When he calleth them hypocrites, it is as muche as if hee shoulde haue sayde, You thynche that it is vnknowne vnto me what you are, and what you seke for. Ye are counted for iust men, and Goddes frendes, because yee haue alwayes the worshyp of God in your mouthes, but I knowe what ye are, ye are hypocrytes, & counterfaytes. A. The like reprehention we haue in Luke. You are they whiche iustefie your selues before men, but God knoweth your hartes, because that whiche is excellent in the sight of men is abhominable in the syghte of God.

Luke

{Full well dyd Esay prophesye of you.} M. Christ vseth the testimony of the prophete to declare that the hypocrisie of these men, is no newe & vnwonted thing, but of longe continuance: and that he is not the first whiche carped at thẽ, but that they were reprehended of the prophetes, whose earnest reprehensions might declare that God was displeased with their hypocrisie longe before. C. Although therefore the prophete Esayas dyd not prophesie of the tyme to come, but had respect only to the men that were in his age & tyme. Christ notwithstandinge saith that this prophesie pertayneth vnto these Scrybes and Phariseies: because they were like vnto those olde hypocrites with whom the prophete contended. M. For this prophesie of the Prophete is to be vnderstoode of all maner of hypocrites, of the which flocke these were the braunches. Furthermore this worde, prophesied, in this place signifieth, spake a greate while ago, and a great while ago reproued you. A. Neither shoulde it seeme straunge vnto vs, that Christe in this place, and in many other places inueyeth so sharpely agaynst these hypocrytes. B. For there are no enemies of trewe godlines, more hurtful, then the fynders out, and defenders of humaine traditions: and what are they when they haue done but vaine hypocrytes? Wherefore Christe the defender of trueth and perfecte godlynes, vppon the grauitie and authoritie of his spirite calleth them by their proper name, and seuerely reprehendeth them.

Defen. tradi. perni. nemes.

8 This people draweth nye vnto mee with their mouth, and honoure mee with their lippes, but their hartes are farre from mee.

C. The somme of this doctrine is, that the wor-

the worshippe of God is spirituall, and not grounded vpon sprinckelinge of water, or in any other ceremony: and that there is no other reasonable seruice of god, but that which he hath appointed by the rule of his woorde. A, To drawe nye vnto God, is spoken after the maner of the old lawe, when men came vnto the temple of God, where he shewed hym selfe to be presente, vppon the propiciatorie of the Arke. This people therfore draweth nie vnto me with their mouthe, that is, they come to the tẽple in my presence to pray. To honoure God with the lyppes, is to powre forth certain obscure praiers with the lippes, without any affection, and to offer them vnto God as things accepted and allowed. after the which maner some perswade them selues that God is honored and worshipped. C. Christ hath not altogether respecte vnto the woordes of the Prophete: notwithstanding the prophete maketh mention of two vices, by the which the Iewes prouoked the vengeaunce of God against them, the fyrst is, because they professed holynesse and pietie with their lippes onely: the seconde, because they bended theim selues to fayned worshippinges. First of all therfore, that is wycked hypocrisie, when men honour not god, but with an external shew. For God reprehendeth not the externall shewe, no, he requireth the same of all godly men. for we must not onely worship God in our hartes alwaies, but some times also we must testifie & declare the same before men by outwarde gesture.

But he reprehendeth this, namely, when men grounde saluation in external thinges, and seeke to please God onely with externall profession, fayning that thinge in the sight of men, whiche in dede is far from theyr hartes. These two thynges therefore muste be ioyned together, the mouthe nie and the harte farre of, to put away hypocrisie. For there are two partes of the worship of God. The fyrst and beste is to worshyp him with our hart and minde. For when that internal affection of the minde is absent, whatsoeuer wee take in hande, shalbe abhomination vnto God. Certaine myserable persons think that whatsoeuer they do (thoughe quyte voyde of affection) pleaseth God: and do affirme that the fynall intention only is sufficient, when as the lord notwithstãdynge requireth the whole mynde, and dothe abhorre a double harte. Wherby they prouoke nothing els, but the wrath of God agaynste them selues. The Prophete Esaias therfore threatened that the lorde woulde blinde bothe the Prophets and the people, for two causes, for theyr hypocrisie, and for their peruerse worshippinge of God. This is the sõme therfore: because the true worship of God is spirituall, nothinge pleaseth him vnlesse the internal sinceritie of the hart be ioyned with it: and that is hypocrisie which appoynteth holines in externall pompes and shewes.

9 But in vayne do they serue mee, teachinge the doctrines and preceptes of men. {But in vayne do.} C. The Hebrew terte (according to the very woorde) hath thus. They were taught to feare me by the preceptes of men. The which place is thus tourned, by the threscore and ten interpretours, but in vain do they serue mee, teachinge the doctrine and preceptes of men. In vayne: that is withoute fruite. The Hebrewe tert soundeth thus muche, as if they should say, The religion of this people, with the whiche they worship me, consisteth in the preceptes of men, and of mens institutions. As in the former parte we see the seruice and worship of god to be spirituall: so in this place we are taught that if we wil please God, we must subscribe to his word, and contente our selues with the same. For God muste not be worshipped after oure will, or at the pleasure of men, but according to the prescript rule of his woorde. For excepte these twoo thinges concurre and meete together in the worshyppe of God, it is no worship, but with God, abhominable erecration & erecrable curse. For (as we haue saide) because God wyl be worshipped after his owne wyl alone, he wyll in no wyse abyde to haue newe worshippynges deuysed and inuented to him. When men therefore suffer theim selues to wander from the word of God, the more they curiously wery the selues in worshipping him, the more they heape vengeance

Gods woorde is sufficiente to teache vs how to worshyp hym.

vengeance to the selues against the daye of iudgement, vnlesse they repente, because religion by suche fayned inuentions is prophaned. In these woordes there is apposition, {Teachinge the doctrine and pre.}

C. For Christe pronounceth those men to erre. which in stede of doctrine thruste in the cõmandementes of men: or which from thence fetche a rule to worshyppe God. Such are the precepts of the choise of meate and drincke, of not marying, & an infinite sorte mo: the which being obserued of some, they thincke by and by, that they do God good seruyce, when as in dede they haue done nothing lesse. Let this therfore abide firme in our mindes, that seinge obedience is better vnto God than sacrifice, all fayned worshyppinges before him are but vaine: yea (as witnesseth the Prophete) accursed & detestable.

Fayned worshippinges are abhominable.

10 And hee called the people vnto hym, and saide vnto them: heare, and vnderstande. {And he called the people.}

M. Grieuouse truely was the accusation of Christ against those Hypocrites and Pharisees: but his acculation was so euident, & manifest trew, that they were not hable to gainesay the same. C. Now he tourning him selfe to those that were more tractable & easie to be taught, more plainly expoundeth that which before he had touched, namely, that the kyngdome of God consisted not in meate (as saith S. Paule.) For seinge that eternal things are pure by nature, the vse of them is also free and pure. For wee can not gather vnto vs any vnclennes by the good creatures of God. {Heare and vnderstande.} M. Although the lord loue those that are simple and rude. yet notwithstanding he loueth not these grosse ignorance and dulnesse in vnderstanding, and concerning his trueth: Here therfore he teacheth the rude, to the ende they might be apte to vnderstande. and in reasoning with the, he bothe reproueth them, and teachethe them. Whereby we gather that God, our merciful father doth pardon our dulnes, howe rude so euer we be.

Rom. 14.

Ignorance is not acceptable vnto God.

11 That whiche goeth into the mouth, defyleth not the man: but that which commeth out of the mouth, defyleth the man.

{That whiche goeth into the mouth.} C. By a figure called Synecdoche, hee saithe, that those cupl things come out of the mouth of a man, whiche are by nature cupll in hym. For he applyeth it to the presente cause: as if he shoulde haue said, that we drawe not in vnclennesse with our mouthes when we eate meate & drinke: but that al maner of filth and vnclennes proceedeth of our selues. Wherupon the Euangelist Marke saith thus, The things which procede out of a mã, those are they that defyle the man. For hee reherseth many thinges hereafter, whiche procede not out of the mouthe. The well headde and naturall place of vncleanes, is euen in the conscience of man. Christ teacheth here that a man is not defiled with externall thinges, whiche of theim selues are pure: euill workes although they be externall, yet notwithstandinge they doo spring from the harte, and therfore they do alwaies defile. Wherfore we can not impute the fault to the creatures of god, how so euer we abuse them. Wyne doth not defile, but the vnbridled and immoderate desire procedynge from the harte doth defile. Apparell wyll not defile: but if a man so trimme him selfe that he may please him selfe and others. and that hee maye go ambitiously, this is internall, and this defilethe The vnshamefast eye is in faulte, and not the woman whiche the eie beholdeth. Golde is not vncleane. but that wicked vice couetousenes, whiche is the rote of all euill, is vncleane.

Marke

This place is very aptly and to the purpose sited & alleaged against those which prescribe choise of meates and drynkes vnto Christians. for here the difference of meates is taken away. All thinges ar cleane to the cleane: but to the vncleane and vnbeleuing, there is nothing clene, for euen their mind & cõscience is defiled.

It is no matter what meate thou eate: but it is a matter with what minde thou eate it. This parable Christe hym selfe expoundeth in the xviii verse folowinge.

12 Then came his disciples and said vnto hym: knowest thou not that the Pharisees were offended at this sayinge?

C. Because the Scribes were proude, & scornefull

scornefull to be taughte, Chryste taketh not muche paines in pleasyng them, but thought it sufficiente to touche their hypocrisie and disdayne. Thus the offence which they conceiued at the fyrst is doubled, when they sawe their wasshynges to be reiected and despised of Chriſte, as trifles, not by negligence, but euen of set purpose. Nowe, seing Chriſt douted not, neyther was afraide to stirre vp the malitiouse and poysoned myndes of the Scribes & Phariseies against him more, & more by wounding them wt their own weapon, makinge ye same to go through their own sydes: let vs learne by his example, not to oyle our tongue, or to vse painted wordes, but so to frame our wordes, dedes and sentences, that therby we may seme, not to seke greately to please all men. Notwithstanding the disciples (as the maner of the rude and vnlearned is) coniectured that Chriſt dealt very vnaptly and amisse with these seconde sorte of men. For their admonition tendeth to this ende, that Chriſt shold seke to saue the offended mindes, by correctinge his sharper sayinges. This is commonly the maner of the infirme and weake to iudge amisse, and with a sinister iudgement of the doctrine which they se receiued by not indifferent and vniust eares. And truely it were to be wished that the doctryne of Chriſt might be pleasantly, and without offence, allowed, and receiued of al men: but because Sathan doth blynd the mindes of many men, and setteth their harts on fyer to madnesse, he holdethe manye mindes ouerwhelmed with brutishe and beastly insensible dulnesse, so that it can not be, that the doctrine of saluatiō shold sauour wel to all men. No it must be the sauour of life vnto lyfe to some, and to other some, the sauour of death vnto deth. Notwithstādyng it is our partes to take hede so muche as we maye, least any offence arise of the manner & forme of our teachyng: but it were extreame madnes to make vs behaue our selues more wisely then we be taught of our heuenly master. B. No man truely euer toke more heede to auoyde the geuynge of offence, then dyd our sauiour Chriſte, that is, to speake or do any thinge, wherby any mā might be prouoked from pietie, or hyndered from saluation, (for that is to offend) Notwithstandinge it coulde not be, but that by his wordes and deedes, the wycked oftentimes shoulde submit thē selues and willingly take offence. Hereuppon it came, because he was counted a Nazarite, and the sonne of Ioseph, because he was humble, and abased him selfe, kept cōpany with synners, healed on the Sabboth day, preached him selfe to be Chriſt, and teached the lybertie and freedome of eternall thinges. The reprobate Iewes made all thynges that he saide or dyd, to be offence to thē selues. But what dothe Chriſt? He coulde not, (notwithstanding their obstinate wyckednes) but go forward with that which he had begonne, namely, to preache the trueth. bothe by wordes and dedes, to the electe and chosen. He knewe that he was sette to be a destruction to many that were Israelites, no lesse, then he was appoynted to be the resurrection or vprising againe of many. The Disciples myghte haue obiected to Chryst, that which many weakelynges obiecte to the mynisters of the woorde in these dayes, Why dyddest thou not holde thy peace? or why dyddest thou not speke more tentlely? for these men are offended. For weakelinges take vpon thē to iudge and condemne, because there is no better succesſe in preachynge of the Gospel. C. But we see howe lyttell Chriſte regarded that kynde of offence, whiche the wicked maliciously toke to them selues.

The verie of Chriſt offended the Iewes.

Luke 2.

13 But hee aunswered and saide. Euerye plant which my heauenly father hath not planted, shalbe plucked vppe by the rootes.

{But he aunswered and.} C. Because weake mindes were wounded & offended by the inprofytable succesſe of doctrine, Chryst goeth about to remedy this euyl. And he taketh this remedy, saying, that there is no cause why the good shold be troubled, or why they shoulde haue a worse opinion of his doctryne, although it were the sauour of death vnto some. {Euery plante.}

B. Some vnderstande this sentence, of opinions. C. as if it shoulde haue bene said, that all the inuentions of men, and what so euer came not out of the mouthe of God,

of God, must be plucked and rooted vp, and perishe. But Christe rather had respecte vnto men: so that his woordes are in effecte as if he shoulde haue saide, that it is no meruaile if the doctrine of saluation were mortiferous and deadly to the reprobate, because they are alwayes caried headlonge into destruction. Wherefore we must vnderstand those to be planted by the hande of God, which by his free adoption are grafted into the tree of life.

Esaye. 5. Ierem. 2. Ierem. 12. Amos. 9.

And in the prophets we shall oftentimes fynde these woordes planted of the lorde, when they meane that the lord hath chosen some to be his people.

So the father hath plated into the kingdome of heauen, whom he geueth to the sonne to iustifie. These being planted vpon the trewe lande of Israell, shall neuer be pluked vp. But these reprobate & outcaste Pharisepes were neuer of this nomber, but being externally of the vine of the lorde, were in a shorte tyme cut of as vnfruitefull branches: therefore they beinge nowe incurable, and ordayned to destruction, Christ pertayneth not vnto them. C. And in this sence also, the prophete calleth the Church renewed by the grace of Christe, a flower planted by the lorde. Finally, because election commeth onely of the lorde, the reprobate muste nedes perysshe, howe so euer it come to passe: not that God destroyeth the good & innocent, but because they by their own malice, tourne all thinges, be they neuer so holsome and profytable for theim, to their owne destruction. And so it commeth to passe that ỳ Gospell is ỳ sauoure of death vnto deathe to them, as witnesseth S. Paule. For although the Gospell be set forthe for the saluation of all men, yet notwithstãding it bryngeth not forth the fruite of saluation, but onely in the electe. B. Wherefore these woordes and examples of Christe oughte to confyrme and strengthe so many as shal offend, the euill and wicked by woorde or dede, when they followinge the word of God, set forth nothinge but the glorye thereof, and the fayth of our lord & sauiour Jesus Christ. Let theim onely beware, that they neyther do nor say any thing of them selues without good authoritie, and that theye sowe the seede of the woorde of God, with great reuerence and feare, and also that they euer pray for the direction of godds spirite. If they thus doinge offende any man, let them remember these woordes of Christ, namely, that euery plant whiche the heauenly father hath not planted, must be plucked vp by the rootes, that is to saye, it is ordained by the wyll of god, that all they shoulde perishe, whiche are not predestinate by the father to eternall life: and that therfore of necessitie it must nedes come to passe, that in al good thinges some shall be offended. But (as we saide before) it is our partes verye dilygently to beware, and take heede, leaste that they se, or here any thynge by vs, whereby they may iustly be offended: but that they may haue al the cause of offẽce in them selues, although they wold seme to take the same by our good demeanour.

Predestination.

C. To be short, a faythfull and good teacher wyll so temper, moderate, & guyde, what so euer he publisheth, that it shall profite all men: but so often as it commeth otherwise to passe, let him comfort hym selfe with the aunswere of Christe. Christ verye well, and aptely put forthe this similitude, to proue that the cause of destruction is not in the doctrine but that the reprobate which haue no rote in god, worke their owne destruction and damnation, who, when the doctrine of Christ is set before them, powre out their secret poyson: and thus they accelerate and hasten deathe to theim selues. Moreouer Christe by this similitude toucheth Hypocrites, whiche seeme for a season to be lyke vnto good trees that are planted.

Reprobate worke their owne damnation.

Such were the Scribes and Pharisees, which sprang vp and grewe in the church of God, muche lyke to the Cedar trees in Lybanus: to the ende their defection and withering away, might seeme the more absurde. Therfore in the church of Christ pure, and sincere doctrine shalbe alwaies preached. Wherfore let the teachers cõsider and way, whet the capacitie of men doth require. If any after their doctrine rage and ware mad, let the ministers of Christ suffer them. For although they seme to stande very well in the Church, yet neuertheless they shalbe plucked vp by the

2. Cor. 2

The effecte of the Gospell.

The duetie of a preacher.

Crabbes of the

by the rootes at the length, because they are not planted of the lorde. And wher as Christe might very well haue saide that they shal perishe which carelesly and disdainefully reiecte saluation offered vnto them, he proceedeth farther, and saith that none shal stand for euer, but such whose saluation is firme & sure in the electiō of God. By the which woordes he plainely sheweth that the first originall, and beginning of our saluation, commeth of ỳ grace, by ỳ whiche God chose vs to be his sonnes, before we were created, & before the foundation of the earth was layde.

14 Let them alone, they be the blind leaders of the blind. If the blind leade the blynd, both shall fal into the ditche.

{*Let them alone.*} C. He meaneth that we should not set so much by men, that their offence shoulde greately moue vs. Notwithstanding a iudgement, and discretion is needful to be had. For when they are offended by theyr owne wyckednes, and not by ignorance, we muste not regarde them, but passe euen through the myddest of them. Hereuppon came that olde distynction of auoydynge offences, namely that we beware leaste we geue the offence to the weake: but if any wicked, obstinate, and malicious person, take the offence it is no matter to vs, we nede not care. For it is necessary ỳ christ which is the rocke of offence shold be buryed, if we wyll satisfie the obstinacy of all men. Therefore it shall behoue vs to discerne betwene the weake (whiche are offended throughe ignorance, and are by and by conformable) and the proude and obstinate, whiche take offence to theim selues, leaste any weake person be molested and troubled throughe our defalte. But when the wicked obstinately kicke against vs, let vs go voyde of care, euen through the middest of theyr offences. For he which doth not spare & geue place to his weake bretherne, is churlishe, and dothe treade those (as it were) vnder his fete, to whom he ought to reache out his helpinge hande. But to care for others, it is no parte of our dewetie, seinge they must of necessitie fall into offence, if we go forward in our calling, and discharge our ducty. Furthermore, when it shall come to passe, that they are alienate, and fallen from Christ, by the collour & cloke of offence, let vs let theim alone, leaste they drawe vs with thē also. The cause why the Pharisees were offended was arrogancie & disdaine: they contemned & greatly despysed the doctrine of Christe, notwithstanding that it came from God the father: In their hartes they bare the cause of offence, wherfore Christ cōmandeth to let them alone.

{*They be the blind leaders of the blynd.*} E. Or they be the blynde guides of the blinde: according to the nature of the Greeke woorde. C. In this sentence there is a great Emphasis or force, by the which Christ sheweth that the Pharisees were rather offēded by pryde, then through infirmitie, because they were to wise in their owne opinions, & sought to rule all men according to theyr wyl. For when they stomble in ỳ plaine way, it is euidēt, that they are wilfully blinde. Now to what ende should a man suffer him selfe to be led by thē, vnlesse he wold fal into the same pit of blindenes, whervnto they are carryed hedlōg. For Christ the son of righteousenesse which shineth vnto vs, & which doth not onely shewe vs the true waye by the light of his Gospel, but will haue ỳ same also preferred of vs: dothe very well reuoke his disciples frō that sluggishenes, and wilful blindenes, least they shold fal into the same state that they were in. For he addeth. {*If the blind leade the blinde, both shall fall into the ditche.*} C. A sentēce worthy to be noted, by the whiche the lord sheweth howe perilouse and daungerouse a thynge it is, for men to be ruled by those that are blynde: namely, that it wyll at the lengthe come to passe, that by obeyinge theym, and by walkyng with them in darckenesse, wee shall come into the lyke destruction. Hereby we gather that all men are inexcusable, which vnder the coullour of simplicitie & modestie, suffer them selues to be deceyued, and snared with errours: as they whiche at this day beyng in errour and blyndnesse, say that they were so taughte by their teachers, and pastors, vnder whom they oughte to be gouerned, and say also that their errour shall be imputed to the Bysshoppes,

Blindenesse and ignorāce, are the cause of destruction

But Christ here plainely affirmeth that those blynde also shall fall into destruction whiche followed their blynde guides. No man therfore in his right wittes wil harken and obey these blinde Pharisels: for none can please theym, but suche as shut theyr eyes agaynste the sonne. As for example. Those whiche beare great rule amonge the aduersaries of oure sauioure Christ, are captaynes: how shal we please them, if we beholde the lyghte and the Gospell?

Papistes maintayne blyndnesse.

If wee bende our selues to beholde the lyghte (that is, to followe Christe) by and by wee kyndell theyr furyouse rage agaynste vs. No man dydde euer beare more with the weake, and suffer theyr infyrmities, then dyd the Apostel Paule: Notwithstandynge when he sawe suche kynd of men, which wold bring mennes consciences into bondage, hee stoutelye bente hym selfe agaynste them, in noo wyse geuinge tyme or place vnto theim. for hee woulde not be blynde, and haue blynd guydes to leade hym. The Euangelist Luke in rehearsing this sentence, noteth no circumstaunce: but saith, that Christ vsed this similitude generally, euen as in reherslnge many of the sermõs of Christ, he sheweth no cause why they were made. It may be that Christ repeated this selfe same sentence often times,

Gala. 2.

A. As in dyuerse places we maye finde, that he hath repeated many other.

15 Then answered Peter, and saide vnto him: Declare vnto vs this parable.

C. To answere in this place, (according to ỹ maner of the Hebrewes) is as much to say, as to speake, as thus. Then spake Peter and said vnto him. &c. For Marke hath. And when he came into the house awaye from the people, his disciples asked hym of the symilitude. But in this place Peter being as it were the mouth of the rest, saith, Declare vnto vs this parable

Mark. 7.

16 Iesus sayde, are ye also yet withoute vnderstandinge?

C. Because the Disciples doo bewraye their intollerable rudenesse, Christ doth iustely reprehende theim, and rebuketh them, because as yet they wante vnderstandinge: yet notwithstanding hee letteth not to teache and instruct them.

17 Do not ye yet vnderstande, that what soeuer entereth in at the mouth, goth into the belly, and is cast out into the draughte?

C. The sume and effecte of Christs wordes in this place, is to declare that men are not polluted with meates: but that they haue spottes and dregges of vyces included within them, whiche openlye burst out in workes. M. This is more playnely expressed in Marcke, where we reade thus, There is nothynge without a man that can defile him, when it entereth into him: but the thinges which procede out of a man, those are they that do defile the mã. Therfore the cleanenes, or vncleanenes of a mã, consisteth in ỹ qualitie of the hart, not in the qualitie of the belly. C. If any man obiect & say that the intẽperature of meate & drynke is a pollution & defiling of a man: we may easely answere, that Christ speketh not here but of the naturall & lawfull vse of those thinges which ỹ lord hath geuen vs. To eate & drinke, of it selfe is a free thing, & indifferẽt: if there come any corruptiõ it cõmeth of mã him selfe, & therfore it ought to be thought internall, not externall.

18 But those thinges which procede out of the mouth, come forthe from the harte, and they defile the man.

A. For this matter reade the exposition of the eleuenth verse.

19 For oute of the harte procede euyll thoughtes, murthers, breakinge of wedlocke, whoredomes, theftes, false witnes, blasphemies. C. Hereby we gather ỹ which before we noted, namely that Christ at the first spake of ỹ mouthe, for the circumstãce of the present place. for now he maketh no mẽtiõ of ỹ mouth, but sayth that al vicious thinges that do defile & pollute come frõ the hart of man onely. In this Marke differeth from our Euãgelist Mathew, namely, ỹ he reckeneth vp more vices then the other dothe. And although these wordes of our sauyour Christ are spoken after an improper maner, yet it is sufficient for vs, if we therby may gather his meaning, namely ỹ al vices do procede frõ the euil & corrupt affectiõs of the hart It is an improper kind of speache to say that an euil ele

procedeth

procedeth from the hart, yet in dede ther is no absurditie, or ambiguitie in so sayinge, because an impure & vncleane hart doth defile the eyes, and maketh theym myniſters and instrumentes of euill desires. Notwithstanding Christ doth not restraine all that is euyll in the man, to manifest sinnes, but to thende he myght more playnely declare the harte of man, to be the seate and receptacle of all euyll, he sayth that there remaine testimonies and fruites euen in the synnes.

20 These are the thinges whiche defile a man. But to take meate with vnwaſshen handes, defyleth not a man.

A. The Greke text hath, These are the thinges which make a man cõmon. But common, defiled, & vncleane, are all one, as may appere by the wordes of Peter, That which the lord hath purified count not thou common: The whiche wordes were an aunſwere to this, I dyd neuer eate any thinge cõmon or vncleane. The Iewes did cal those things cõmon which the Gentiles vsed commonly, and therefore impure, & prophane. And that which the Græke phrase calleth cõmon the Hebrew phrase calleth vncleane or defiled.

21 And Ieſus went thence and departed into the coaſtes of Tyre and Sydon.

{And Ieſus went thence} M. This hystorye is very plentyfull, and requireth greate dylygence to be conſydered of. C. For it teacheth howe the grace of Christe beganne to appere to the Gentiles. For although the ful time was not come in the whiche Chryste shoulde publyshe and reueale him self to the whole world, notwithstanding he thoughte it good to geue certayne forewarninges of his cõmon and generall mercy, whiche at the lengthe, after his resurrection was offered bothe to the Iewes, and also to the Gentiles. {And departed into the coaſtes of Tyre.}

B. The Euangelist Marcke addeth sayinge, And he entered into a house, and would that no man should haue known: but he coulde not be hyd: signifying that Christe wente not directely to Tyre and Sydon, but abode in that corner for a time as thoughe hee had ben a pryuate man. But Marke speaketh accordinge to oure fleshely sence and vnderstandyng. For although Christ forsawe by his dyuine spirite, what shoulo come to paſſe, yet notwithstanding, in that, that he was the miniſter & messenger of the father, he kept him selfe within the limits & bouns of the office & callinge which was enioyned him: therfore the Euangelist Mark saith that he could not be hyd, meaning as he was man. B. For it is necessary ỹ he shold play the Apostell of circũsition, sent specially to the Iewes: Accordyng to the saying of S. Paule, This I say, that Ieſus Christ was made a miniſter of the Circumsition for the trewth of God, to confyrme the promyses made vnto ỹ fathers. Wherupon our saviour gaue his diſciples charge that they shold not come into the way of the Gẽtiles. But because the time was at hande that the Gentiles should receiue Chryst beinge reiected of the Iewes, the father wold not haue him altogether hidden from the Gentyles. Roma. 15. Math. 10.

22 And beholde, a woman of Chanaan (which came out of the same coaſtes) cryed vnto him sayinge: haue mercy on me O Lord, thou sonne of Dauid: My daughter is pitiouſly vexed with a deuil. {And beholde a woman} C. An excellent Image of faith is depaynted vnto vs in this strange woman, that a comparison being made, we may know that the Iewes (whose impietie was horrible) were worthely & iuſtly depriued of ỹ promised redemption. For when Christ dyd bryng vnto them openlye the promysed redemption, and offered the same with a loude voyce. and by doyng of myracles before their eyes, they were blynde and deafe: When as notwithstanding they boasted theym selues to be the heyres of Goddes couenant, his chosen and peculiar people, & his prieſtly kingedome: but this woman, who had no fellowshyppe with the sonnes of Abraham, and to whõ the couenaunt (as it might seeme) pertayned not, beinge called by no voyce or signe, came running vnto Chryst of her owne accorde, and voluntary will. {Of Chanaan.} B. The Euangelist Marke sayth, that this woman was a Greke out of the nation of Syrophœnitia: Notwithstandinge, betwene Matthew & Marcke there is no contrarietie: for wee knowe

that it was a cõmon vse & maner among the Iewes, to call all forrayne nations Grekes: and therfore the Apostel Paule vseth that Antithesis ofte times, but specially in his epistell to the Romaines.

Rom. 1, 2 3 and. 10. 1. Cor. 1 Gala. 3.

But seinge she came out of the partes of Tyre and Sydon, it is no meruaile if she were sayde to be of Syrophenitia, when as the Region or countrey is called Syria whiche was a parte of Phœnitia also. But the Iewes despitefully called al the inhabitauntes of that countrey Cananæans. And it is likely that they for the most parte take theyr orygynall and begynninge of the people of Canaan, who beinge banished out of theyr countrey, fled thyther, as to the nert place of exile.

In this both the Euangelistes do agree, that the woman was of a prophane nacion. not brought vppe vnder the lawe of Moyses, and that she came vnto Chryste of her owne voluntary wyll, humblye to craue helpe at his handes. Bu Notwithstanding it pleaseth some to thincke that shee was a Canançan, so called of the coũtrey Cana, which Cana is written without the letter H. This Cana is a greate cittie of Phœnitia, borderyng vppon the tribe of Asser: of the whiche wee maye reade in the. xix. chapter of Josua. But that Cana is written with the Hebrewe leter. P. K. And as concerninge that Chanaan whiche our Euangelist Matthew hath it is written in all aunciente Greke bokes, that I haue sene with this letter χ. ch. {Cryed vnto hym.} M. For Marcke sayethe that shee hearde of hym. Fayth therefore commeth by hearynge as saith saincte Paule in the tenth to the Romaines. {Haue mercy on mee.} M. Shee calleth vpon, and craueth his mercye. in whom she beleueth: she crieth not to the Apostels, but vnto Chryst. Neyther had she thus desired his helpe, vnles she had hoped certainely to obtaine the same.

The Greeke letter χ. is as much as. ch.

Faithe commeth by hearynge.

{O Lorde.} C. She calleth Christ lorde, by the cõmon vse of her speche. {Thou sonne of} Although this woman were a stray, and forrenar from the flocke of Christe, yet notwithstandinge she had receyued some taste of godlynesse: for withonte some knowledge of the promyses, she had not called Chryste the sonne of Dauyd. For althoughe the Iewes erred and swarued from the pure and perfect doctrine of the lawe, yet notwithstandinge the fame of the promysed redemption was ryse amonge them. And because the restoring of the churche did depend vpon the kingdome of Dauid, when so euer mention was made of the Messias, the name of the sonne of Dauid was by & by in theyr mouthes, and truely this confession was common to euery man. But when the true fayth decayed amongst them, by the wõderful & inspeakeable goodnes of god, it came to passe, that the odour and swete smel of the promises came to the Gẽtiles theraboutes. Although therfore this woman was not familiarly taughte and instructed by any maister: yet notwithstãdinge she did not rashely fayne or immagin a faith, as concernyng Christe vnto her selfe, but conceiued the same by the lawe and the Prophetes. Wherfore very wickedly that dogge Seruetus, to the end he might despoyle Fayth of her promyses, hath very muche abused this example. Accordynge to this sence, we do not denie, but that there may be some detayned fayethe at sometime, to the which the parfect and distinct knowledge of sounde doctrine is not known: this alwayes noted, that fayethe euer procedeth from the woorde of God, and hath his beginning of true rudimentes & instructions, that it may alwaies be annered to some light of knowledge. {My daughter is pitiously vexed}

C. The Euangelist Mark saith that this womã came & fell down at the fete of Jesu, & prayed him to cast out a deuil of her daughter, A. By the which wordes he declareth, ỹ she conceiued some greate & excellẽt thing of Christ, in ỹ she attributeth to hym power to cast out a deuyll.

23 But he aunswered her nothing at all, and his disciples came and besought him sayinge: sende her away for she crieth after vs. {But he answered nothing.}

Bu. Wonderful lettes and impediments are here obiected against the woman and such greuouse occasiõs ar set before her, ỹ vnlesse she had receyued a sounde & perfect faith, she might haue forsakẽ Christ, & spokẽ euyl of the gospel of ỹ kingdome.

C. Therfore the Euangelists for diuerse causes do

causes do commende the faith of this woman, as now for her inuincible constancie: for seing that the silence of Christe was a certaine kind of repulse, it is merualle that she was not caste downe & discouraged by this temptation: but her continuall prayer was a sufficient testimonie and witnesse of her persecutraunce.

Notwithstanding this shoulde seeme to be contrary to the nature of faith and inuocation, as saincte Paule describeth the same, sayinge, that no man can praye aright, without he haue firste hearde the woorde of God. Who therefore wyl say, that this woman had faith, who (Christe holding his peace) gathereth and conceiueth a trust of her own selfe? But for so much as Christe speaketh two maner of waies, & yet holdeth his peace, we muste note, that although hee did then kepe silence, yet notwithstandinge he spake to the mynde of the woman: and so this secret instinction of his spirite was in stede of the external preaching. Thus the lorde oftentimes speaketh to his faithfull seruauntes, and yet holdeth his peace. for they bearing them selues bolde, vpon the comfortable testimonies of Scrypture, where they heare him speakinge, doubte not but that he wyl be merciful vnto the: and yet notwithstandynge hee dothe not by and by accomplishe their desires, and graūte their petitions, but semeth rather as though he dyd not heare. We se therfore to what ende Christ helde his peace, not to extinguyshe the faith of the woman, but rather to kyndell her feruente faith, and to inflame her to be more earneste. Wherefore, if so small a seede of doctrine in the womā of Canaan, brought forthe suche plentifull fruite, it were to to much shame, if we shoulde faynt and quayle, when he differreth vs, and satisfieth not our requeste.

{*And his disciples came and besought him.*} The disciples beyng wery and anoyed with the importunate suite and crying of the womā came vnto Christe and besoughte him to sende her away, saying, {*Sende her away.*}

E. That is to saye, dispatche her, eyther by granting to her her petition, or els by satisfying her by some other meane.

C. The disciples trewly craue nothing in the womans behalfe at the handes of Christe: but because of her importunate suite, they desire to haue her sent awaye.

Bu. For they them selues shew the cause why they would haue her sent away sayinge. {*For she crieth after vs.*} as if they shold haue sayde, She wearyeth vs exceedingly and aboue measure with cryinge, & with her complaintes she is irkesome vnto vs in so muche that it is a reproch to vs all, if she thus follow vs, thou neyther rebukinge her, nor grauntyng her petition, whereby we maye be in quiet. C. But what a foolishe imagination and deuyse of the Papistes was it, by this place to teache to praye vnto the dead saintes. For lett vs graunte that this woman craued some helpe or fauour at the disciples handes (whiche can not be gathered by the texte) yet notwithstanding there is a difference betweene the dead and the liuing.

Popishe prayer to saintes.

Bu. It is moste sure and certayne that the saynctes which are alyue on the earth, do praye for such as are in trouble, affliction and mysery, but it is most vncertaine that the saintes in heauen do praye forvs, yea it is most sure that they are ignorāt of our cogitations and desyres.

24. But he aunswered and saide: I am not sent but to the lost shepe of the house of Israell. C. Here he sheweth ỳ cause why he doth not heare & answere the woman of Canaan, because he wolde geue him selfe wholly to the Iewes to whom he was appointed a minister of the grace of God. Therefore he argueth of the vocation & cōmandement of his father that no helpe muste be shewed to straungers and forreners. Not that the power of Christ was alwaies shut and included in such straite bondes: but because the time dyd so require, that he begynninge at the Iewes, might for ỳ tyme kepe him selfe wholye vnto them. but after his resurrectiō ỳ tyme came that he should preach peace vnto the Gētiles which were alienate frō the kingedome of God. For this cause Christ at the first commanded his Apostoles to kepe thē selues or to preach onely to the Iewes, and not to come into the waye of the Gentiles. The Apostell Paule also, to this effecte calleth Christ the minister of the circumsition

Ephe. 2.

Math. 10.

Roma. 15.

he doth therefore truely denie hym selfe to be sente, sauing onely to the lost shepe of the house of Israell: that is to saye, to the Iewes: vntil the fulnes of time came in the which the Gentiles shold succede. Bu. Hereby let vs learne how greatly the lorde esteemed the people of Israell, in graunting to the such a prerogatiue, that the sonne of God him selfe should say that he was specially sent vnto them. Wherupon the trueth of goddes promise maye be gathered, in that all thinges that God by the prophetes had spoken & promysed, are now offered and performed to this people. Furthermore, he dothe not onely call the elect and chosen, the lost shepe of the house of Israell, but also all suche as came of the stocke of the holy fathers: because God comprehended all vnder the couenaunte, and because the redemer was promised to all without exception, euen as without exception, hee reuealed, and offered hym selfe to al men. This also is worthy to be noted, that he pronounceth him selfe to be geuen to the lost sheepe, euen as in an other place he saith that he came to saue that which was lost.

Luke 19.

25 Then came she and worshipped him saying: Lorde helpe mee.

{Then came shee.} B. This woman hadde a wonderfull trust, when that neyther the silence of Christ, nor the answere which he made to the disciples (by the which he might seme to deny to shewe to her any fauour at all) could any whit discourage her, but began so much the more earnestly to praye. for sayth the Euangelist, she came and worshipped hym, saying, Lord helpe mee. The more sharpely shee was repulsed, the more vehemētly she prayed and craued helpe. C. Shee semethe therfore obstinatly to contend, as though she coulde extorte somwhat from hym by violence. But without al doubt the goodnesse whiche by faith she had conceiued of the Messias, dyd thus imbolden and encourage her. And whereas Christe precisely denying that this her request pertayned to his office, she was not discouraged, neither lefte of her suite: it must needes so come to passe (as we sayde before) by the fyrme and constante fayth whiche shee had conceyued. And this is a trewe probation and trial of our fayth, when we will neuer suffer the generall principle of our saluation, which is founded vpon the woorde of God to be taken frō vs. {Lorde helpe me.} A. As if she sholde haue saide, I do not perceyue that I am yet altogether repulsed and dryuen frō thee, although thou wilte not vouchsafe to make me answere, thou art set hither to be a comforter of the afflicted: help me therfore which am grieuously afflicted: for thy goodnes I beseech the o lord to help me

Faith that is firme can not be beaten downe.

26 He answered and saide: it is not mete to take the childrens breadde, and to cast it to dogges.

Some translations haue, it is not semely to take ỳ childrēs bread. C. Now Christ by a more sharp & biting answere semeth to put her quite out of comforte, & to take al hope frō her. for he doth not only teach that all grace which he hath receyued of the father, oughte to be dispensed to the Iewes, lest they shoulde be defrauded of their peculiar right, but also not without contumely & reproche, he compareth the woman to a dogge, declaring therby that she was vnworthye to be partaker of his grace. B. But he ment by this colloring and hiding of his goodnes, to haue a farther triall, and a more excellent example of her faith. For although she were compared to dogges, yet notwithstādyng she toke it not so haynously, that acknowlegynge her selfe to be a dogge, she woulde not require the benefite of sonnes, but of dogges only. C. But to the end we may haue the true meaning & vnderstanding of this place, we muste note that euerye particuler gift of god is not called ỳ childrens breade, but onely those benefytes which seuerally he had bestowed vpō Abraham and his sede. For from the beginning of the worlde ỳ goodnes of God was so dispersed euery where, & so filled heauen & earth, that al men knew the father him selfe. But because he had preferred the sonnes of Abraham to honour, more than any of the sons of men els, ỳ breade of the childrē is ỳ which properly pertayneth to ỳ adoption, by the which ỳ Iewes only were elected & chosen to be sonnes. The Gentiles had the vse & fruitiō of the lyght of the sonne, of the vital and liuely

spirite, and of the foode and increase of the earth as well as the Iewes: but the blessinge which was to be hoped for in Christ, remayned only in the house of Abrahã. For otherwyse the Iewes (which did excell) should haue bene no better the the Gentiles. Therefore Christ sayth it is not mete to take childrens bread and cast it vnto Dogges, meaninge that it is not well bestowed, which is taken from the Church of God, and committed to the cõmon vse of prophane mẽ. But this ought to be restrayned to ẏ time in the which, God was onlye inuocated and called vpon in Iudea. For when it came to passe that the Gentiles were admitted into the same fellowship of saluation (the which came to passe, when by the Gospel Christ shyned euerye where) the difference was taken away in so much that they which before were Dogges, are now reputed amonge the children and sonnes. C The Iewes were in place and stede of sonnes, but the Gentiles being alyenate from the grace, were as Dogges. Here therefore ẏ swelling of flesche must needes lye in the dust, when wee heare, that in the first beginning wee were dogges. This sentence truelye serueth verye well to bringe to humillitye, that wee maye knowe what our state and condition was before grace, wee were without all doubt Dogges.

In the beginning truly the excellencye of mans nature, in the which the Image of God did shyne, was greater, than that so odious a name, should belong to all the Gentiles, and to kinges themselues, who God hath adorned and beutifyed with his owne tytle: but the fall and disobedience of Adam brought to passe, that the Lorde iustly did cast out all those with dogges to the dungehill: which by the fault of oure first Parents were made bastardes: specially when there is a cõparison betwene the Iewes (which are exempte from the common state and condition of men) and the Gentiles, which are banished from ẏ kingdome of God. For the Iewes did excell, not by their owne merit, but by the benefite of the couenaunte: but wee are not sonnes, were it not that the father had not adopted vs by Christ to be his sonnes and heyres, who by the same Christ promised grace to his sonnes, not to prophane Gentiles. The purpose of Christe is more plainly expressed in Marke wher it is sayde, let the children first be fed: for it is not meete to take the childrens bread and to cast it vnto whelpes. For hee admonisheth the woman of Canaan that she dealeth as preposterously as one that in the middest of supper fouldeth vppe the Table. B. In this aunswere also there was some hope geuen to her and to all the Gentiles, namely that when the Iewes were satisfyed the Gentiles should haue the breade of life broken and distributed vnto them: that is to saye, it should come to passe that the Gospell of the kingdome should be preached vnto them after it had bene preached to the Iewes. C. Moreouer, although Christ here had specially regarde to take a tryall and proofe of the womans faith, yet notwithstãding withall hee doth teach and shew what horrible punishmente and dreadfull vengeaunce did depende and hange ouer ẏ Iewes, for reiecting that inestimable benefyte offered freely vnto them, which was denyed, and might not be graũted to others, who feruently and with greedines craued and begged the same.

Marke 7.

A constant faith in the woman of Canaan.

27. She aunsweared and said: truth Lord, for the Dogges eate of the crommes, which fall from their masters Table.

Bu. The woman hauing so oftentymes the repoulse, & being at the last reprochefully compared to an vncleane dogge, is notwithstanding neuermore styrred and prouoked to conceyue hatred nor neuer a whit the lesse infirme and weake in faith, but seking to ouercome herselfe, the more constantlye that the Lord denyeth her request, the more importunately shee contendeth by continuall crauing to obtayne the same. E. For shee refuseth not the opprobrious name of a dogge, neyther doth shee enuye the Iewes for their honourable tytle to be called sonnes, but callinge them also Lords whom Iesus called sonnes, ẏ shee taketh occasion of that, by the which shee seemed to haue the repoulse, to the end she would not be denyed: as if shee should haue sayd: I do not take from before the the delicate bread with the which they are fedde at their fathers table: that

only do I requyre which commonly maisters and Lords graunt vnto theyr dogges: rich and plentifull is their table, and I contente and satisfye my selfe with the crommes only which fal without regard from their bord. C. This aunsweare of the woman declareth and sufficientlye proueth that shee was not carped and led by any blind blunt, or violente motion to talke with Christ and to craue this benefyte at his hands, no, but rather by a well aduised, and grounded faith. For, because God preferred the Iewes before anye other people, and nation, shee also leaueth vnto them their due honor of adoption, & doth protest that shee meaneth nothinge lesse but that Christ shoulde fede and satisfy them, according to the order prescribed vnto him by his heauenly father: shee onelye maketh her petition to haue the crommes that fall from her maisters table. And truly God did neuer so include and tye his grace to the Iewes, but that hee would suffer ỹ Gentiles to haue some taste therof, though it were but small. So that nothing could be more aptly, and duly spoken by our sauioure to expresse the dispensation of the grace of God whiche then florished, than this. And the similitude which he bringeth is most fit: as if a man should haue a greate summe of money in his handes, which hee meaneth to giue vnto some other, and in geuing the same to the party to whom hee ment it, it commeth to passe that a peece falleth from him, the which peece he suffereth to be taken and carped away of one to whom hee ment it not, neyther was it due: euen so our Lord and sauiour Christ had his hād full of mercies: the which were due, by promise made to Abraham, to the Iewes, notwithstanding it came to passe that in paying the same, some crommes of mercy were taken vp by the Gentiles which hee let fall vnto them. M. By this place we learne so to persever & continue in faith, that wee leaue not of to craue that which wee woulde obtayne. To this effect also pertayneth the example of ỹ importunate widdow and the vniust Iudge. Furthermore we learne that oure rude and base estate ought not to stay vs in comming to Christ, but that wee ought rather to take occasion thereby more boldly to come and to craue those things at his hands, whereof we haue nede. What is more vyle then a whelpe? and yet notwithstanding, because it belongeth to the Lorde of the house, although it eate not of the childrēs bread, yet notwithstanding it is allowed to eate of the crommes that fall from the Table without checke.

Luke. 18.

28. Then Iesus aunsweared and said vnto her: O woman great is thy fayth, be it vnto thee, euen as thou wilt. And her daughter was made whole euē at that same time.

{ *Then Iesus aunswered* } Bu. Hytherto the Euangelyste hath described the true nature and quality of faythe: and nowe hee addeth the effecte that commeth of fayth. First of all Christ commendeth the fayth of the woman, then hee giueth vnto her that which shee requyred, and also declareth that shee hath obtayned it by fayth. For the greatnes of her fayth declared it selfe in this, that shee hauing but a small sparke of Doctrine, did not onely know ỹ proper office of Christe, and attributed vnto him heauenly power, but also constantly went forwarde by such narrowe strayts, and sore lets, and suffered herselfe to be abased and compared to a dogge, so that shee might retayne the helpe of Christ, of the which shee was fully perswaded: to be shorte, shee so tempered her trust with humillity, that shee arrogated nothing rashly to her selfe: and yet notwithstanding by the feeling of her owne vnworthines, shee shut not vp the well of the grace of Christ against herselfe. B. By this fayth truly nothing shalbe impenitrable, or impossible to him that prayeth. But by the tytle of this prophane womā, the ingratitude of this people which boasted themselues to be holy and acceptable vnto God, is condemned. Neuertheless, how this woman is truly sayd to beleeue, which is not onelye destitute of the promyse of Christ, but by the words also of his owne mouthe is repelled and put away, wee haue declared before. For although hee doth sharpelye (as it might seeme) refuse her prayers, yet notwithstanding she being throughly perswaded of the Messias promised from aboue, ceaseth not

Christ fayth.

seth not to hope well: and therefore shee fæleth the gate shut against her, not that shée is altogether driuē away, and quight shut out of place, but to the end she might with a more serious endeuour of faythe pearce euen through the small chinckes & clefftes of the gate.

{Be it vnto thee euen as thou} B. This voyce of Christ containeth a profitable doctrine. C. For wée are taught that wée obtayne all thinges at the handes of the Lorde by fayth, yea euen those things which séeme impossible vnto vs: because God alwayes esteemeth so much of fayth, that hee is alwayes readye, in matters expediente, to graunt vs our desyer. The Euangelist Marke bringeth in the wordes of Christ thus: and hée sayde vnto her, for this saying go thy way, the deuill is gone oute of thy daughter.

{And her daughter was made whole, euen at the} C. The Lorde doth neuer deceaue or disapoint vs of his word, but performeth ý which hée promiseth euen in due time. Marke addeth these woords saying: and when shee was come home to her house, shee found that the Deuill was departed, and her daughter lying on the bed.

29. And Iesus went awaye from thence, and came nye vnto the Sea of Gallilæ, and went vppe into a mountaine and sat downe there.

{And Iesus went awaye from thence} Eu. Christ our sauioure was muche more enclyned in the time of his flesh or whilest hee was on earth, towards his people, then he was to straungers. Amonge the Gentiles hee bestowed at once but one benefite onely, as vppon this woman of Canaan, and ý almost constrayned: but by and by among the Iewes, hée distributeth manye benefits, and to the most parte, being neyther prouoked by the thanckefulnes nor by ý fayth of the Iewes, but of his owne free wil. For hee healeth all those that are sick and diseased with diuers kyndes of diseases being brought vnto him, yea were they neuer so incurable, without money frælye. {And Iesus went awaye from thence} M. Namelye from the partes of Tyre and Sydon. C. Mathewe and Marke declaring the retourne of Christe from the partes of Tyre and Sydon, do seme to disagrée very much. But where as our Euangelist Mathewe sayth that hée came into the partes of Magdala, and Marke, into the partes of Dalmanutha, it is nothinge: for when as, there were diuers bordering Cities scituate beyond the lake of Genasereth, toward ý mount Thabor, it is no maruelle if a double name were attributed to the middell region. There appeareth more difference in this, that Mathew sayth hee healed many, being diuersly diseased: and Marke doth make mencion but of the healinge of one deafe man. Yet notwithstanding this may easly be resolued. Marke chose the celebratinge of that myracle to himselfe, which our sauioure Christ shewed in the way, and the same whereof being dispersed ryzred vp the inhabitaunts of that countrey by little and little, to bring their sicke persons to him to be healed. For wee knowe that the Euangelistes do not curiously note euerye thing that Christ did: but do wryte so sparingly as concerning myracles, that they touche but fewe onelye, and that for examples sake. Agayne Marke thought it sufficiente to set before vs one proofe of the power of God, in the which his Maiestye appeareth as myraculous as if hée had rehersed many more of the same sorte.

{And went vp into a mountayne} Christe hauing wrought a myracle vppon the deafe and dumbe, came to the Sea of Gallilæ, & there, because hee would haue reste and quyetnes hée went vp into ý mountayne, not that hée feared any thing but least he should stirre vp the mindes of the Phariseys, beyng allready bent against him, his time of reuelatiō being not yet come.

30. And muche people came vnto him, bringinge with them those that were lame, blinde, deafe, dumbe, and other manye, and caste them downe at the fete of Iesu. And hee healed them.

{And much people came} M. Behould oure sauiour Christ could not be hid as yet: for howe can the brightnes of the Sunne be hidden? and howe coulde the power of Christ be kept secrete.

{Bringing with them the blinde,} M. The like generall healing of those that were diseased.

Marke 8.

Math. 4. 8. 9. and 14.

sealed, the Euangelistе hath oftentimes described before. {*And caste them downe at*} M. Euen as the infected and sicke shéepe are often times cast downe at the sheepe-heards fœte. {*And hee healed them*} Bu. Here oure Lorde declared his power, which is the true Phisition both of soule and body. M. Hereby also wee gather the gentlenes and humanitye of Christe, who (although hée sought to hyde himselfe) healed notwithstanding by and by the diseased and sicke of those which importunately on heapes ranne vnto him. Bu. These things ought to confirme our fayth, and to cause vs to commit our selues without all feare to so mightye and gentle a Lord, and not to seeke in oure sicknesse & trouble, for healthe and helpe at the handes of creatures, as of S. Laurence, our Lady, and S. Cornelius, which cannot helpe: for saluation belongeth onely to Christ.

Saintes may not be sought vnto for helpe

31. In so much that the people wondered when they saw the dumbe speake, the maymed to be vvhole, the lame to walke, and the blind to see.

{*In somuch that the people vvondered*} M. The cause of the admiration, is the straungenes of the myracles which exceded humane reason. And for this cause myracles were ordayned before of God, namely that the power of Christ thereby might be reuealed, and the myndes of mortall men amazed, and their fayth encreased. Reade the fiue & thirty Chapter of Esaye. {*And they glorifyed the God of Israell.*} M. Because they sawe his power visitinge hys people. This euer commeth to passe by al true myracles, that the name of God is glorifyed but false myracles haue a quyte contrary effect.

False myracles dishonor God.

32. Then Iesus called his Disciples vnto him and sayde: I haue compassion on the people, because they cõtinue with mee nowe three dayes and haue nothing to eate: and I will not let them depart fastinge, least they miscary by the waye.

{*Then Iesus called his Disciples*} M. Iesus called his Dyscyples vnto him to the end hee might prepare them to ỳ myracle which hée was aboute to do, and that hée might make them like wyse affectioned: And so they were in deede, as wée maye reade in the firte Chapter of the Actes of the Apostels where it is sayd. Also commandement and charge was giuen to Paule to be myndfull of the poze to helpe them, in the which hee was very dilligent.

Acts.

Gala.

{*I haue compassion on the people*} The myracle here mencioned is not much vnlyke that which wæ touched in the 14. Chapter going before: this is onely the difference, that where as before Christ fed fiue thousand mẽ with fiue loaues and two fishes, hee now feedeth fower thousand with 7. loaues and a fewe fishes. Furthermore, whereas then twelue baskets were filled with the fragments, now of the great abundaunce lesse remayned. M. Behould wæ haue a king and hye Priest, which is touched with compassion on those that are his. Wæ se here how great care hée hath alwayes for our necessitye and that in extremitye when all hope is gone, wee nothing regarding or forseing the daunger to come: but howe much more shall hee helpe vs if wee call vppon him, and put our trust in him. For sometimes hee suffereth vs to be oppressed with greate mysteries, euen as hee suffered these men for the space of thræ dayes to suffer hunger: the which they mighte better abyde then wæ, because they were in a more whot Region. But wæ muste here specially note, that nothinge can be wantinge to them that followe Christe: for seinge the Lord hath a consideration of hunger, and taketh compassion vpon them that suffer the same, hee will not in any wyse suffer them to be afflicted with the same, aboue that which they are able to beare. Yet notwithstanding wee must not so vnderstand these thre dayes, as though the people had eate nothinge all that time: but they are sayd to faste three dayes, because they were in a desart place wher wanted ordinarye foode, and thinges necessarye for them. Howeuer it may be ỳ in those whot Regions men had a lesse desyer to eate, then wee haue in this grosse & colde ayre: wherfore it is no marueyle if they were three dayes without meate.

Hebr.

{*And I will not let them depart*} M. This is ỳ effecte of mercye and compassion, which cannot but helpe the afflicted.

{ Least they myscary by the wayе } Behoulde here, howe loue and compassion haue alwayes prouidence, and a care for thinges to come adioyned with them. not onelye respecting thinges present, but hauing a care also for thinges to come, and for all kinde of misery. Bu. Let vs learne therefore to here the word of God, to beleue in him, and to cast all our care vppon him: for hee careth for vs.

33. And his Dyscyples saide vnto him, whence should wee get so much bread in the wildernes, as to suffice so great a multitude.

C. The Disciples here bewraye theyr vnreasonable and brutishe dulnes, in that they haue forgotten the former document of the power and grace of Christ, which they mighte haue applyed to theyr present necessity. But now they forget to craue remedye at his handes, as thoughe they had neuer seene anye such thinge. M. Euen so the wysedome of humaine reason wayeth not the power of God, but only the faculty and power of creatures. Euen so Moyses also sayd: where should I haue flesh to giue vnto all this people? and againe hee sayde: sixe hundred thousande fotemen are there of the people amonge which I am, and thou hast sayd I will geue them flesh that they may eate a moneth longe. Shall the shepe & the Oxe be slayne for them to finde them? eyther shall all the fish of the sea be gathered together for them to serue them? A wonderfull oblyuion & dulnes was it truly in the Apostells to forget that Christe fed euen nowe so many thousande men with fiue loaues and two fishes. C. And because the like dulnes creepeth daylye into oure hartes, wee must so muche the more beware leaste that oure mindes be drawne from the remembring and consideration of goddes benefits, that the experience of the time paste, maye teache vs to loke for the same thing to come, which God oftetimes allready hath geuen vnto vs.

34. And Iesus sayth vnto them: how manye loaues haue yee? and they sayde: seuen, and a fewe little fishes.

A. Christ was not ignorant how many loaues were there, but hee demaunded this question to the ende they knowing ỹ want and necessitye might the more wonder and marueyle at the power of God.

{ And they sayd: seuen, } M. Here wee see that the Lord hath more loaues thē hee had before to feede a smaller multitude. Wherby wee may learne that the power of God is not tyed to creatures which are but meanes to shewe the same, and that it is all one to him whether the quantity be great or small, according to the saying of Ionathas of his small armye in comparison of the huge multitude of his enemyes. For as the blessing of God beinge no lesse in one loke then in twenty, is sufficiente to nourish a great multitude: euen so if the same be wantinge, a hundred loaues are not sufficient to fede tenne men. Let vs therefore holely depend vppon the prouidence of God.

1. King. 14

Encrease commeth by the blessing of God.

35. And hee commaunded the people to sit downe on the grounde, and toke the seuen loaues, and the fishes. &c.

A. Reade our annotacions in the fourtheene Chapter going before.

36. And hee sente awaye the people, and toke ship, and came into the parties of Magdala.

A. Our sauioure Christ hauing shewed the wonderfull power of his Godheade sent the people awaye, to the ende they might retourne to their owne home.

{ Into the parties of Magdala } B. Marke hath in stede of Magdala, Dalmanutha. Reade the nyne and twentye verse goinge before. There is mencion made of Magdala in the seuentene Chapter of the first Booke of kinges.

1. Kings. 17.

The xvi. Chapter.

THe Phariseis also with the Saduces, came and tempted him, and desyered hym that hee woulde shewe them a signe from heauen.

{ The Phariseys with } Bu. If the life of oure sauiour Christ be nothing els, but an institution, order, & rule of our life, then it followeth that our life is a continuall warfare vppon earth. For Christ standeth alwayes readye and annoynted

Mans life is a continuall warfare on earth.

appointed to battayle. M. Wherefore the Euangelistes do not onlye propound and set forthe vnto vs the doctrine, and myracles of Christ, but also the temptacions & cauillacions of the aduersaryes: as doth our Euangelist Mathew in this place.

The truth neuer wanteth enemyes. chap 8.

By the which we are admonished that the truth neuer wanteth aduersaryes: and that the scornes and cauils of the aduersaryes, do serue very much for the confirmacion of the truth. C. The Euangelyst Marke sayth ỳ the Phariseys came forth, and began to dispute with Christ: wherby wé gather, that when they were ouercome with reason, and inuincible argumentes, this was their last refuge, to be obstinate and to pretend some other matter, leaste they should be constrayned to subscribe vnto the truth. But although ỳ manner of ỳ disputacion be not here expressed, yet notwithstanding it is likelye that they cauilled and brabled about the office of Christ, wondering and seekinge, why hé durst be so bould to bring in any new thinge and why hé should so mightelye extoll himselfe, as thoughe by hys comming, integrity and perfection were restored and geuen to the kingdome of God. When there was nothinge left to obiecte against him and his doctrine, they requyre a signe to begeuē them frō heauen. Whereas it is moste certayne that they would haue geuen no more regarde to an hundred signes then to the testemonyes of Scripture. Moreouer the power of Christ was now set before the eyes of all men, and was palpable (as it were) & might be felt with the hand. They neglected the signes by the which God did familiarly manifest and reueale himselfe: how much lesse woulde they haue regarded an obscure and secrete signe? Euen so the Papistes at this day, as though the doctrine of the Gospel were neuer confirmed, requyre to haue the same proued by new myracles. { *With the Saduces* } Let vs here note that although there was mortall hatred and contencion betweene the Saduces and the Phariseys, in so much ỳ there were continuall braules and stryfes betwéne them, yet notwithstanding in one league and mutuall consent they ioyne together against Christ. Euen so

Papistes would haue the Gospell confirmed by newe signes.

when the wicked are at controuersye and stryfe, and enuye one another, euen then they agrée in one against the Lorde. and become (as it were) sworne brethern to oppresse the truth. { *Came and tempted him* }

In that the Euangelistes say: they came and tempted him, they declare that they came not with syncere myndes to learne any thing but rather by fraude & deceyte to catche that which they thought should be denyed vnto them, or at least ỳ which they imagined not to be in the handes of Christ. For, because they perswaded thēselues and iudged Christ to be a contemned and base person, they went about nothing els, then by findinge out his infirmity, to abrogate what soeuer had gottē prayse with the people. So the vnbeleuing are sayd to tempte God, so often as they accuse God of impotency, infirmity and weakenes, when hée graunteth not vnto them the filthy desyer of their myndes. { *And desyred of him that hee would* }

C. The same demaunde they made before in the twelueth Chapter. Bu. Incredulitye, and deceytfull hypocrisye, sayneth and beareth a shewe of fayth and religion. For the Phariseys séeme to make theyr petition thus (according to the manner of the wicked and malicious ennemyes of God.) Wé truly haue an earnest longing and desyer for the Messias, and wé haue loked for him many yeares, and wé wish for nothing more then his comming. Wherefore wé would willingly receyue thé O Iesu, if wé were sure, and certainly perswaded that thou were ỳ Messias promised by the Prophetes. Go to therefore and teache vs by some signes from heauen, or in the ayre, teache and proue (wé saye) that thou arte the same (whom thou wouldest seeme, and whom many beléeue to be) by those signes.

Bu. But they spake not these things with a syncere mynd, desyering to be taughte, and to beléeue, but rather séeking occasion to calumniate and accuse him.

2. Hee answered and saide vnto them: when it beginneth to drawe towarde euen, yee saye it will be fayre weather, for the skye is redde.

M. Luke sayth that hé spake the same wordes to the multitude thus: when yee

see a

ſæ a cloude ryſe out of the Weſt ſtraycht way yæ ſay, there commeth a ſhower, and ſo it is. And when ye ſæ the Southwynd blowe ye ſaye it will be whot, and it commeth ſo to paſſe. Yæ hypocrites, can yee diſcerne the outwarde appearance of the ſkye and of the earth, but how happeneth it, that ye cannot ſkill of this time? By ẏ which wordes our ſauiour Chriſt declareth that his power is ſufficiently proued to acknowledge the time of his viſitacion. vnleſſe that they woulde willingly ſhut theyr eyes and refuſe the manifeſt light. For hæ vſeth a verye apte ſimilitude and mæte for the purpoſe. For although the ayre be mutable, inſomuch that one while tempeſtes do ſodaynlye aryſe, another whyle it is calme and fayre againe: yet notwithſtanding by nature men do know by ſignes whether the day following will be fayre or foule. Chriſt therfore demaũdeth of the Scribes and Phariſeys whye they do not know the kingdome of God ſo openlye reuealed by euidente ſignes: for hereby it was manifeſt that they were to muche addicted and giuen to earthye and momentany thinges, inſomuch that they made no counte of things ſpirituall: neyther were they blinded ſo much by error, as they were by wilfull & obſtinate malyce: whereuppon hee geueth them that tytle whereof they were worthy ſayinge.

3. And in the morninge: it vvilbe foule weather to daye, for the skye is glouminge reade. O yee hypocrites, ye can deſcerne the outwarde appearance of the skye: but can ye not diſcerne the ſignes of the times?

{O yee hypocrites} C. Our ſauiour calleth them hypocrites becauſe they ſæme and ſayne to ſeke that which they would not beholde, being ſhewed vnto them. Bu. As if hæ ſhould haue ſayd, if in theſe earthye and ſmall thinges yæ be ſuche dilligente markers of ſignes, and are ſo prompte to iudge of the quallitye of tempeſtes, why do ye not alſo knowe ẏ ſignes of theſe tymes? Ye know the Law and the Prophetes, which haue forſhewed ſignes of theſe times which ye ſæ before your eyes, by ẏ which ye might learne what is now done in the kingdome of God. But ye haue no care to know or vnderſtand any thing of the kingdome of God: & whereas yæ aſke no ſigne to be giuen you from heauen it proceedeth of mere hypocriſy, and vnbelæfe. {Ye diſcerne the outward appearance} A. The Latyne tranſlation hath, yæ can diſcerne the face of the Heauen: and it is ſo called after the maner of the Hebrew phraſe: as in Geneſis, the face of the earth, the face of the dærpe, the face of the waters: agayne it is there ſayde. And foules that may flæ vppon the earthe in the face of the firmament of heauẽ. In the which place he called ẏ the face of the firmament of heauen, which Chriſt taketh here for the ayre. Gene. 1.

{But can yee not diſcerne the} Luke ſpeaketh in the ſinguler nomber ſaying, how happeneth it that ye cannot ſkill of this time? M. the ſignes of the time or times in the which Chriſt ſhould come, were the myracles of Chriſte, which the Scribes and Phariſeys harde daily prophecyed by the Prophetes as in the 35. Chapter of Eſay. Furthermore it was prophecyed of Iuda after this maner. The Scepter ſhall not depart from Iuda, and a Lawe geuer frõ betwene his feete, vntill hæ come which muſt be ſent. But then ẏ kingdome was taken from the Iewes: for they were thẽ ſubiecte to the rule and Dominion of the Romaynes. They ſawe furthermore diſcorde for religion amonge the people, inſomuch that a houſe was deuided into many partes, the father arysing againſt the ſonne, and the ſonne againſt the father. Eſay. 35. Gene. 49.

Theſe ſignes were ſet before all men to behold, yet notwithſtandinge the ende of them was not conſidered of the Scribes & Phariſeis, becauſe they made no accompt of them, being addicted to their owne glory, & deadly enemyes vnto Chriſt. A. It is no maruayle therefore if hæ reprehended them ſo ſharpely, when they would ſæme to ſeke ẏ which they deſiered not. C. And this reprehenſion pertayneth almoſt to ẏ whole world: for, becauſe men do wholy giue themſelues & apply their ſences to ẏ vſe of thoſe things that are preſent, there is no man almoſt whych in this parte is not of ſufficient wiſedome. Howe commeth it to paſſe then that ſignes be ſo vnſauerye vnto vs, by the whiche God calleth vs vnto him, but onelye by this that euery man geuinge hymſelfe to voluntary ſlouthfulnes, choketh the light offered vnto him? For the callinge of Chriſte

and the present offering of eternall saluation was manifeste vnto the Scribes as well by the Lawe and Prophetes, as by his Doctrine, to the which hee added myracles. Many such there are at this daye which in doubtfull thinges saye ỳ they do iustly iuspend their iudgement because a certaine definition must be loked for: yea they count this a hye point of wysedome to seeke all that they can to auoyde all inquisition of the truth. As though in deede they were not toto slouthfull to care for earthly and carnall things so diligently, and to neglecte the eternall saluation of ỳ soules, and that vnder the vayne pretence of grosse ignorance. Of this place certaine vnlearned men do verye absurdlye gather ỳ it is not lawfull by the beholding of the Heauen, to iudge and coniecture of the temperature of weather. For Christ rather argueth & proueth of ỳ true order of nature that they do iustly perishe by their ingratitude which being wise enough in matters of this present lyfe, do willingly obscure & ouerwhelme wt̄ their dulnes the light of heauenly truth. M. It is not euill therefore to iudge of the outward apperance of the skye but rather profitable, and appertayninge to the glorye of God, in his creatures. But wee do not yet hereby alow that superstitious obseruation, and marking of the heauenly signes, by the which many take vppon them to foreshewe & prophesy of warres, of plenty and scarcenes, of sicknesses and diseases and such like. The works of God haue a double condition. First, some of them are of a certaine course and state, as the Sunne, the Mone, the day, ỳ night, sommer, wynter, fyer, and water. Secondly some are of an vncertayne course subiect to alteration, as peace, plēty of victuales, the health of mortall men, and such lyke, the which depende vpon the secrete & free prouidence of God and not vpon starres. C. Marke addeth saying that Christ groned in his spirit: by the which wordes hee declareth that hee toke it greuously and bytterly when hee sawe these men carelesly to resiste God. And truelye it becommeth all those that seeke the glorye of GOD, and which haue a care of the healthe of men to be so minded, that nothinge shoulde more greuously wounde them, than when they see vnbeleuers to indeuer themselues to stop the way of beleuing against them, & to referre all their wit and pollicy to that end, that they may obscure the brightnes of the woorde and workes of God with their cloudes. B. The griefe therfore which Christ had conceyued ertorted this reproch against them to be called hypocrites.

It is lawfull to note and obserue the outwarde apperaunce of the Heauens.

1

2

4. The frowarde and aduouterous nation requireth a signe, and there shall no signe be giuē vnto it, but the signe of the Prophete Ionas. And hee lefte them and departed

{ *The frowarde and aduouterous* } A. Loke for the exposition of this verse in the twelfth Chapter goynge before. E. O wicked & aduouterous nation, farre degenerating from ỳ elders, whose tytle they chalenge vnto themselues. Subtilly it requyreth a signe from Heauen whereat to calumniate, but it shalbe geuen vnto it which it abhorreth, and not a thing to carpe at. In the meane time no signe shalbe geuen them but out of the earth, because al their endeuors shalbe frustrate, whē they shall see him reuyued, whom they thoughte to be extinguished & buryed. That seemeth wonderfull vnto them which happened to Ionas the Prophete, the like signe & wonder shalbe giuen to them, but more wonderfull. By this darke sentence the Lord Iesus signifyed that hee should be slayne, and buryed of them and by & by by his deuyne power ryse agayne. C. The summe therefore, and effecte of these wordes is ỳ the Iewes were satisfyed by no signes, but were tickeled & styred vp to tempte God by a wicked desyer. For hee doth not simplelye call them an aduouterous nation, because they requyred some signe, the which the Lord oftentimes graunted to his seruauntes: but because of a set purpose they prouoked God, he so calleth them and compareth himselfe to Ionas. Marke maketh no mencion of Ionas, yet notwithstandinge the meaninge of the two Euangelistes is all one.

{ *And hee left them and departed* } M. The Euangelist hath not rashly or in vaine described the diuers & sundry iorneys & perigrinations of our sauiour Christ, for they were not taken in hand wōut good cause.

Hee went

Hæ wente oftentimes from one place to another for their sakes whom hee wente to call, as appeareth by this place, I must go and Preache to other Cities. Sometimes hee departed because of their vnbeleefe and malyce from whom hee wente: and suche was the cause whiche wee here reade of. For the Euangelist sayth not simplely, And hæ departed: But, hæ lefte them and departed: to the ende hæ might shew, that Christ beinge offended at the malyce of the Phariseys and Saduces, departed, because he would leaue them in their blindnes, & to teache his Disciples that ỳ doctrine of the kingdome of God, did nothinge at all profite amonge these kinde of men. These thinges are to be noted that wee maye learne to whom the doctrine of the Gospell dothe appertayne, and to whom it doth not appertayne. B. Moreouer whyther Christ departed, the Euãgelist Marke sheweth by these woordes. And hæ lefte them and went into the shippe agayne, and departed ouer the water.

5. And when his Disciples were come to the other syde of the vvater they had forgotten to take bread with them.

B. This historye the Euangelist Marke toucheth also, who in stæde of that which our Euangelist hath here: they had forgotten to take bread with them, sayth, and they had but one loafe in the shippe. Peraduenture Christe departed sooner then the Disciples looked for, and therefore they forgot to take breade.

C. Christ therefore by the occasion offered, exhorteth his Disciples to beware of all corruption which might defyle and pollute syncere pietye and godlynes. The Phariseys came a lyttle before, who shewed them selues to be infected with poysoned obstinacye: and the Saduces came to beare them company: on the other part stode Herode, that pestilente aduersarye and corrupter of sound doctrine: amonge these daungers, it was necessary that the Disciples shoulde be admonished to take hæde vnto themselues. For seing the disposition of man is naturallye inclyned to vanitye, and errors, when wæ are beset with peruerse fayned inuencions, wyth false doctrine, and with suche like pestiferous daungers, there is nothinge more prompte and readye to swerue from the true and proper puritye of the woorde of God, than the same. And if it come to passe that wæ be once intangled, it neuer lightye happeneth that true Religion hath perfecte rule in vs: but that this may appeare more euident vnto vs let vs way the woordes of Christ.

6. Then Iesus sayd vnto them: take hede and bevvare of the leuen of the Phariseis and of the Saduces.

{Take heede and bevvare} S. Our sauioure Christ here vseth a serious admonition & forewarninge, by the which hæ declareth that it is not geuen to euerye one to discerne and iudge of false doctrine & to beware of the same. {Of the leuen of the Phariseys}

C. In stæde of the Saduces which are here ioyned to the Phariseys, Marke placeth Herode: & Luke onely maketh mencion of the Phariseys. Howbeit it is vncertayne whether Luke reherseth ỳ same Sermon of Christ: for hæ defyneth the leuen to be hypocrisye: and briefely passeth ouer these woordes as thoughe there were no ambiguity or doubt at all in the same. And although the metaphor of the leuen which is here compared to false doctrine, might in another place be referred to the hypocrisye of life and maners: Yet notwithstanding it shall not be absurde if wo saye that those thinges which Marke and Mathewe accordinge to the order of the historye do handell at large, are more sparinglye set downe of Luke, and that out of order, and place: so that in deede there is no discrepance or disagræmente at all betweene them, howsoeuer in woords there may seme to be. And if it may be lawfull to follow this conjecture, hypocrisye will note vnto vs somwhat more thã a fayned & counterfeyte shew of wisedome, namely it will declare it to be the wellspringe and originall it selfe of vaine pompe and glorye, which bearinge some greate outward shewe before men, is of no pryce or estimation with God. For as the eyes of the Lord (as sayth Ieremye) do behould the truth: so by his word hæ frameth ỳ faythfull to sounde & perfecte godlynes ỳ they may cleaue vnto righteousnes wt a sound & perfect hart, according to the saying of

Marke 8.

Luke 12.

Erro: beinge once groũded truth is abbolished.

False doctrin is compared to leuen.

Ierem. 5.

the Lorde. And now Israell, what doth the Lorde thy God requyre of thee, but to feare the Lorde thy God, to walke in hys wayes, to loue him, and to serue him with all thy hart, and with all thy soule. But contrarywise the traditions of men, spirituall worshipp layde a part, bringe in deceytfull coullers as thoughe God mighte be taken by such flickeringe intisements. For although outwarde ceremonyes do excell and haue a beutifull shew, yet notwithstanding before God they are as childishe topes and trykels, sauinge onely ý by their supportacion and ayde wee are exercised and brought to true pietye and godlynes. Nowe let vs note and see why the Euangelist Luke hath put hypocrisy in stede of false doctrine, and by this name comprehendeth the leuen of men, which only puffeth vp, but contayneth nothing that is sounde before God: yea rather which bringeth the myndes of men, from the righte studye of Godlynes, to vayne ryytes and ceremonyes of no force. But because the exposition of our Euangelist Mathewe is more euidente and playne, wee will stande vppon the same. When the Disciples were reprehended of the Lord, they knewe at the lengthe that they were commaunded to beware and to take hede of Doctrine, it is most certayne that this was the meaninge of Christe to the ende hee mighte fortifye them againste the presente corruption with the whiche they were beset on euery syde: and therefore hee spake of the Pharisees and Saduces: because those two sectes did rayne tyrannically in the Church, and by theyr wicked opinions did oppressed and kepe vnder the Doctrine of the Lawe and the Prophetes, insomuche that nothinge almost remayned sounde and perfecte.

Traditions of men bringe in hypocrisye

Deut. 10.

B. But what and howe great this theyr Hypocrisy was, Christ himselfe by most playne woordes in the three and twentye Chapter followinge declareth, of the which also wee haue noted many thinges in the fifte Chapter goinge before. Hee calleth their doctrine leuen, because euen as leuen, it corrupted and infected manye.

Obiection.

Notwithstandinge it maye be demaunded to what ende Marke placeth Herode with the false teachers, which professed no such thinge. We aunswere that forsomuche as hee was halfe a Iewe, vnlike to his auncetours, and disloyal, hee sought by all meanes possible to seduce the people that dwelt vnder his Dominion. For this is the manner of all Apostatase, to make one myxture or other, that a newe Religiõ may aryse, which may abbolishe the first. Because therefore hee wente about craftely to subuert and ouerthrow the principles of true and aunciente godlynes, to the ende, that Religion at the lengthe might florishe which was most fitte to his tyranny, yea because hee sought to bringe in a certayne newe kynde of Iudayme: the Lord doth not without good cause commaunde his Disciples to take hede of his leuen also. For as the Scribes dispersed their errors oute of the temple of God: so the Courte of Herode was a shoppe of Sathan to forge & quyne other errors. Euen so at this daye in the Papacie we see that Antechrist doth shew out his deceyts not onelye in Temples & dennes of Sophisters and Monkes: but by the helpe and ayde also of Courtelyke deuynes hee stayeth vp his kingdome, so that no arte, cunninge, or pollicy is wãtinge to the same. But as Christ did then preuent presente euilles, and as hee stirred vppe the myndes of his Disciples to beware of those thinges that were noxious, and hurtefull: euen so by this example wee beinge admonished, let vs learne at this daye wyselye to take heede what corruptions may hurte vs. More easlye maye a man make fyer and water agree, then the fayned inuentions of the Pope, with the Gospell. Whosoeuer therefore desyereth to be vnfaynedlye a Disciple of Christ, let him seeke to kepe his minde pure, from those leuens. But and if hee be infected and polluted allready, let him labour so longe in purginge himselfe, vntill hee finde no spot or blot anye more cleaninge to him. M. But what this doctrine of ý Pharisays & Saduces was, of the which Christ admonished his Disciples to beware, it is to longe by particulers to reherce: notwythstandynge it maye be deuided into two kyndes. The firste was theyr false exposition of the Law of God, teachinge that righteousnes did consiste

did consist of the externall woorkes of the lawe. For this matter wee haue noted many thinges in the fift Chapter going before. The seconde was the adding of their owne traditions to ỳ Lawe of God, the whiche, they commaunded the people to obserue. Of the which matter read the fiftene Chapter goinge before.

7. And they thought within themselues saying: we haue taken no bread with vs. A. Some turne this & say. They contended amonge themselues: because Marke for ἐν ἑαυτοῖς hath ἐν ἀλλήλοις.

B. The Disciples supposing that Christ spake of the leuen of bread, thoughte that they were forbidden to eate breade with ỳ Pharisey, and that they shoulde counte them as excommunicate: and therevpon it came into their mindes that they had taken no breade with them, and so they contended amonge themselues for the same.

8. VVhich when Iesus vnderstode, hee said vnto thē: O ye of little faith, why take yee thoughte within your selues, because yee haue brought no breade.

{VVhich vvhen Iesus knevve} E. Namelye ỳ his Disciples were carefull, because they had forgotten to bring their victayles into the ship, A. fearing for that cause least they should want fode: wheras notwithstanding they had him with them which with nothing had fed so many thousands. C. By the which they shewe agayne, how little they profited both by the doctrine of theyr Master, and also by his wonderfull woorkes. Therefore according to their deseruing hee sharpely reproueth them saying. {O yee of lyttle fayth} As if hee should haue sayd, why doth this care vexe youre mynd, because you haue forgotte to bring bread, as though any thing should be wāting vnto you, although ye prouided not for your selues. C. This wicked & vngodly care proceded of distrust. They therfore which haue no faith or ỳ which they haue beinge very small, are founde sometime eyther verye negligent, or els very carefull, and that in vaine. It cōmeth of distrust that wee are so exceding carefull for thinges to come, wheras before time wee haue had experience of his helpe, & haue found him to be a helper in time of nede. So ỳ if hereafter wee do distrust, we shall not onely with the Disciples be accused of little fayth & distrust, but also of ingratitude, which is the occasion of the defect & want of fayth. For ingratitude is ỳ cause, that wee are not onely troubled in temptacion and tryall, but also that wee are oftentimes ouercome. C. Therefore all they are conuinced of infidelitie, which hauing oftentimes felt the power of God, do distrust, & care out of measure for the time to come. For as fayth doth cherish & kepe the remembraūce of the giftes of God in our hartes, so vnlesse the same be brought a slepe, wee shall neuer forget them.

Ingratitude is the cause that wee are ouercome in temptation.

9. Do ye not yet perceiue, neither remēber those fiue loaues, when there were fiue thousand mē, and how many baskets toke yee vp? {Do ye not yet per.} E. The Euangelist Marke sayth. Perceyue yee not yet, neyther vnderstande? haue yee your hartes yet blinded? haue ye eyes & see not? and haue ye eares and heare not? do ye not also remember? As if hee should haue sayd, you beinge taught and learned so many wayes, do ye not yet vnderstād? is your harts yet blinded with such cares? and after the maner of the Pharisey do ye not see that, which is before your eyes? that which you heare with youre eares is vnto you as though yee harde it not. By these woordes hee teacheth sufficientlye, ỳ wee must not haue a sluggish or slepinge mynd to get a sure trust and confidence in the power and gwdnes of God, but such a mind, which in the woorkes of God vnderstandeth his power and gwdnes.

{Neyther remember} M. The forgetting of ỳ giftes, & wonderfull woorkes of God doth bring great hurte vnto fayth, & bringeth to passe ỳ hee which hath receyued knowledge of Deuine matters, doth make no more accompt of the same, then if hee had neuer known what it had mente. And therefore Moyses did oftētimes inculcate and beate ỳ into the peoples heades, saying: take heede to thy selfe, and keepe thy soule diligently ỳ thou forget not the thinges, which thine eyes haue seene, and that they depart not out of thy hart, all ỳ dayes of thy life. And in ỳ Psalmes, wher it is mencioned howe the Israelites went backe frō God, but specially e in the three score & eyghtene Psalme, wher it is sayd.

Deut. 4. and 25.

They kept not the couenaunt of God and
Psalm 78. woulde not walke in his Lawe: but forgat what hæ had done, and the wonderfull workes that hæ had shewed for them. And oure sauioure Christ at his last supper, when he sought to kepe and confirme his Disciples in a sure truste, and true loue towardes him, hæ instituted and ordayned for a remembrauce the Communion of his bodye and blonde, in the breaking of the bread, and in the communicatinge of the cuppe.

Matth 26.

10. Neyther the seuen loaues, when there were fower thousand men: and howe many baskets tokeye vppe?

A This Historye is declared at large in the fyftene Chapter goyng before.

11. How happeneth it that ye do not vnderstand, that I spake it not to you cõcerning bread, that yee should beware of the leuen of the Pharisey, and of the Saduces? A. The fault of so grosse ignorance hæ layeth vpon his Disciples. As if hæ shoulde haue sayd, these thinges were not so lately done before your eyes: you had euen of late sufficient proofe and experience of my power howe cõmeth it to passe then, that so sone ye forget ỹ thinge, which should be alwayes in your mindes? Surely the onely cause is ỹ grosse blindnes of your hartes.

12. Then vnderstode they, how that hee bade not them beware of the leuen of bread: but of the doctrine of the Pharisees, and of the Saduces.

{ *Then vnderstoode they* } C. Oure sauioure Christe toke this name of leuen in good
Math. 13. part, when hæ sayd that the Gospell was like vnto leuen. But the Scripture very often by this name meaneth euery corrupte & fayned inuention by the which the naturall purity of euery thing is defyled. In this place there is no agrement betwene these two, namely betweene, ỹ simple veritye and truth of God, and the fayned inuencions which men bring in, vppon theyr owne brayne. Neyther is there any cause, why any sophister or subtill fellowe should deny this to be vnderstode of euerye corrupte doctrine: seinge that there can no other doctrine be found which can sustayne the name of pure & vnleuened doctrine, but that onely which is come from God. Wherevppon it followeth, that that is called leuen, which is mingled or mirste, with any other thing: then that which doth pertayne to it selfe, accordinge to the sayinge of S. Paule, namely that ỹ fayth of Christ is falsifyed so soone as wæ are ledde from the simple truth of Christ. { *But of the doctrine of the Pha.* }

C. At that time the ordinary auctority of the Church did belonge to the Scribes & Priestes, amonge whom the Pharisey were chiefe. When as Christ therefore by name commaundeth his Disciples to beware of their Doctrine, it followeth that all they are to be shonned, and auoyded, which ioyne and tye their owne inuencions to the word of God, how honourable and mighty soeuer they seme to be. Wherefore that subiection of those men is abhomible and accursed, which of their owne frée will submit themselues to the lawes and inuentions of the Pope.

13. VVhen Iesus came into the coastes of the Cittye which is called Cæsaria Philippi, he asked his Disciples saying, whom do men say that I the sonne of man am?

{ *VVhen Iesus came* } Bu. In this presente Historye, the Euangelist in a short compendium shæweth the whole summe of our Religion, namelye, what the truee perfecte, & Catholike faith is, what force and efficacy it hath, wherof it commeth, howe the confession thereof is requyred to be in euerye one of vs, and laste of all what the foundacion of the Churche is, and by what keyes the kingdome of heauen is opened. C. Marke sayth that Christ had this communication with his Disciples as they were in their iorneye. And Luke sayth hæ had it when hæ was praying, & had no bodye with him saning his Disciples. But our Euangelist Mathew doth not so curiously note the time: yet notwithstanding it is moste certayne that they thræ haue wryten this Historye: and it maye be that Christ in that perigrination after hee had prayed a whyle demaunded this of his Disciples.

{ *Into the partes of Cæsaria Philippi* } B. This Cæsarea, is at the ryuer of Iordan, and was called at the first Panneas, but afterward it was called Cæsaria Philippi, by Philip the

lip the ſonne of Herode the great, and the brother of the Tetrarche, which beheaded Iohn. The which Ceſarea alſo after that, for the honour of Nero, was called by Agryppa, Neronia, as apereth by Ioſephus, in his eightene booke of the antiquities of the Iewes, & the thyrd chapter. But the boundes or borders of this Ceſarea Philippi, was the region of the Iewes, wherupon it was inhabited both by the Syrians and Iewes together.

Of this Cittie there is often mention made by Luke, in the Actes of the Apoſtels. C. There is alſo an other Ceſarea, namely that ancient and noble Ceſarea, whiche at the firſte was called the tower of Strato: M. This Cittie Herode the greate builded, betwene Dora, and Ioppa, and for the loue of Auguſtus Cæſar, he called it Ceſarea. Of the firſt Cæſarea our Euangeliſte maketh mention, and becauſe he would make a difference, he calleth it Ceſarea Philippi.

{*Whom do men ſay that I the ſonne of man am?*}

E. Our Sauiour Chriſt demanded this queſtion, to make him ſelf better knowen vnto his Diſciples, and to confirme the, for in the knowledge of him onely, there is ſaluation, and euerlaſtinge life. He knewe that the iudgement, of the cõmon ſorte of people (as concernyng him ſelfe) was diuerſe: He knewe alſo the ſimplycitie of his diſciples, whereby it myghte haue ben that they had ben hyndered and let, from the knowledge of the trueth by the errours of the common people.

C. Vppon this conſideration therefore, to confirme them, he dothe not onely demaunde what they, but firſt of all what the people thought of him. His queſtion myghte ſeeme to be, to knowe what the common fame (as concerninge the redemer, which was the ſonne of man) was. Notwithſtandinge his queſtion is other wiſe, namelye to enquire what menne thought of Ieſu the ſonne of Mary. But he, accordinge to his maner taketh vnto hym, the name of the ſonne of man: as if he ſhould ſay, Nowe, ſo longe as I am in my fleſhe vppon the earthe, as one of the common ſorte of men, what do men iudge of me? M. Chriſt doth wyllyngly confeſſe the humilitie of his humanytie, ſo often as he calleth him ſelf the ſon of man. for that alſo was ordayned to the glory of God. This humble & baſe forme of the ſonne of man, was an impedimẽt, and let to the Iewes, to beholde the glory of Chriſte. The ſonne of man, is nothinge elles but man, accordyng to the phraſe of the Scripture: as in this place: What is man that thou arte myndefull of him, or the ſonne of man that thou viſiteſt him? And in an other place: what art thou which feareſt a mortal man, and the ſonne of man, whiche is compared to graſſe? Pſal. 8. Eſaye 5.

14 They ſaide: ſome ſaye that thou arte Iohn Baptiſt, ſome Helias, ſome Ieremias, or one of the nomber of the Prophetes.

{*They ſaide, ſome ſay that thou art*} C. Here is no mention made, neyther of the ſworn ennemies of Chriſte, neyther of prophane contemners, but of the moſt perfecteſte and ſoundeſt parte of the people, and euen as it were, of the choſen flowers of the Church. For the Diſciples onely rehearſe thoſe whiche ſpake honorablye of Chriſte: and yet notwithſtandyng the lyght being before them, they came not to the ſame ſo exactly as they ſhould, but rather harkened to their owne dreames, and fantaſies. Whereby we may behold and ſee how great the debilitie & weakeneſſe of mans witte and vnderſtandinge is, in that, not onely he is not able to cõceiue any thynge that is right or trewe, but alſo he maketh of true principles, errours. Moreouer it may be, ſeing Chriſt is the onely ſigne of concorde and peace, by the whiche God gathereth the whole world to him ſelfe, that the greater parte herupon taketh occaſion, of greater diſagrement. Among the Iewes trewely, the vnitie of fayth cõſiſted vpon no other than vpon Chriſt: and yet notwithſtandinge they which at the fyrſte ſeemed to haue ſome conſente and agremente, are nowe ſwarued and fallen into diuerſe opinions. We ſee alſo howe one errour bringeth forth an other. B For this dyuers opinion of Chriſt, came partely of this, becauſe the common ſorte of people had another opinion in their minde firſt: namely that ſoules do remoue from one body to

The error of the Jewes as concerning the soule of man.

body to an other: whereupon it came to passe that they were the more readye to this false immagination. Yea there are many of the Jewes at this daye, which thincke that every man is borne agayne three or fower tymes. {Iohn the Baptist.}

M. As the Herodians, of whom it was spoken before in the fourtene chapter.

{Some Helias.} Those that thought him to be Helias, toke occasion so to thincke by the prophesie of Mallachy, as concerning the comming of Helias, whom they loked for to appere in his bodye agayne: with the whiche errour also many at this day are blynded, who beleue that Henoch & Helias shal appere in their bodies, and be as it were forerunners, before the second comminge of Christe, when as notwithstandinge Christe hym selfe taught that the same prophesie of Helias, was fulfilled in Iordane. {Some Ieremias.} Dyuerse were brought into this opinion, because it was saide vnto Ieremy by the mouthe of the lorde. Beholde I put my woordes in thy mouthe, and beholde this day do I set thee ouer the people, and kingdomes, that thou mayst roote out, breake of, destroye, and make waste: and that thou mayste buylde vp, and plante. And a litell after he saith: Beholde, this daye do I make thee a stronge defensed towne, an iron pyller, and a brasen wal, against the whole lande, against the kinges and mighty men of Iuda, against the prestes & people of the lande. All which thinges they thought shold be fulfylled in Christ.

Math. 11.

Ierem. 1.

{Or one of the nomber of the Prophets.} M. In that they suspected Christe to be one of the dead Prophetes, the straungnes and vnwonted sight of ỳ myracles might seeme to geue them occasion so to thincke: for they thoughte that those which were so restored from the dead to this lyfe, were indued by God with farre greater power and vertue, than they were before when they were alyue. C. But although the Jewes were after this manner deuided amonge them selues by the comminge of Christe, yet notwithstanding the varietye of such opinions ought not to be a let or hynderance to the godlye, but that they maye seke to attayne & get the pure knowledge of Christ. For if any man vnder the cloke and pretence of the variety of opinions, geue himselfe to ydlenes, & neglecteth to seke Christ, the same shall be quyte voyde of excuse, yea though we mighte be his Judges. Much lesse then shall hee escape the iudgemente of God which for sectes and the diuersitye of opinions forsaketh Christ. Furthermore in that the Jewes doubted of the person of Christ, we se that Sathan hath gone about this euen from the beginning that hee might reuoke and call men backe frō the true knowledge of Christ himselfe, and set before them newe forged and inuented Christes. And because he could not quight plucke that perswation out of the mindes of the Jewes which they had cōceyued of Christ to come, hee therfore set before them false Christes. They therfore erred in the person of Christ. But ỳ ennempes of the Gospell by the crafte & subtiltye of Sathan, do erre in the office of Christ, whereabout they contend: they acknowledge him to be ỳ sonne of God, but they spoyle him of his power, some more, some lesse, insomuche that they make him a vayne spectacle and glasse to looke in: hereuppon also it commeth to passe that there are at this daye so manye opinions of Christe: the which opinions ought not to hinder our fayth were they neuer so manye, as we sayde all readye euen nowe.

15. Hee sayth vnto them: but whom say yee that I am?

{He sayth vnto them:} C. The Antithesis is to be noted. For hee setteth his Disciples before men to the ende it maye appeare howe absurde a thinge it is, that because other men do disagree, we should therefore be withdrawne from the vnitye of fayth. For whosoeuer addicte and give themselues simplely to Christ, and seke not to adde anye thynge of their owne head to his Gospell, shal neuer want the true lighte. But here is requyred intentyue watchinge that when the worlde flyeth awaye to theyr owne fayned inuencions then that they in anye wyse holde themselues fast by Christ. Sathan will neuer leaue of to seeke eyther to teare Christ in peeces or els to put on another

Antithesis comparing things contrarie.

person

perſon. Wherefore among the confuſed and iarrynge voyces of the worlde, let euer this voyce of Chriſte ſounde in oure eares, by the which we ſhall be ſeperated from wandering and ſtraying men, that we be not of the common multitude, and that our fayth be not caryed amonge the contrary waues of opinions. For howe diuerſely ſo euer men iudge of Chriſte, his trew diſciples notwithſtanding ſhall haue a certayne fayth, neyther are they troubled, becauſe they ſe men diſagree amonge them ſelues: they acknowledge Chriſt to be the ſonne of god, they know the ende of his comminge, and they are not ignorant of the power wherewithal he is indewed. Chriſt therfore diſcerneth his from the multitude, when by diſtincte ſole interrogation he ſaith, But whom ſay ye that I am? And requireth a more certaine and full knowledge of him ſelf, of thoſe that are his. As if he ſhould ſay: But ye whiche haue nowe hearde ſuche greate matters of me, and which are the witneſſes of my workes, I ſay, what do ye thincke of mee? {*Whom ſay ye that I am?*}

M. Chriſt is not ſatiſfied and ſufficiētly contēted, that we iudge well of him with our harte, but he alſo requyreth that we confeſſe hym with the mouthe. He ſayth not whom do ye beleue me to be: but he ſaith, whom ſay ye that I am? when as therefore Chriſt ment to ſende his Apoſtels into the worlde as witneſſes of him, to whom it was not enoughe to thincke well of him, but alſo to teach openly that they thought wel of him: this (I ſay) conſidered, he dothe iuſtely require the confeſſion of the light: otherwiſe he was not ignorant what they wold iudge of him.

Bu Therfore all other thinges ouerpaſſed and ſet aparte, ſpecially when as to be wiſe after the manner of the common ſorte of people, is to be fooliſhe, lette vs knowe that it is not ſufficient to confeſſe Chriſte, after the opinion of the cōmon multitude.

16 Symon Peter aunſwered and ſayde: Thou arte Chriſt the ſonne of the liuynge God. {*Symon Peter aunſwered.*}

B. Peter aunſwereth for all the reſt: becauſe as the Goſpel teſtifieth, he was alwaies more feruent & ready to put forth hym ſelfe, then the reſt. So in another place, when Ieſus ſayde, will yee go away? Then Symon Peter in the name of all the reſte aunſwered and ſayd, Lord to whō ſhall wee go? thou haſte the wordes of eternall lyfe, and wee beleue and are ſure that thou art Chriſte the ſonne of the lyuinge God. How Symon was called Peter, reade the firſt Chapter of Iohn and there ye may ſee. Iohn. 6.

Peter was the mouthe of the Apoſtels.

{*Thou art Chriſt*} C. A ſhort confeſſion of Peter, yet notwithſtandinge ſuch a confeſſion as contayneth the whole ſumme of our ſaluation. For vnder the name and tytle of Chriſt both the euerlaſting kingdome, and Prieſthode is contayned, that oure ſinnes beinge put awaye by the ſacrifyce of his death, hee might reconcyle vs vnto God, and purchaſe vnto vs perfecte righteouſnes. And that wee beinge receyued into his ſafegarde and defence, hee might inriche vs and beſtowe vppon vs all kinde of bleſſinges. The Euangeliſte Marke hath: thou art Chriſt. But Luke hath thou art the Chriſt of God.

Yet both of them ſpake in one ſence, for in times paſte, kinges were called the Chriſtes of God, that is to ſay the anoynted of God. And this manner of ſpeache Luke vſeth in another place, ſaying that Symeon had receyued an aunſweare of the holy ghoſt, ẏ hee ſhould not ſee death, except hee firſt ſawe the Lordes Chriſte. For it was in deede the deuyne redemption, which God offered by the hand of his ſonne. It was neceſſarye therefore for him which ſhould be ẏ redemer, to come famous and excellente from Heauen by the annoyntinge of God. Reade the .16. verce of the firſt Chapter goynge before. This oure Euangeliſte doth more plainly then ẏ other two expreſſe Chriſt to be {*The ſonne of the lyuinge God,*} For although Peter as yet did not (peraduenture) vnderſtand ſo diſtinctly howe Chriſt ſhoulde be begotten of God: yet notwithſtanding hee did beleeue him to be of ſuch excellencye, that he had his originall and beginninge of God, not as other men, but that the true and liuely deytye dwelte in hys fleſh. M. Furthermore hee calleth him the lyuinge God, becauſe hee onelye hauinge life in himſelfe, quickeneth all thinges: 1. Kings. 24. Luke 2. Actes. 17.

thinges, and because in hym wee liue, moue, and haue our beinge. C. There is therfore a difference betwene the true God, and the deadde Idoles whiche are nothinge. B. Peter trewly in this confession cõfesseth the father and the sonne, in the knowledge of whom consisteth e-
Iohn.17. uerlastinge lyfe. It followeth therefore.

17 And Iesus aunswered and saide vnto hym: Happye art thou Symon, the sonne of Ionas, for fleshe and bloud hath not opened that vnto thee, but my father which is in heauen.

{*And Iesus aunswered and saide vnto*} M. These woordes declare with what thankefull affection our Sauiour Christe receyued the aunswere of Peter: by the which also we see, how greate loue he beareth towardes those that are his, and how much he reioyceth ouer our felicitie. He dothe not reiecte the aunswere of Peter, but confirmeth it, C. and pronounceth hym
Luke. 4. to be blessed in dede, whiche vnfaynedly
Math. 8. with harte and minde confesseth the like. Bu. I say with harte and mind we must confesse: for the deuyll also confesseth, but not with his harte. C. But Christe spake not this onely to Peter, but he ment to declare wherin the onely felycitie of the whole woorlde consisted. And to the ende all men with the more earnest affection may aspire, & come to the same, fyrst of all we must note, that all men by nature are myserable and accursed, vntyll they fynde remedye at the handes of Christe. Then, whosoeuer hath gotten Christ, nothing pertayninge to perfecte blessednesse can be wantinge to him, seinge that we can wyshe for nothing better then the euerlasting glory of God, to the possession of the which glory, Christe bringeth vs.

{*Happy art thou Symon the sonne of Ionas.*} The latten terte hath, Symon Bar-Iona: whiche
Math. 21. is as muche to say, as Symon the sonne of Ionas, or the sonne of Iohn: as maye appere by this place, where it is sayde, Symon Iohanna, louest thou mee more then these? Ionas is here put for Iohanna by contraction: for in that age they dyd commonly vse the Chaldee tongue, vnlesse peraduenture his father had two names, Iona and Iohanna. Notwithstãdyng al the auncient Greeke bokes with one consente reade it Ionas, sauinge one onely, and here in this place of our Euãgelist, and in the fyrst and .xxi. chapters of John, wee reade Ionas, in the latten terte Iona, Bar-Iona in the latten tert, is put in steede of the syrname, the whiche the Hebrewes haue not.

{*Because fleshe and bloud hath not opened.*} A. As if hee shoulde haue saide, Man hath not reuealed this vnto thee: according to the common phrase of the Scripture, where often times fleshe and bloudde is put for man. As in the prophesie of Esay, The
Esay. 4. glory of the lord shal appere, and al fleshe shal at once se it. And the Apostel Paule
Gala. 1. saith, I communed not of the matter with fleshe and bloud. &c. Agayne, we stryue
Ephe. 6. not against fleshe and bloud, but against rule, against power, &c. Also S. Iohn saith, that they which beleue in the name of Christe, are not begotten of bloud, or by the wyll of the flesh, but by the wyll of God. C. Christ therefore in this place vnder the person of one mã admonisheth all men to aske faith of his father. and to attribute vnto hym the dew prayse of his grace. Wherby we gather that the mindes of men do want that vnderstandinge by the whiche they might perceyue and knowe the misteries of heauenlye wysedome, hidden in Christ: yea all the sences of men do quayle in this parte, vntil suche time as God dothe open oure eyes, that we may see his glory in Christ: Let no man therefore prowdely burst forthe, trustinge to his wyt and vnderstanding: but let vs humbly suffer our selues to be taughte in oure hartes, by the father of lightes, that his spirite alone maye illuminate our darkenesse. And let all those which are endued with fayth, and which knowe their owne blyndnesse, learne to
1. attribute that vnto god which belongeth
Math. vnto hym. M. This sentence agreeth with that whiche we hearde euen nowe, in the eleuenthe chapiter, where it was sayde, No man knoweth the sonne, but the father. And Christ in an other place sayth. Euery one whiche hath heard and learned of the father commeth vnto me. By the whiche woordes he plainely declareth that faith is the gyft of God: lest

we shoulo

we shoulde attribute any thinge to oure owne wit and strength. To be shoꝛt, lest we shold impute that to our selues whiche is ꝓper to God. M. Furthermoꝛe wee learne hereby ꝑ faith is not a thynge of so small waight, that it should be common to all men, when as we here in this place, that it cõmeth to none, but to such to whom it shal please the father to geue it. There are many truely, whiche deny not this faythe with the mouth, but confesse the same: but from whence did they receiue it? Surely not from the father, whiche is not the father of all men, but onely of the elect: but it came from flesshe and bloudde, that is, from the institution of the parentes, of whom theye haue receiued the same, as a certaine opinion: and because they haue receiued the same of men, and not of God, therefoꝛe they haue neither receyued the same trewly, neyther haue they it aright, neyther are they blessed in deede, neythey can they be sayde iustely to beleue. Wherefoꝛe wee speake not of these, noꝛ of theyꝛ faythe, when we teache that faith dothe iustifye a man, and bꝛinge hym to saluation and blessednes: but we speake of those, which as they are chosen, so they receyue from God this reuelation of faithe, being liuely and of foꝛce. Whẽrupon I wishe that euery man wolde beware that he seduce not him selfe, but that he ꝓoue and tꝛye from whence he hath receyued his fayth. In the meane tyme we muste here take hede that we reiect not ꝑ vse of ꝓeaching the Gospell, because of the fathers reuelation. The father truely reuealeth his sonne by the holy ghoste, the whiche is therefoꝛe called the spirite of reuelation. But yet that spirite vseth the ministerie of the wooꝛde, Wherupon the Apostels are called the ministers of the spirite: As apereth in the epistelles of S. Paule to the Corinthians and Galathians.

{*Whiche is in heauen.*} A. Hereby wee gather that the ꝓeachynge of the Gospell, whiche concernethe and belongeth onely to Chꝛist, and a chꝛistian mannes faithe, is not of man, but of the father in heuen.

18 And I saye also vnto thee, that thou art Peter, and vpon this rocke, I will build my cõgregation. And the gates of hell shall not preuaile against it.

{*And I say vnto thee.*} M. Because that Peter by his confession gaue the due honoꝛ vnto Chꝛiste. Nowe Chꝛist also after he had confirmed this confession, shewethe what he iudgeth of him, and also what accompte his father maketh of him foꝛ this confession. {*Thou arte Peter.*} Bu. The loꝛd ꝓmised that he would geue this name vnto Peter, as may appere by the woꝛdes of John sayinge. Andrewe found his bꝛother Symon fyꝛst, and sayth vnto him we haue founde Messias, (whiche is by interꝑetation annoynted) and bꝛought him to Jesus. And Jesus beholde hym, and saide: thou arte Symon the sonne of Ionas, thou shalt be called Cephas: whiche is by interꝑetation Peter. Now the loꝛde confirmeth that whiche he had ꝓmysed, because he woulde not seeme to haue geuen him ꝑ name befoꝛe in vaine: and because the liuely stone might still abide fyꝛme in the temple of God. B. He is called Peter of this woꝛde Petra. chap. 1.

Foꝛ although Peter and Petra, differ nothing with the Greekes, and bothe of thẽ signifie a stone, yet notwithstandyng it is certayne that the Euangelist ment to signifie some diuersitie, otherwyse there was no neede of varietie. Therefoꝛe the name of Peter was deriued of the ꝓimitiue Petra, a stone. As if he should haue saide, I ꝓmised that thou shouldest be called Peter, nowe I geue thee ꝑ name, and wyll haue thẽ so syrnamed, because thou art indued with that fayth, whiche beinge lyke to an vnmouable stone shall neuer fall, but shal abide firme and sure. Peter signifieth a stone.

C. Although this is extended to all the faithfull whiche are the temples of God, being knit together in fayth, are made one temple: yet notwithstanding the singuler excellẽcie of Peter is noted among the rest: euen as euerye one in his oꝛder receyueth either moꝛe oꝛ lesse, according to the measure of the geuing of Chꝛyste. Chꝛist therfoꝛe commendeth Symon foꝛ the firmenes of his faythe, by the whiche (many other of the Jewes, erring in the knowledge of Chꝛiste) he firmely stoode in the truethe, whiche he had learned by the deuyne reuelation of God. Ephe. 2.

{*And vpon this rocke I wyll buylde my congregation.*}

B That

B. That is to saye. vppon this thy firme confession, by the whiche thou doest acknowledge and beleue me to be Christe the sonne of the liuing God, I wil builde my churche, that is, all those whiche I meane to acknowledge and take for my churche, flocke, and famylie, wyll I indewe by my spirite, with the like faythe, for I wyll seeke to teache and instructe the in this, by my ministers. For as the Apostell Paule saith, He hath appointed some to be Apostelles, some Prophetes, some Euangelistes, some Pastors, and teachers: to the edifyinge of the sainctes, to the woorke and ministration, euen to the edifyinge of the body of Christ. &c.

1. Timo. 1. And the edifyinge of God consistethe in faith, as the same Apostell Paule testifieth. That whiche our Euangelist Matthewe calleth here a Rocke, the Apostell Paule calleth a foundation, saying. An other foundation can no man laye, then it that is layed, which is Jesus Christ.

1. cor. 3.

Ephe 2. And in an other place: Nowe therefore, ye are not strangers, and forreners: but Citizens with the saynctes, and of the housholde of God, and are builte vppon the foundation of the Apostels and Prophetes, Jesus Christ him selfe being the headde corner stone. &c. This woorde of edifyinge or building is very familiar to Christ and the Apostels, contrary to the whiche, is destroying. C. But by this place it dothe appere howe the name of Peter doth belonge bothe to the name of Symon, & also to all other that are faithfull: because al they that are builded vpon the fayth of Christ, are made by holy consent & vnitie into a spirituall building, that God may dwell in the middest of them. For Christe declaring that this shoulde be the common foundation of the churche, ment to gather and bringe all that to Peter, which should in the worlde belong to all the Godly: as if he shoulde haue saide, We are nowe truely a small nomber of men, and therefore this your confessiō hath small dignitie at this time: but shortely the time wil come when the nomber shal increase, and be greatly enlarged. And this was of no small force, to animate and incourage the disciples to constancie, namely, that although their faith was obscure and base, yet notwithstandinge they were chosen of the Lord, as the fyrste fruites, that at the lengthe of that contemptible and base beginning, a newe Church might spring and aryse, which church shold be a conquerer euen against hel gates: as we shal here anon.

2. cor. 10.

{I wyll build my congregation.} M. The latten translation, hathe Ecclesiam meam, my Churche, whiche is a Greeke woorde, and signifieth a congregation, or connocatiō of people. The which woord the threscore & ten interpretours vsed, so often as in the olde testamente they red this woorde Cahal, or Edah, which two woordes signifie a congregation, flocke, or multitude. As in the xxii. Psalme, In the myddeste of the congregation wyl I prayse thee. And in the fyftene chapter of the boke of nombers, there is mention made of this woorde congregation, thre tymes at the leaste. And in Deutronompye it is sayde, Into the congregation of the lorde. &c. Moreouer in Exodus, the foure and thirtie chapter, we haue this woord congregation, and in the seuenth Psalme. The whiche woorde, the threscore and ten interpretours sometime cal by the name of Synagogge, and somtime by the name of Churche. But in this place, Christ calleth euery congregation, flocke, corporation, and societie of faythfull men, hys churche, whom God hath chosen to euerlastinge life in the same faithe, hope, and lone of the spirite, in what place of the worlde soeuer they be. This Church was at all tymes, as in the tyme of Adam, Noe, Abraham, Isaac, Iacob, Moyses, Dauid, and in the tyme of al the Prophetes, although it were but small. There was a Churche of the Iewes, and of the Gentiles: and there is a Churche or congregation as yet at this day, of the faythfull which beleue the same saluation, and remission of synnes, by Christ, although hee was made man, and suffered. There hath bene alwaies but one Churche, the headde whereof is Christ, as the Apostel Paule teachethe in his epistell to the Ephesians. Oftentimes the Church is taken for the Seniors of the Church, as in this place. If he heare not them, tell the Church, if he heare not the Churche, let

him be

let him be vnto thee as an Ethnike or a Publicane. M. Let them therefore see which at this day boast and glorye in the title of the churche, beinge in dede ennemies of the Church, what head they haue and of whose congregation they are mẽbers. The woulfe loueth the shepefoldes but not as a shepe, not as the pastor, but as a woulfe. We must also note this, that Christe saide not to Peter, I will builde thy Churche, but my Churche: that we may know the church to belõg to Christ, and not to Peter. For Peter is not lorde of the Churche, but Christ. Christ saithe that his shepe are euery where. And the Apostels call those that are Christiãs the flocke of the lord, not their owne flocke: they acknowledge them selues to be mynisters, and not lordes. Herupon the Apostell exhorted the bysshops to raigne ouer their flocke, not as lordes, but as geuers of good insaumple to their flocke. The church therfore belongeth to Christ & not vnto any one man. It is geuen to him of the father, of whom as a sonne he hath receiued al thinges with ful power. And then, beyonde the right of the fyrste begotten, he redemed his Church or inheritance, with a greate price, euen with his own precious bloud. And in an other place it is saide, Ye are boughte with a great price, be not therefore the seruantes of men. Also in an other place, Christ dyed for all men, that they whiche lyue might not liue vnto thẽ selues, but vnto hym which died for them. And again. No man liueth to him selfe, and no man dyeth vnto him self, for whether we liue or die, we are the lordes. for Christe dyed & rose againe, that he might be lorde bothe of the quicke and the deade. They greatly erre therefore, whiche seke for rule in the flocke and congregation of the lorde: and also whiche refusynge to submytte them selues to the power and dompnion of Chryst, laye their heades vnder the feete of men.

And the gates of hell shall not prevaile against it.

Z. The gates of Citties for the moste parte are very stronge, and haue perculices to set before them. C. Therfore by the name of Gates, all kynd of force and munition is noted. Z. and by hel Gates all Satanicall and deuelishe power is to be vnderstode. These promises are great and moste firme, whiche do pacifie and comforte the consciences of the faythful, when they consider them selues, to be so setteled and graunted, that they knowe for a suertie, howe they are able to resist all the power of Sathan. Accordynge to the saying of saincte Paule. There is no condemnatiõ to those that are in Christe Jesu. And, If God be with vs, who can be agaynst vs? who spared not his owne sonne, but gaue hym for vs: howe then should he not with hym geue vs all thinges? Who shall laye any thynge to the charge of Goddes electe? &c. Roma. 8.

C. Althoughe the pronoune (it) may be referred eyther to the rocke, to fayth, or to the Churche, yet notwithstandynge the latter sence doth better agree, namely that the firme state of the Church shal stande immoueable, and inuincible against all the power of Sathan: and that because the treweth of God shall for euer indure. Also to this sentence agreeth the saying of Iohn. This is the victory whiche ouercommeth the worlde, euen oure faythe. M. Christians therefore holde them faste by the trewe rocke, beinge so firmely buylded vpon the same, that nothinge can ouerthrowe them. For this is a moste sure and certaine promise, that they which are vnited in Christ, and acknowledge hym to be theyr mediatoure, shall euen to the worldes ende be defended frõ all harme. For that which is spoken of the body of the Church, pertaineth to euery particuler member of the same, in that they be one in Christ: A. According to the saying of our sauiour Christ. I knowe my shepe, & they followe me, & I geue vnto them eternall lyfe, and they shal neuer perishe, neyther shal any mã plucke them out of my hande. Notwithstandyng we are here taught, that so lõg as the churche is vpon the earthe, it shall neuer be quiete, but styll subiecte to reproche and ignominie. For in that the Church is sayd to haue the preempynence ouer Sathan, it is euident that Sathan shall stil seke to destroy it. But let vs by this comfortable voyce of Christe, glorye and tryumphe ouer him voyde of all 1. Iohn. 5. Iohn. 10. Christes congregation so longe as it is on earth, shall euer be subiect to persecutions.

feare and care: seynge that Christ is our captayne and conquerer.

19 And I wyll geue vnto thee, the keies of the kyngedome of heauen: and what so euer thou byndest in earthe, shall be bounde in heauen, and what so euer thou lousest in earthe, shal be loused in heauen.

{And I wyll geue vnto thee, the keyes.} C. Here our sauiour Christe beginneth nowe to intreate of the publike office, or of the Apostelship, the dignitie whereof is adorned with a double tytle. for Christ sayth
1. that the mynisters of the Gospell are (as it were) porters of the kingdome of heauen, because they carry the keyes of the same: and that is the fyrst. Then he saith
2. that they haue power to binde and louse, not only in earth, but also in heauen: and this is the seconde. This similitude of the keyes pertayneth very aptely to the office of teachinge. B. The Metaphor is herupon taken, because the chiefe power of the house, and of the cittie, is in his power and rule, whiche hath the chiefe custody & vse of the keyes, for that he maye let into the house or cittie, whom he wil and seclude and kepe out whom he list. Hereupon the lorde, when he promysed to Eliakim, the sonne of Helkia the seruaunte of kinge Ezechias, the chiefe power in the kinges courte in Hierusalem, he spake thus by the Prophete Esay, The keye of the house of Dauid wyl I lay vpon his shulder, so that he shall open, and no man shall shut. He shall shut & nō mā shal open. For there he prophesied of this Eliakim, speakinge of Sobna, which was the chiefe gouernour of the kinges house thus, In that day shall I cal my seruant Eliakim, the sonne of Helkia. And with thy garmentes wyll I clothe him, & with thy girdell will I strengthen hym, & thy power wil I commit into his hande, and he shalbe a father of such as dwel in Hierusalem & in the house of Juda. The same metaphor the lorde vsed in an other place saying, Woo vnto you Lawyers: for ye haue taken away the kete of knowledge, ye entered not in your selues, and them that came in ye forbad. that is to say, ye withstode the doctrine of the kingedome of God, lest it shoulde be brought out to thē, that they mighte be partakers of the same. C. Christ therefore sayth that the Scribes & Pharisees which were interpretours of ẏ law, had the keye of knowledge, or the key of the kingdome of heauen: for we know that the gate of lyfe is opened no other wise vnto vs then by the worde of God. Whereupon it followeth ẏ the key is geuen into the hāde of the mi nisters therof. Notwithstādinge it is demaūded why the lord promised ẏ he wold geue that vnto Peter, which he semed to haue geuē before at the making of the Apostels. But this questiō is answered before, where we said that the twelue were but forerunners for the time: so ẏ when they returned vnto Christe againe, they had finished ẏ race & ende of their calling. But after that Christe rose againe from death, then they were apointed ordinary teachers of the church: & in this respecte this honor pertained vnto thē euer after. Bu. Therfore he saith here, I wil geue & not I haue geuen. He promiseth that he will geue the keies, he geueth them not. But after his resurrection he sayd vnto them, Peace be vnto you. As my father sent me, euē so send I you also. And whē he had said these woordes, he breathed on them, and saith vnto thē, receyue ye the holy ghoste. Who so euers synnes ye remit, they are remitted vnto them. And who so euers sinnes ye retayne, they are retayned. In the which woordes, As my father sente me &c. there is a cōparison, not an equalitie. For Christ was sent, ẏ he might be the redemption of the whole world: the Apostels were not so sent, but onely to preach. But as Christ was sent, of the father, for the saluatiō of the whole world so the Apostels were sent to preach this saluation, ẏ they which beleue their preachinge, might be saued, as if he had heard Christ him selfe: as he saith in ano ther place, He which heareth you heareth me. Moreouer he saith not, They shalbe geuē, but I will geue: by ẏ which woords Christe challengeth all this power of the kingdome of heauen to him selfe, as lord in so much that he might cōmyt the same to whom it pleased hym. For here it maketh no great matter, not only who receiueth, but of whom any thing is receiued.

Esay. 22.

Luke. 11.

Iohn. 20.

Luke, 10.

¶ And what so euer thou bindest in earthe. ¶ C The seconde metaphor or symilitude pertayneth properlye to note the remyssion of synnes. For Christe delyueringe vs by his Gospell from the euerlastinge paine of deathe, louseth the snares and fetters of maledycion, with the whiche we were held bounde. Therfore he declareth that the doctrine of the Gospell was ordeyned to louse our bandes, that being louse in earthe by the voice and testimony of me. we might also in deede be louse in heauen. B. But this metaphor is taken of this, ỹ the Prophetes do preache, that the office of christ is to louse peculiarly those that are bound. So Christ him selfe speaketh vnto Paule, sayinge, I wyll sende the to the Gentiles, to open theyr eyes, that they may be tourned from darkenes to lighte, and from the power of Sathan vnto God, that they maye receyue forgeuenesse of synnes, and inheritance amonge those which are sanctified by faith. Where he expoundeth that to be the power of the keyes, which consisteth in the remission, and retayninge of synnes.

Bu. The Apostelles did neuer after any other maner louse or binde. As for example: Repent you (saith the Apostell Peter) of your sinnes, and be baptised euery one of you, in the name of Jesus Christ for the remission of synnes, and ye shall receiue the gifte of the holy ghoste.

Thus Peter vsed the keies that were cõmitted vnto hym, thus he louse in earth promisynge remission of synnes, by the woord of Christ to them that beleue. Yea and Christe ratified and confirmed this message and preachinge of Peter. for to them that confessed theyr synne, and trusted to his mercie, he remytted, as Peter had promysed. Also the Jayler of the pryson sayde to Paule and Sylas, Syrs, what muste I do to be saued? and they saide beleeue on the Lorde Jesus Christ, and thou shalt be saued, and all thy housholde. Beholde the Apostelles do louse him that is bounde, forgeuyng hym his synnes, and that by the keyes, by the preachynge of the Gospell, the whiche preachynge, because he beleued, the lord pronounceth him to be louse in heauen.

C. But because a greate many doo not onely wickedly reiecte the delyueraunce offered vnto them, but also by theyr obstinacie, do bryng more greuouse iudgemente to them selues, the power of bindynge also, and the commaundemente of the Gospell is geuen to the ministers. Of the whiche matter we haue an example in the Actes of the Apostelles.

Bu. The Jewes (saith saint Luke) were full of indignation, and spake agaynste those thynges, whiche were spoken of Paule, raylinge on it: Then Paule and Barnabas wared bolde, and said. It was meete that the woorde of God should first haue ben preached to you. But seinge ye put it from you, and thincke your selues vnworthye of euerlastynge lyfe: lo wee tourne to the Gentiles, for so hathe the Lorde commaunded vs. Agayne, when the same Paule had playnelye preached to the Jewes, remyssion of synnes by faythe in Jesus Christe, they bannynge saide contrary, and blasphemed, he shoke his rayment, and sayde vnto them: your bloudde be vpon your own heades, from hencefoorthe wyll I go blameleste to the Gentiles. By the whiche meanes truely he bounde the vnfaythful, ỹ woorde of God was fulfylled. For so long as the Jewes persisted in theyr obstynate and rebellious beleefe, the bondes of theyr synnes were not louse. In lyke maner in an other place Peter bounde Symon Magus, with these woordes, Thy money perysshe with the, because that thou hast thought the gift of God might be bought with money: thou hast neyther parte nor fellowshippe in this busines, for thy harte is not ryghte before God.

By these examples we see, howe the Apostels dyd bynde and louse, remyt, and retaine sinnes. C. Howe be it we must note, that to binde and retaine sinnes, is a thinge accidentall to the Gospel, and as it were contrary to nature: as Paule also teacheth, when he speaketh of vengeance, ỹ which he saith he is ready to take on al disobedience: ỹ by and by he addeth, when your obedience is fulfilled. For vnlesse the reprobate, by their owne faulte shoulde tourne theyr lyfe to deathe and destruction, the Gospell should be to euerye one, the power of God to saluation:

Acts, 13.

Acts 18.

Binding pertayneth to the Gospell.

Acts 8.

2. Cor. 10.

yet notwithstanding, because the same beinge heard, the impietie of many, openly bursting forthe, dothe more prouoke the wrath of God to such it must nedes be a deadly sauoure. To be shorte, the entent and purpose of Christ was to certify his disciples of the saluation promysed vnto them in his Gospell, that they myghte haue no more doubt to seke for the same, than if he hym selfe shoulde come a witnesse from heauen: Agayne he mente to bringe a terrour and feare to the mindes of the wicked, and contemners, lest they shoulde thincke to mocke and despyse the myntsters of his woorde, vnponished: the which two thinges were very necessary. For, because the incomparable treasure of life is set before vs in earthen vesselles vnlesse the authoritie of the eternal doctrine were after this manner stablished and confirmed, euery momente almoste the fayth and credite therof wolde fayle, and vanishe away. Again, the wicked do thus boldly dally and scoffe, because they thynche that they haue onelye to do with men. Christ therfore pronounceth that by the preachinge of the Gospell in earthe, it is reuealed, what the celestiall iudgement of God shall be: and that frō no other thynge we oughte to fetche the certaintie of lyfe or deathe. Here appereth great honour, that we are the interpretours of God, to testifie saluation to the worlde. An excellent maiestie is it of the Gospell, that there is an imbassage sayde to be betwene God and men of mutuall reconciliation. To be shorte, a wōderfull consolation and comforte is it, to the myndes of the Godly, that the message of saluation, bronght vnto them by a mortall man, is confirmed and ratified before God. In the meane tyme let the wicked and vngodly scoffe and deryde at their pleasure, the doctryne whiche is preached by the cōmaundement of God: at the length they shall feele, howe truely and seryously God threatened theim by the mouthe of men. Many trewelye do despyse, blaspheme, and rayle at the Gospel: but when this power of binding is geuen to the myntsters of his woorde, let not teringe scorners thynke that they shall be suffered to deryde the woorde of God without ponishement.

2. cor, 4.

The Gospell is a reconsiliation betwen God & man.

Wherefore let all Godly teachers, being armed with this trust & confidence, promise without all doubt this lively grace of God to thē selues, and to others: & let them no lesse boldely thunder against all impudent contemners of their doctrine. Christ truely wēt not about to flatter Peter, but to comfort him, & to shew, that a newe reuelation mucte not be loked for from heauen, but that we must be sure & certain of the doctrine which is taken out of the Gospell. Hitherto we haue plainly expounded the proper & true sence of the woordes, in such wise, that nothyng can be wanting, vnles that Romishe Antechrist, seking to bring in a cloake for his tyranny, dare take vpon him, wickedly & falsely to peruert the trewe meanyng of this place. And although the light it selfe of true interpretation, whiche we haue brought, be sufficient to purge his obscure darknes yet notwithstanding, lest any thing should stay or hinder the godly readers, we will with a breue confutatiō wipe away his stinkynge and vnsauery calumniations. First of all, he sayeth & immagineth Peter to be the foundatiō of the Churche. But what man is hee so blinde that seeth not, that to be spokē of the faith of Peter, whiche he referreth to the person of man. Wee graunte that in Greeke Peter & Petra (a stone) do signifie al one thinge (as is shewed before) saying that Peter is Nomen Atticum, and Petra a name of the common speche: but this varietie was not without cause noted of Matthew: for the minde is altered to note some other matter. And there is no doubt, but that Christ with his owne woordes dyd note some difference. Very wisely therefore doth S. Austine teache vs, that Petra (a stone) is not so called of Peter, but Peter of Petra, euē as we are called christians of Christ. But we will not be tedious: seing ỹ saying of Paule is most certain & an infallible truth, whē he saith that the churche of Christ can be founded, & builded vpon nothing, saue vpō Christ only. The Pope can not bring in an other foundatiō without blasphemy, & without he robbe Christ of his honour. And truly how much we ought to detest

Augustin.

1. cor. 3.

Ephe. 2.

and ab-

and abhorre the tyranny of the Pope and papacye, I can not with woordes expresse sufficiētly, because by the meanes of him & his, the foūdation of the church is takē away, insomuch ẏ the opē mouth & goulfe of hell swalloweth vp miserable sowles. Moreouer this parte (as it was saide before) pertaineth not as yet to the publike office of Peter, but only one speciall place among the rest, amid ẏ holye stones of the temple, is geuen vnto him. Those glorious titels which followe do pertaine to the office of the Apostelship. whereupon it followeth, that nothinge was spoken to Peter which pertaineth not to the rest of the Apostels also. For if the dignitye of the Apostelshippe be cōmon among them, then must all thinges elles be common which are annexed and knit to the same. But Christe speaketh only to Peter by name. For as one in the name of all confessed Christ to be the son of God, so in like maner Christ speaketh to one, whose woordes notwithstanding pertaine indifferently to all the reste.

Neyther is that reason of Cipprian and others to be reiected, when he sayth that Christe spake to all in the person of one, that he might commend the vnitie of the Church. Notwithstanding Peters successour (the Pope I meane) maketh exception and saith, that he to whom these woordes were specially spoken, & to whom the soreseid power was committed, was preferred before all the rest. But this is as much as if they should cōtend and go about to proue that hee was a greater an Apostell then all the rest of his fellowes. For the power of binding & lousing cā no more be taken from the office of teaching and Apostelshyp, than can the lyghte or heate be takē from the sonne. But let vs graunt ẏ Peter had a prerogatiue amōg the rest to excel the rest: yet notwithstāding very folishely do the Papistes infer & seke to proue that the supremacye was geuē vnto him to be ẏ general head of the church. For ther is a difference betwene dignitie & empire: neither is it all one to haue honor amōg a fewe, & to gather the whole world vnder his dominion & rule. And truely Christ layed no more waight on him than he was able to beare. He is cōmanded to be a porter or dore keper of the kingdome of heauen: he is cōmaunded to dispence & bestow the grace of God in binding & lousyng, and to execute his iudgement in earthe, namely, so far as the power of a mortal man may extend it selfe. Therfore, what soeuer is geuē vnto him, it must be restrained to ẏ mesure of Grace: with the which he is indued, to the edification & building of the churche. Thus ẏ huge & monstrous ēpire whiche the papistes falsely arrogate to thē selues falleth down & is ouerthrowne. But although there were no cōtrouersie aboute Peter, yet notwithstanding there commeth nothing herupon to the tyranny of ẏ Pope. For there is no man in his ryght minde, ẏ wil graūt this princelike power to the papistes whiche they take to them selues, saying ẏ it was geuē here to Peter, & that he might bequeth & dispose the same afterwarde to his posteritie as his birthright & inheritāce. for he is not permitted to geue any thing to his successors wherfore ẏ papistes make him liberall of an other mans gwdes, & of ẏ which pertaineth not to him. To cōclude, how long soeuer ẏ succession shold cōtinue, yet notwithstanding the Pope shal get nothing therby, vntill he be proued the lawfull successor of Peter. But how proueth hee this? For because Peter died at Rome. As thoughe Rome by ẏ horrible slaughter & death of ẏ Apostel sought to get vnto it self the supremacy. But they immagin that he was also byshop there: howe fond this imaginatiō is, littel children cā not be ignorant. Furthermore although the Romaine bishop had ben ẏ successour of Peter, yet notwithstāding when he depriued him selfe of so gret honour by his falsehod & disloyaltie, what soeuer Christ gaue to the successors of Peter, profiteth him nothing at all. It is wel knowne ẏ the Popes courte is at Rome: but as for the signe of a church they shewe none at all there. It is farre from the office of a pastor, to be ambicious, and to contend for lordeshyppe and Empire. Trewely howe muche so euer Christ bestowed in extollinge the heyres of Peter, yet notwithstanding he was not prodygall that he would geue his honour to Apostatas.

Peter was made a doore keper of the kingedome of heauen.

Peter dyed at Rome.

It is It is

It is most certaine that Christ sought so much to extol and magnifie the persons, as he dyd the doctrine of the Gospell, and the dignitie thereof: bothe to condemne the ingratitude of men towardes God & his doctrine, and also to incourage his disciples boldely to execute their office.

20 Then charged he his Disciples, that they shoulde tell no man, that he was Iesus Christe.

Bu. Christe here forbiddeth his disciples to promulgate and publishe that whiche they had confessed: the whiche myghte make a mã meruaile, seing that he came to be the saluation of the Iewes, and the lyght of the Gētiles. M. Was not that trewe whiche Peter in his owne name, and in the name of his fellowes confessed? yes verely. Furthermore was not this knowledge of the truth necessary to saluation? yes vndoubtedly, badde not Christe also inioyned this office of preaching to his disciples before? for to what ende were they sent, but to be preachers of the redemption, which depended vpon the comminge of Christ onely. The answere to these questions is easie, if wee remember that which was declared and expounded in the tenthe chapter before, when Christ sent forth his Apostelles to preach: namely that they were not made teachers to geeue a full and parfecte testimonie to Christe, but to the ende they should prepare and get disciples to their maister, whiche before time had ben out of the waye, and to make those apte to be taught whiche were very dull: and that it was a temporall cōmandement, to the whiche the preaching of Christ brought an ende. Nowe because the tyme of his deathe was at hande, they trewely were not as yet redye or rype to testifie of the faith, yea for the infirmitie and weakenesse of faythe, their confession shoulde haue ben made a iest and mocking stock: the lorde therefore commaundeth them to be silent, vntyll they knewe hym to be the conquerer of deathe, and vntill hee also had indued thē with new constancie.

Question.

Aunswere.

M. By this and such like places we may know that ỹ trueth must not at all times be spoken. for the knowledge of the truth hath his degrees and his times out of the whiche nothinge must be broughte that is vnfruitefull. Hereupon the wise man saithe, there is a tyme to be silente, and a tyme to speake.

Erruthe at all times muste not be spokē.

21 From that time forthe began Iesus to shewe vnto his disciples, how that he muste go vnto Ierusalem, and suffer many thinges of the elders, and hye priestes, and Scribes, and must be killed, and be raised againe the third day.

{From that tyme forthe.} Bu. Christ in euery place directeth his woordes and communication to those thinges, that were most parfecte, and is very dyligent to instruct his disciples parfectly, least they shoulde erre any thing in the knowledge of mysteries, or should want any thing in the skyll of those thinges, which pertayne to the mistery of saluation, and of the kingdome of God. Wherefore he dothe nowe more fully instruct his disciples, expoundinge vnto them the mistery of redemption, that is, of his passion & resurrection.

{And suffer many thinges.} C. He sheweth thē what he must suffer, that he might make his disciples apte also to beare the crosse. for the tyme of conflicte was at hande, to the whiche he knew they were farre vnmeete, excepte they were armed with a newe fortitude. This was fyrste of all to be done, namely to begynne his kingedome, not with glitterynge pompe, not with abondance of richesse, not with the ioyful acceptance of the worlde, but with the most shamefull kynde of deathe. And truely there was nothing more hard thē to ouercome so great an offence, specially if we consider what an opinio they had alredy cōceiued of their master. For they imagined that he should be the author of earthly felicitie. They were led therfore with a vaine hope, gredely gaping for the time in the whiche he should reueale the glorye of his kingdome. They waged so littel in their mindes the ignominy and shame of the crosse, that they thoughte it impossible that any thinge not honorable should happen vnto hym. For this was a greuouse sayinge and circumstance, that he should be reiected of the hye priestes & Scribes, in whose power the rule of the Church consisted. Whereby we may gather how necessary this admonition was.

The Euan-

The Euangeliste Luke sayethe: And hee warned and commaunded them that they shoulde tell no man that thinge, sayinge. The sonne of mā must suffer many thinges and be reproued of the Elders, and of the hye Priestes & Scribes and be slaine, &c. Hee woulde not therefore at that time bee published to be Christe, because hee should be crucifyed and reiected.

{ Of the seniors } C. When wee heare that the elders and Scribes, were the chiefe ennemyes of Christ, wee maye see howe great the discipation of the Church of Ierusalem was. For the sacrifycers dio not onlye sacrifyce, but also teache: therefore of the Prophete Mallachy they are called Angels, or messengers. These were then the ennemyes of Christ, which coulde in no wyse abyde his Doctrine. But and if this were spoken of the Priestes of Egipt, or of the sacrifycinge Priestes and teachers of other Nations, it had beene no maruayle: but this is spoken of those Priestes which bare the chiefe rule of the Church of God in earth The which thing oughte to be an example vnto vs, ẏ wee suffer not our selues to be seduced and deceyued wyth counterfeytes whiche doe not their dutye truly, and as they ought. Let vs alwaye remember that Christ is the heade corner stone which the builders reiected: as hee himselfe sayth to Phariseys in the one and twenty Chapter.

Mallachi. 2.

Psal. 21.

{ And be rayſed agayne the thirde daye. } C. Because it coulde not be but that the onely mencion of the Crosse should trouble the infirme and weake mindes of the Dysciples, Christ by and by seeketh to salue this sore saying that hee must ryse agayne frō death ẏ .iii. day. And truly, whē as in his Crosse, onlye the infirmitye of the flesshe appeareth, our fayth shall finde nothinge to staye and lift vp it selfe, vntill we haue respecte vnto his resurrection, in ẏ which the power of the holy ghoste most brightly shyneth. Therefore the Mynisters and Preachers of the woorde of God muste wysely way and consider this, that when they couet to edify, and to teach with profite, they must alwayes ioyne the glorye of the resurrection with ẏ death of Christ. Let vs consider therefore that the absolution of true fayth and confession doth pertayne to this ende, namely, that wee beleue, and confesse that the Lorde Iesus Christ dyed for our sinnes, & roose againe for our iustification For the which reade in S. Paules Epistell to the Romaynes.

Rom. 4.

22. And vvhen Peter had taken him a syde, he began to rebuke him saying: maister fauour thy selfe, this shall not happen vnto thee.

{ And vvhen Peter had taken him, } C. It was a greate signe of moderate boldenes, for Peter after this sorte to take his Maister a syde: howbeit hee might seme to haue a consideration of the reuerence due vnto him, when hee toke him aside, because he durst not be bolde to reprehende before witnesses: notwithstanding Peter exceded the boldnes of modestye to admonisshe him to fauour himselfe, as though Christ had not bene in his right minde.

{ Hee began to rebuke him, } M. Peter truelye loued Christ more then any one of the Apostels, but his loue was to carnall as yet, and not accordinge to knowledge: & therefore hee vseth more libertye in speaking to Christ, as wee may see in manye other places. So also here, when hee thought that this thinge which hee hearde shoulde be a shame to Christ the sonne of God, & that it might be auoyded, and did thincke that Christ was inflamed with a certaine impotent zeale, and that hee was bent against the wickednes of ẏ elders, Scribes, and hye Priestes of Ierusalem, whereuppon hee knew that hee should be afflicted, yea, & killed by them: being ignorant of the mystery of redemption of the necessitye of the Crosse, of the will of ẏ father, & of ẏ end of Christes comminge: for this cause, hee taking Christ a syde rebuked him, and goeth about to withdraw him from his purpose. Hee beinge affected with a preposterous zeale, cōsidereth not what hee doth: hee goeth about to hinder Christ from ẏ worke of our redemption, and from the fulfylling of the will of his father. C. But such is the force of rashe and vndiscreete zeale, and to this issue it driueth men, and so carryeth them headlonge, that they are not afrayde to take vppon them to teache God what hee hath to do Peter iudgeth it an absurde thinge that the sonne of God should be crucifyed

Loue not guided by reasō.

Rashe zeale.

of the

of the Elders, which came to be the rex-mer of the people, and that hee shoulde be put to death which was the Lord of lyfe. And hereby wee are taught how our good intencions are accepted before God. So great pryde truly is naturally ingraffed in men, that they thincke great iniury is done vnto them, and do murmure, if that please not God, whiche they iudge to be right and good. So that we see with how greate pertinacye the Papistes do boaste and vaunt of their deuocions. For trulye whē they do so arrogātly reioyce in them selues: God dothe not onelye reiecte that which they iudge worthye of so greate praise, but doth also condemne it, as mere madnes. If truly sence, & carnall iudgement mighte preuayle, the intencion of Peter was godlye, or at least tollerable. But Christe so sharplye reproued him, ỳ hee could not put him to greater reproch. For what meaneth so seuere a reprehension? whereas hee shewed alwayes such gentlenes that hee brake not the bruised rēde, why then doth hee now so cruellye thonder against his electe & chosen Disciple? The reason trulye is manifest, namely, because in the person of one mā, hee woulde pacifye and staye all the rest, least they shoulde seeme to alow their vndiscrete zeale. For although the lustes of the flesh in vnrulynes, are like vnto brute beastes, yet notwithstanding there is no beaste more furious and vnrulye then the wysedome of the flesh. Therefore Christ so sharplye inueyeth against the same and doth (as it were) suppresse it with an yron mallet, that wee learne onlye to seeke for wysedome out of the word of God, & to iudge that onelye to be righte, which the word of God doth alowe.

Good intencions of men not guided by the word of God.

Question.

Aunswere.

{ *Fauer thy selfe* } The Latine text is, Propitius tibi sis: the Greeke text hath onlye, Propitius tibi, so that wee muste vnderstande esto or sis: and the omittinge of ỳ verbe, maketh muche for the affection of Peter, declaring that his minde did greatly abhorre the same: for the word of abhorringe, or forbidding is more peculiar to the Hebrewes. Abraham sayde vnto God, be it farre from thee, that thou shouldest do this thinge and shouldest kill the iust with ỳ wicked. And in another place,

Gene. 18.

be it farre from thy seruauntes, that they shoulde do so, the Hebrew word is Talila, which signifyeth prohibition: as if thou wouldest saye, staye thy selfe, or it is not good for thee: so that whereas the Greke text hath onlye propitius tibi, peraduenture sit Deus is better vnderstode thē sis: as if we should say, God forbid this, to happen to thee. { *This shall not happen* } Bu. These words do shew how Peter abhorred that which Christ sayd should happen to him, as if hee should haue sayde: no man wyth indifferente eares could abyde to heare ỳ the sonne of God muste be crucifyed: for death happeneth not to the liuely sonne of the lyuinge God, which rayseth other frō the dead, and hath declared by so many inuincible argumentes that hee is the Lord of life and deathe Therefore, that by no meanes shall come to passe which thou sayest shall happen vnto thee, & that thou shouldest suffer many things of ỳ elders and Scribes in that Cittye, in the which wee hope to rayne with thee in excellente glorye for euer.

Gene.

23. But hee turned him aboute, and sayde vnto Peter: go after me Sathan, thou hinderest mee: for thou sauerest not the thinges that be of God, but those that be of men.

{ *But hee turned him about and sayde to Peter.* }

M. Because that Peter wente about to withdrawe Christe from obeyinge his fathers will, hee is sharpely reproued of him. C. But some verye fondlye make much a do about this worde (come backe) as thoughe Peter were commaunded to follow and not to go before. For the Deuill also had the repoulse at the handes of the Lord by the same wordes, as wee haue allready declared. And the Greeke worde Hupage, signifyeth to auoyde or depart, wherof the latyne worde apage is deryued. Christ therefore putteth his Disciple from him, and maketh him stande a lose, because hee playeth the parte of Sathan, by his preposterous and vndiscrete zeale. Neyther doth hee simplely call him an aduersary, but hee giueth him ỳ name of the Deuill in token of great disdayne. Bu As if he had said, auoyde with this thy counsell: I ought to haue more regarde to fulfill my fathers will, although it be

Math.

neuer so

neuer so hard to the flesh: thou which art indued with more knowledge of the father than any of the rest, and which oughtest to be a helper vnto mée, and a faythful companion, that I might fulfill my fathers commaundemente, doest dehorte & disswade mée (so much as lyeth in thée) frō the same, and that not lightlye, but in reprouinge mée: auoyde with this thy wisedome, for thou shewest thy selfe to mée to be Sathan, an open ennemy, and a most wicked conspirer. As concerninge this word Sathan we haue spoken before in ỳ 4. Chapter. The Euangelist Marke hath these wordes, but hé tourned aboute, and loked on his Disciples, and rebuked Peter sayinge: go after mé Sathan, Christ therefore spake these wordes to the rest of his Disciples, for hé knewe that they were of the same minde also. Wherefore, for the example and erudition of others, hé rebuketh Peter the more sharpely, but for our sake also. C. For thœues, adulterers, and suche like are ashamed to confesse their filthynes: but a good intencion is obstinately defended and maintayned of all men. Wherefore, the Lorde vseth more severity in correctinge this wicked zeale of Peter, than if hé had committed any other cryme. {*Thou hyndereſt mee*} E. The Grœke texte hath, thou offendest mé. C. Peter was in dœde an offence vnto Christ, when hé dehorted him from his callinge. For by and by it followeth,

{*Becauſe thou ſauereſt not thoſe things that be of God*}

Hereby it appeareth howe greatly men are deceyued in their vngodly zeale. For when Peter went aboute to hinder hys Maisters office, hé did not onely sœke to depriue himselfe, but all mankinde also, of euerlasting saluation: yet ignorantly. Here therfore we are taught in one word howe muche wé ought to abhorre those thinges which do withdraw vs from the obedience of Gods will. And there is no doubte, but that Sathan doth vse men as instrumentes, when they allure vs and withdraw vs from oure dutye towardes God. Peter coulde not staye Christ from his purpose. But Christ geeueth vs here an example, to beware of that frendship, be it neuer so pleasaunt, which doth call vs from the obedience of Gods will, and doth bid vs, sparinge our selues, to sauer those thinges which are of men, and not ỳ thinges that are of God. For otherwyse, our flesche is so inclyned, that wé shoulde spare oure selues, and neglecte the commaundementes of God. But if Christ so sharply reprehended the frendship of Peter, (to whom it was not so daungerous) what shall wé do which are easlye seduced? {*But thoſe thinges which are of men*} C. Here Christ openeth euen the very wellspring of the whole euill, when hé sayth that Peter sauoreth onely those things which are of men. Therefore least the Heauenly iudge sende vs away and our practises, bedlonge to the deuill, let vs learne, not to be addicted to our owne sence, but obedientlye to embrace that which the Lorde commaundeth and alloweth. B. If wee sauor those thinges that are of men, then are we enemyes vnto God, and Sathans friendes. Therefore whatsoeuer proceadeth of our selues, it is here by the wordes of Christ condemned. Whereuppon S. Paule sayth that the wysedome and vnderstanding of the flesche, is death and enmitye against God. What then shall wé arrogate vnto our selues? where is frée will become? where is the iudgemente of reason? but where is the Church built vppon Peter, who nowe is called by the name of Sathan the Deuill? Nowe let the Papistes goe and extoll their fonde imaginations to the Heauen: they shall feele at the lengthe when they appeare before the trybunall seate of God, what boastinge dothe preuayle, which Christe here pronounceth to be Satanicall and deuelishe. But wee, (accepte wee meane willingly, to stoppe the waye against our selues, which leadeth to euerlastinge life) may learne out of ỳ mouth of Christ to sauoure those thinges which are of God.

Rom. 8.

24. Then sayde Iesus to hys Disciples: if any man will follow mee, let him forsake himselfe, and take vp his crosse, and followe mee.

{*Then ſayde Ieſus to his Diſciples*} C. Marke sayth, when hee had called the people to him with his Disciples also, hee said vnto them &c. But Luke sayth hé sayd vnto them all. Because that Christe perceiued that Peter & the rest of his fellowes, did ab-

Chap 8. Chap. 9.

did abhorre the Crosse and affliction, hee taketh occasion to speake generally of pacience & sufferaunce of the same: neither doth hee onely exhorte the twelue, but all those that are godly, to ỳ same. The like sentence allmost wee had in the sentence goinge before in the eyghte and twentye verse of the tenthe Chapter, but there ỳ Apostels were onely admonished of persecution which was prepared and readye to fall vppon them so sone as they began to execute their office: but here hee beginneth to instructe and teache all them in ỳ first exercyse, and common beginninge, which take vppon them the true profession of the Gospell, for hee sayth generally. {*If any man will followe mee*} to the ende hee might refell and put awaye the fonde Imagination of Peter. For hee settinge himselfe to be an example to all men of denying himselfe, and of pacience, declareth that hee must beare and suffer that which Peter thought to be very vnmete for his person: and calleth all the members of his bodye to imitacion, and to follow their head: as if hee should haue sayd, If any man will be my Disciple, let him deny himselfe, take vp his crosse, and followe mee, or els, let him frame himselfe according to the example that I haue set before him. For hee meaneth that none can be thoughte to be the Disciples of Christ, but such as are the true followers of him, and are prepared to runne in the same race. B. In stede of that which our Euangelistе hath here, If anye man will followe mee: the Euangelist Luke hath, If any will be my Disciple. Luke 14.

{*Let him deny himselfe*} C. Our sauioure Christe prescribeth here vnto vs a briefe rule of imitation, to the ende wee might knowe in what thing specially hee would haue vs like vnto him: but this rule consisteth and standeth vppon two pointes, of the denyinge of our selues, and of the voluntary bearinge of the Crosse. This denyinge doth verye largelye extende it selfe, namelye, that wee renouncinge and forsakinge our owne wit and policy, and all the affections of the flesh, may be redy to be brought to nothinge, so that God may liue and raygne in vs. M. To denye our selues, is to put of our owne will and affections, and to submit our selues to an other mans power, and to lyue only vnto him, to whom wee haue addicted and giuen our selues. I seeke not (sayth oure sauiour Christ) myne owne will, but the will of him that sent mee. Also hee sayth, my meate is to do the will of him which sent mee. Agayne, O father not my will, but thy will be done. Wee are not ignoraunt how naturallye men are wrapped with the loue of them selues, how muche they are addicted vnto themselues, & howe greatly they esteeme of themselues. But truly if wee desyer to enter into Christes schole, wee muste beginne with that folishnes whereunto the Apostell Paule exhorteth vs: and then to go forwarde to pyrdell and subdue all our affections. Let vs vnderstand therefore that wee are nothinge of our selues, but ỳ Gods all in all in vs. To this denying of our selues pertayneth that which the other Euangelist declareth that Christ spake saying: If anye man come vnto mee and hateth not father and mother, wyfe, children, brethren, yea and his owne soule, hee cannot be my Disciple. And a lyttle after hee sayth, Euen so euerye one of you which forsaketh not all that hee hath can not be my Disciple. Read also the tenth Chapter goinge before.

Two things make vs like vnto Christ.
1.
2.

{*And take vp his Crosse*} C. Christ speaketh here of the bearinge of the Crosse, not because the life of men is free from cõmon miseryes, but because God would exercise those that are his specially to the ende he might make them conformable to the Image of his sonne. M. This woorde Crosse is here taken Metaphorically for all kinde of afflictions, but specially for extreame afflictions: by the which he sheweth that his Disciples must beare not onely the light afflictions, but also those that are extreame and heauy. C. Furthermore, although God do lay his Crosse as well vppon the good as the badde, yet notwithstandinge none are sayde truly, to beare the Crosse, but such as willingly take the same vppon their shoulders For they that are vnwillinge must beare the Crosse, but they beare it impacientlye. As for example, the wylde and vntamed Horse, will not willingly suffer a man to sit vpon,

sit vppon his backe, yea hee winceth, and flingeth to caste him of, shewinge all tokens of wildnes: yet notwithstanding he is tamed and broken. The gentle Horse, willingly beareth his Maister, and whyther soeuer he is dyrected, hee runneth, & suffereth himselfe to be tamed. Euen so is it of the godly & vngodlye: when God exerciseth the vngodly with the Crosse, they resiste so much as they maye, but it helpeth them nothinge at all. Contrarywise the godly offer their shoulders vnto God, euen as the Camell, which lyeth downe till the burthen and loade be layed on her backe: by the which obedience truly, Christ is glorifyed in them. We do by nature reiecte the Crosse: but when we do submit our selues vnto God, and when with true humillity of the mynde we sutter what soeuer he layeth vppon vs, then do we beare the Crosse. This therefore is the pacience of the godlye, to beare willingly ỳ Crosse which is layed vpon them. Luke the Euangelist addeth more sayinge, He that taketh not vp his Crosse dailye, in the which wordes there is cõtayned a greater waight: for Christ thereby signifyeth, that oure warre and fight shall haue no ende, vntill we depart out of this world, Bu. least that any man should thinke that he had done bearinge the Crosse, if he had once suffered affliction: but wee muste continue to the ende vntill we haue finished our race. C. Let this therefore be the continuall meditation of the godly, when they haue passed manye troubles and griefes, to prepare themselues to suffer new, A. and neuer let them be weary thoughe they? Crosse be dailye layed on their shoulders.

M. And this is that which our sauioure sayd, whosoeuer continueth to the ende the same shalbe safe. It is very greuous truly to be oppressed dayly with ỳ crosse: but if you consider the eternity of the life to come, and the shortnes of this present lyfe, that thinge which flesshe and blonde thinketh so heauye shalbe very light: euẽ as the Apostell Paule in ỳ fourth Chapter of the second Epistell to the Corinth. teacheth. { *And followe mee* } C. These are wordes of Consolation, And followe mẽ: for who is so proude that he will refuse to followe the sonne of God? The Dysciple oughte not to complaine and find anye fault, when the Maister goeth before, and he commaunded to followe after. By these wordes he declareth that he requyreth nothinge more than that hee himselfe hath shewed, namely ỳ wee by his example pacietly beare the Crosse. So the Apostell Peter sayth, Christ suffered for vs leauing vs an ensample that ye should followe his steppes, which did no sinne, neyther was there guile founde in his mouthe: which when he was reuiled, reuiled not agayne: when he suffered he threatned not: but committed the vengeance to him that iudgeth righteouslye. A. Therefore as Christ suffered many thinges before he entered into his glory, euen so by many tribulations wee must enter into the kingdome of heauen.

1 Peter. 2.

25. For whoso will saue his life, shall lose it. Againe, whoso doth lose his life for my sake shall finde it.

A. A most excellent comforte is this, ỳ whosoeuer loseth his life willingly for Christes sake, doth get life vnto himselfe. For the Euangelist Marke plainly prescribeth this cause of dyinge to the faythfull: therfore it is vnderstode in the wordes of Mathewe. For it commeth oftentimes to passe that ambition or desperation dryueth prophane men to contemne and to despyse this life, yet notwithstandinge they go bouldlye to their deathe in vayne. Bu. Therefore to lose the lyfe in this place signifyeth to despyse the life of this worlde for Christes sake, and to treade those thinges vnder fote, in the which the world setteth life, & the chiefe felicity. That truly is nothing els but to deny our selues, to renounce our selues, and to beare patiently such calamitye as is layed vppon vs, whereby we maye bryddell all fleshlye affections. C. The threatninge which is here set on the contrary part, serueth very much to the dryuing away of the sluggishnes of the flesh, which admonisheth vs that such as despyse greatly this lyfe, purchase to themselues the losse of this life. And there is an Antithesis betweene temporall and eternall lyfe: as wee haue shewed before in the tenthe Chapter.

All are not Martyres ỳ suffer death without feare.

26. For

26. For what doth it profite a man, if hee winne all the whole worlde, and loose his owne soule? Or what shall a man geue to redeme his soule againe withall?

{For what doth it profite} C. Here hee confirmeth the former sentence, namelye that wee ought not to be vnwilling to forsake this lyfe. For what is all the worlde in respect of mans lyfe? for it is immortall.

{And lose his owne soule} Here our sauioure Christ admonisheth that the soule of man is not created, to the ende hee might haue the same for a short tyme in this worlde, but to the ende hee may liue immortall in heauen: as if hee should haue sayd. What negligence is this, and what beastly incensible dulnes, that men are such bondslaues vnto the worlde, that they haue no consideration wherefore they were borne? and that they are ignorannt how that an immortall soule is giuen vnto them that the race of this lyfe beinge ended, they maye liue perpetuallye in heauen? And truly all men will confesse that the soule is more worthe than all the ryches, and pleasures in this world: but in the meane time the sence of the flesshe blindeth them that will they nill they, they soules are caryed to destruction and euerlastinge perdition. Therefore least the worlde by his intysing allurements do bewitche vs let vs alwayes call to mynde the excellency of oure soule: the which if it be well wayed, will easlye driue awaye all the vaine imaginations of earthly felicitye. The Euangelist Luke hath, and loseth himselfe.

The soule of man is immortall.

Chap. 9.

{Or what shall a man} Bu. B. What exchaunge shall a man geue for his owne soule? The Greeke word signifyeth that by the which anye thinge is redeemed.

Bu. Wherefore let euery one of vs endeuor our selues to despyse corruptible, & momentanye thinges, and to holde faste those thinges that are eternall: ỳ which wee shall easly do, if so be wee mortify all carnall thinges, and retayne only Christ the lyfe.

27. For the sonne of man shall come in the glorye of his father, with his Angels: and then shall hee rewarde euery man accordinge to his dedes.

{For the sonne of man shall come} C. To ỳ ende his former doctrine might ỳ better sincke into their mindes, hee setteth before their eyes the Iudgement to come. For it is necessarye, to ỳ despysinge of this lyfe, ỳ wee be touched with the feelinge of a heauenly life. But the slownes of our minds hath neede of a helpe to loke vp towardes heauen. Therefore Christ calleth ỳ faythfull to his trybunall seate, to the end they maye continuallye remember that they liue to no other ende than to aspyre and come to that blessed redemption, which at that time shalbe reuealed. But to this ende the admonition tendeth, that wee may know that they cõtend not in vaine, to whom the confession of fayth is more precious and deere, than they owne life: as if Christ had sayd: cõmit to my charge, and custodye without all feare your soules: for I will come at the lengthe a reuenger which wil restore you to perfection, although you seeme for a time to perishe. B. That therefore which hee speaketh here, must be referred to the sentẽce goinge before, when hee sayde: The one should finde his life, and the other should lose it: namely when the sonne of man commeth to Iudgement, and shall geue to euery one accordinge to his deseruing. But Christ exhorteth all those that desire to seeme followers of him and his Disciples, by three reasons, to denye themselues, to take vp his Crosse, and to followe him. Of the which the first is, that hee shall loose his life, which would saue the same, and that hee shall saue it, which loseth it: the seconde is, that to him (which appeared a mortall man for a time in the flesshe) all Iudgement is giuen, and that therefore hee shall come in the glorye of his father with his Angels that hee maye giue to euerye man accordinge to hys deedes: to the denyers of him, hell fyer, & to the professors of him, the kingdome of his father. For as Marke in his eyghte Chapter and Luke in his nynth Chapter declare, hee repeateth here to his Disciples the same thinge that hee spake of before in the tenthe Chapter. Whosoeuer shall deny mee before men, him will I also deny before my father which is heare. And as Luke sayth and Marke: whosoeuer

euer shall be ashamed of mee and of my wordes, in this aduouterouse and sinfull generation: of hym also shall the sonne of man be ashamed, when he commeth in the glory of his father with the holye angels. Then he shal say vnto thē, I neuer knew you, Depart frō me ye that worke iniquitie. Then shal they receyue according to theyr like and dedes. What thing can be so beauy and grenouse vnto vs in this life, that we shoulde not rather do, & beare the same, then we shoulde offende this general iudge of all men, and cause him to pronounce this bitter sentence against vs saying, Go ye cursed of my father into Hell fyer. A. It is better therfore to denie our selues, and to cōtemne this lyf for Christes sake, then to be depriued for euer of euerlasting life. B. The thirde reason (which bringeth a wonderfull consolation with it) is, that he saithe the time is not very long in the which he shall come with great power, & that som of them which were present should se the same. What is he now ỳ will not follow him, & for his sake, deny him selfe, & take vp his crosse, whō he knoweth shal raine very shortly gloriously in diuine power, and that he him selfe shal raine with him. For whosoeuer suffereth with Christ shal raigne with Christ. {*In the glory of his father,*} C. Christ maketh mention of the glorye of his father, & of the angels, lest ỳ his disciples shold iudge of his kingdome according to the present sight. for as yet it lay hyd, being base and contemned vnder the shew of a seruante. He sheweth therfore that he shalbe in an other maner of estate when he shal come to be the iudge of the worlde. A. For the sonne of man shall come in his glorye, & all his angels with him: and he shal sit vpon the seate of his glory, & all nations shall be gathered before him: Also these thinges serue to terrifie those which delight in their wickednesse & vyce, which shall not be able to abide his face. For although the lord toke vpon him humaine nature, yet notwithstanding he abideth vnchanged in the eternall glory of his father. and hath loste nothing, eyther of his diuine substaunce or glory. for he is of lyke substance, maiestie, and glory, with the father.

All the Angelles serue him, beinge the ministers of God, and ordeyned to fulfill his cōmandement. Whose power howe great it is, maye appere, in that one angell dispersed the mightye campe of the Assyrians in one night, a hundred sowre score & fiue thousand of them being slain. But and if one angell be of such power, what shall they not be able to subdue and ouerthrowe, when they being altogether come with the lorde to Iudgement?

Angelles are Goddes ministers. 4. Kin. 19.

{*And then shall he rewarde euery man*} B. This sentence is often vsed in the scriptures, the which they peruert, who go about to proue ỳ we are iustified by oure workes, because forsothe we are iudged according to the same: when as Christe speaketh not here of the cause of saluation. They consider not that the tree is iudged according to his fruite, and yet notwithstandinge that the fruite maketh not the tree, but the tree the fruite. When we se figges on the tree, wee iudge by & by the tree to be a fygge tree: yet notwithstandynge the fygges are not the cause, that it is a fygge tree: but when it was made a figge tree, then it brought forth figges. Euen so in al thinges the worke iudgeth of the worker: For it maketh not the worker, but is brought to passe, and wrought of the worker. In lyke manner good workes do declare a good man to be the sonne of God, but they make him not to be the sonne of God. Therefore workes do not iustifie, that is to say, they do not make vs the more acceptable vnto God: the whiche workes can be nothing elles but synne, condempninge, if so be they be wrought before thou be purified, and regenerated by the spyrite of God: because that an euill tree can not bringe forthe good fruite. But the lorde describynge his iudgemente, saythe (after the manner of men): that euery man shalbe iudged, according to his woorkes: euen as wee commonly are wonte to iudge. Neyther doth he say, that euery man shal receyue according to his woorkes, as thoughe that our workes were the fyrste cause of our saluation. For the specyall cause why we obtaine euerlasting life, is the voluntary & free wil of God: & the second cause are ỳ merites of Christ, for he

Workes are not the cause of saluation.

The frutte maketh not the tree, but the tree the fruite.

Three causes of our saluation.

1.

2.

died for the saluation of al mankind: but this also is a free gyfte of the good wil of God. The thirde cause is, our Fayth, by the whiche we imbrace and receyue this good wyll of God, and the merytes of Christe. For he that beleueth, hath euerlastinge lyfe, but that fayethe also by the whiche we do beleue, is the worke & gifte of God in vs for the merite of Chryste. Also good woorkes, may after a sorte be said to be the cause of our saluation, (but improperly) because euery man shall be rewarded accordyng to his deedes: but these also are the gyftes of Goddes good wyll, the effects of Christs merites, and the fruites of fayth. For there is no good woorke acceptable vnto God, but that whiche is done for the loue of God: the whiche loue no man hath, but he whiche beleueth in God. And no man can beleue in God, but suche as are inspired with the spirite of God, whiche pertayneth onely to the sonnes of God. This spirite is onely geuen vnto those whose sinnes are remitted, and whom he hath chosen before the foundation of the world was layde. All the partes therfore of our saluation, are a gyfte and woorke, of the wyllynge and free wyl of God. But we must note here that Christ saide not, he shall geue to euerye man accordynge to his fayethe: (the whiche lyeth hyd, and whiche euery wicked man boasteth that he hath) but accordinge to his woorkes, whiche can not be obscure and hid: for workes are a scale of our fayth. The Apostell Paule speaketh thus of this Iudgement of Christe, we must al appere before the iudgement seate of Christ, that euery man maye receiue the woorkes of his owne body, accordinge to that he hath done, whether it be good or bad. And in an other place the Apostell saith. Thou heapest vnto thy selfe wrathe againste the daye of Iudgement, when shalbe opened the righteous iudgement of God, whiche will rewarde euery man accordinge to his deedes: that is to say: prayse, honoure, and immortalitie, to them which continue in good doinge, and seke immortalitie. But vnto them that are rebelles, and do not obeye the trueth, but follow vnrighteousenes, shall come indignation, wrath, tribulation, and anguishe, vpon the soule of euery man that doth euyll. C. Let this therfore be the somme, that these two do very well agree, namely that we are iustified freely, because wee are acceptable vnto God, without oure merite, and yet notwithstandinge that he accordinge to his good pleasure, geueth and imputeth an vndeserued rewarde to our woorkes.

3. Iohn. 3.

Woorkes are a scale of our Fayth. 2. Cor. 5.

General iudgment.

Roma. 2.

A. As concernynge the whiche matter, reade the fyfth chapter goinge before.

28 Verely I say vnto you, there be standinge here, whiche shall not taste of deathe, till they se the sonne of man come in his kingedome.

{Verely I say vnto you.} M. As touching this worde (verely) rede the fifth chapter goinge before. {There be standinge here.} C. Because the disciples might dought among them selues when this day should come, the lord reacheth thē with a more specyall truste, saying, that it shal not be long ere that he geue vnto some of them a shew of his glory: as if he should haue said. If you thincke the time to longe before I come, I wyll come betime: for before you dye, that kingdome of God whiche I byd you hope for, shall be set before your eies.

M. Some vnderstode this sentēce of the extreame and last day of iudgemēt, thinking that Christ mēt here that Iohn the Euangelist shold not die vntyl the day of iudgement: but the Euangelist him selfe sheweth that this opinion of him conceiued, was not true. Wherefore we must vnderstand that the cōming of the kingdome of God, is the reuealing of the heauenly glory, whiche Christ began at his resurrection, & afterward more fully reuealed the same, by sending his holy spyrite, and by worcking miracles. B. Therfore to see Christ commynge in his kyngdome is nothing els in this place, then ỳ which Marke and Luke haue, To see the kingdome of God, that is the glory & good successe of the kingdome of God. The Euangelist Marke expressely saith. Untyll they haue sene ỳ kingdome of God come wᵗ power The kingdom of god was com before, wherupon he cōmanded to preach that the kingdome of God was at hande. And in an other place he sayde vnto the Pharisees, If I by the spirite of God cast

John. 1

Marke

Math. 1

out deuilles

out deuyls, then is the kingdome of God come vpon you. But because the kyngedome of God was not yet so glorious, as it should be in all the worlde after his resurrection: he truely saith, Untyll they haue sene the kingdome of God come.

Math. 12.

Of this kingdome the apostel Paule writeth thus, whē he speaketh of the Gospel: Whiche is come vnto you, euen as it is into all the worlde, and is fruitefull and groweth. &c. But more largely in an other place whē he saith: I haue therfore whereof I may reioyce, through Christe Iesu, in those thinges which pertayne to God. For I dare not speke of any of these thinges, which Christ hath not wrought by mee, to make the Gentiles obediente, with woorde and dede, in mighty, signes, and wonders, by the power of the spirite of God: so that from Hierusalem, and the coastes rounde aboute vnto Illiricum, I haue filled all countreys with the Gospel of Christe. This glorious power of the kingedome of Christ did chiefely declare it selfe within. rr. yeres or theraboutes, after his passion: vntyll the whiche time no doubte, many of those, to whome the lord presently spake, were alyue. But to what ende doth Christ speake this? Surely to the ende he might learne them some comfort against the tyme of the crosse & affliction, because shortely the kingdome & power of God should be declared and reuealed. So are we comforted by the holy ghost, so often as we heare it saide, The lorde is nigh, and wyll not be slacke. The cōming of Christe truely semeth to be far hence, but doth he not in the meane time shewe vnto vs his power? Some vnderstande this place to be spokē of the transfiguration of Christ in the mount, which is declared in the chapter followinge: as though that Christ by these woordes shold promise ỳ there were som disciples in the cōpany, to whom he wolde shew his glory in the earth, so far as ỳ eies of mortall men might perceiue the same. A. But we haue shewed alredy the true & proper sence and meaning of Christes woordes.

Colloss. 1.

Rom. 15.

Philip. 4. Pet. 10.

Marke.

Iath.

{Which shal not taste of death.} Bu. That is, they shal not die. The like phrase of speche we haue in the. viii. chapter of S. John, & in ỳ secōd of S. Paules epistel to the Hebrues.

The. xvii. Chapter.



AND after sixe dayes Iesus taketh Peter, Iames, and Iohn his brother, and bringeth them vp into an high mountaine.

A. This history is declared by three of the Euangelist, namely by this our Euangelist Mathewe and Marke and Luke. C. In the which history we must fyrst of al se, to what ende and purpose Christ wolde put vpon hym his heuenly glory for so short a time, and wolde take onely three of his disciples to be witnesses of this sight. Some thincke that he did it to the ende he might arme his disciples against the temptation whiche was at hande by reason of his deathe: but that is verye vnlikely. For why dyd he deprive others of the same remedye? Yes, why dothe he plainely forbyd them to publishe that which they had sene, vntyl after his resurrectiō, vnlesse the fruit of the vision had ben after his time?

Marke. 9 Luke. 9.

The cause of Christes trāsfiguration.

There is no doubte therefore, but that Christ ment to declare that hee was not deliuered vnto death against his wil, but that he came vnto it willingelye to offer the sacrifice of obedience vnto his father. This kingedome came not into the mindes of the disciples, vntill Christe rose agayne: neyther was it necessary at that tyme to conceyue the deuyne power of Christe, which they knewe to be the vanquisher, and ouercōmer in the crosse and affliction, but they were taught agaynste an other tyme, as wel for them selues as for vs, least that the infirmitie of Christe shoulde offende any man: as thoughe he had suffered by necessitie and force. for it is euident that it was no more hard vnto Christ, to exempte and deliuer his bodye from death, than to adorne the same with heauenly glory. We are taught therfore that he was subiecte vnto death, because he woulde: and that hee was crucyfied, because he offered hym selfe. For the same flesche which honge vpon the crosse and laye in the sepulchre, seinge before it was partaker of the heauenly glorye.

Christe suffered because he woulde,

might haue bene free from death and the graue. But we are taught that Christ so longe as he bare the forme of a seruante in the worlde, & his maiestie hidden vnder the infirmitie of his flesshe, there was nothing detracted or taken from him: because he did abase hym selfe of his owne free wyll, but now his resurrection toke away that vaile, by the which his power for a tyme was couered. And the Lorde thoughte it sufficient to chose vnto hym three witnesses, because this nōber was prescribed by the lawe, to testifie & proue any matter. {And after syxe dayes.} B. As cōcerninge the nomber of the daies Marke agreeth with Mathew, But Luke hath, And it fortuned that about an eight daies after these sayinges. But this oughte to offende no man. C. For Marcke and Matthewe nomber fyre whole dayes, which came betwene the tyme ỳ Christe spake the woordes goinge before in the xvi. chapter, and the tyme in the whiche he was transfigured: but Luke saithe it was done within eyght daies after, comprehending as well the day in the which Christ spake, as also the day in the which he was transfigured. Wee se therefore howe well diuerse woordes comprehende one sence and meaning.

Deut. 19.

{And bringeth them vp into.} Luke saithe that ỳ lord went vp into the mountaine to praye: no doubt to pray vnto the father. that he wold manifest & reueale his glory to his disciples, for the which cause he brought them vp into the mountaine. By the which example of Christe we are taught to be likewise affectioned to the glorye of Christes kingdome, & towardes those also, to whom as yet it hath not apered. So Paule prayed: as it appereth by his epistels. But Christ him selfe hath taught vs to pray, saying. Hallowed be thy name.

Math. 6. Luke. 11.

2 And was transfigured before them, & his face did shine as the sonne, and his clothes were as white as the lighte.

{And was transfygured before them.} S. That is to say, he put on a newe figure or forme, full of all glory and excellent brightnes, and dyd not appere as the sonne of man, in a base & contemned person. C. Luke saith that this was done when he prayed. But by the circumstance of the place and tyme we gather that which we saide euē nowe, namely, that he prayed that there might be a visible sighte or shewe of his deitie in the brightnes of a newe forme, the which thing he obtayned: not because it was necessary that he shoulde pray for that which he wāted him selfe, or because the wyll of his father was doubtful: but because in humilitie he referred all that he did to his father: and would by his exaumple incourage vs to praye.

{And his face did shine.} C. Luke hath. And it came to passe, as he prayed, the fashion of his face was altered. Yet notwithstāding this transformatiō did not set forth Christ to be seene of the disciples, according to the glory which he hath nowe in heauen: but he gaue them a tast of exceding glory, according as they were able to cōprehend the same. His face dyd then shine as the sonne: but now it dothe far excede the son in brightnesse. A strange and vnwonted brightnesse shone then in his apparell: but nowe his deuine maiestie shineth without apparel in his whole body. So God appered in tyme paste to the holy fathers, not as hee was in hym selfe, but as they were able to abyde the beames of his excedinge brightnesse.

M. But whereas Christ was transformed frō the forme of humilitie into that heauenly & deuine shape, it was a manifest token, that the state in the which he was then, was not eternal, but mutable and subiecte to chaunge: not that the substance of his body was subiecte to trasmutation and chaunge, in so muche that the veritie of his humaine flesshe, shoulde be turned into the veritie of the spirite. God forbid: but ỳ there should be a trāsmutation of the humaine condition & fragilitie, his manhode abidinge styll. M. But where as he was transformed while hee was at praier, it sheweth howe wee are trāsformed into God when we are praying: for the which cause we ought to be ỳ more earnest to pray. Herupō it came to passe that the fathers & holy men were so often times in minde rapte & carried into heauen. As Peter the Apostel of Christ: Daniell, to whome an Angell appered when he was in prayer, declarynge vnto hym thinges to come. Cornelius, who in

praier

praier sawe an Angell. And Paule, who as he praied saw Ananias in a vision, laing his hād on him. Also the same Paule testifieth of him selfe thus, When I was come againe to Hierusalē, and praied in the temple, I was in a traunce, and sawe hym saying vnto me: make hast and get the quickely out of Hierusalem: for they will not receiue thy witnes. Hereby we gather that they are most farre from the company and fellowship of God, & of the heauenly spirites whiche are neuer ledde by the feruencye of the mynde to prayer.

{And his clothes were as white as.} C. It is not mete that any man should dispute or reason subtilly about the whitenes of his apparell, or of the brightnes of his countenance: seing that this was not a perfecte declaration of his heauenly glory: but a signe which did onely pertaine to ỳ measure & capacitie of flesh. M. For as darknes is assigned by Christ to the kingdom of Sathā, and eternall darckenes to the condemnation also of the wicked, for the horror which they shall suffer: euen so an exceding light & inspeakeable brightnes is ascribed to the kingedome of God, for the glory and pleasure whiche the electe shall haue. The iuste (saithe our sauiour Christ) shal shine as the sonne in the glorỹ of their father. {As the light.} E. It is red in a certayne auncient Greeke boke. As the snowe, and the Euangelistе Marke saith also, thus: And his raymente dyd shine & became very white, euē as snow: so white as no fuller cā make vpō ỳ earth

3 And beholde there appered vnto thē Moyses and Helias, talking with thē.

{And beholde there appered.} B. No doubt this apperinge, and talke of Moyses and Helias dyd make very muche to the declaration of the kingdome of Christ. Notwithstandynge it is demaunded whether they were truely present, or whether that a figure or shewe onely of them was sette before the face of the disciples: euen as visions of thinges absent were sette before the Prophetes. Althoughe the matter be so probable, that bothe partes may haue good occasion to dispute, yet notwithstādinge, it is more lykely that they were truely brought into that place. Neyther is it any absurditie at all to say, (seinge that God hath both body & soule in his hād & power) that the dead for a time may be restored to life, according to his will. Moyses and Helias, dyd not rise vnto thē selues at that tyme, but they rose at the will & cōmandement of God, to be preset for the time with Christ. Againe, if any demaund how the Apostels knew Moyses & Helias, whō they neuer sawe: it may easely be answered that whē God had set them in ỳ midst before them, he gaue thē signes & tokens, by the which they might be knowne vnto them. This truely was done by an extraordinary maner of reuelation, that they might certainely knowe Moyses & Helias. But why did these two rather thē any other of the saintes apere: Surely that reasō ought to satisfie vs, to say that the lawe & the Prophetes had no other scope or ende then Christe. For it was a great aide & helpe to our faythe ỳ Christe came not forth without testimony, but was cōmēded of God long before. B. Therfore in Moyses the lawe, and in Helias, the Prophetes are represented. M. For althoughe Helias left nothinge writtē behinde him, yet notwithstanding after Moyses he was the chiefe & excelled all men: He restored the polluted law of God to perfectiō: yea he was an excellent meintainer, & setter forth of true godlynes & pietie, whiche was then almost extinguished. C. The talk therfore of Moyses & Helias with Christ, is the agrement of the lawe and Prophetes with Christe. For it behoued the Apostels to be confirmed & perswaded, ỳ it was no newe doctrine or religion which Christe preached vnto thē, but the same whereof ỳ lawe and prophetes beare witnes. for except they had ben perswaded in this that Christ did not teache any thing contrary to the law and prophets, they had euer doubted, neither had they ben able with a constante minde to preache the Gospell. We haue therfore here a notable seale of our faith, when we know ỳ the doctrine of christ is not newely sprong vp (as some imagine) but of long cōtinuance {Talking with them.} A. Onely Luke sheweth for what cause they talked with Christ in these wordes. That appered in the maiestie, and spake of his departinge, whiche he should ende at Hierusalem.

Question. Aunswere. Question. Aunswere. A sure seale of our faithe. Luke. 9.

M. He calleth the death of Christe a departinge, or a going out namely of this worlde. So in an other place his deathe is called a going out of this worlde to the father. C. But this talke ought not to be restrained to the priuate personnes of Moyses and Helias, but rather to the imbassage, whiche longe before was inioyned & committed to them. For although they were lately deade, and had finished the race of their callynge, yet notwithstandinge, the lorde wolde that they by their voyce once againe should confirme that which in their life they had taught: to the ende we might know, that the saluation set forthe in the sacrifice of Christ pertaineth vnto vs, as well as to the fathers. M. Therefore the woorde (ende) whiche Luke vseth, doth pertaine to the Prophetes and truethe of God, that the same whiche God promysed by the Prophetes, as concerninge the departure or endinge, or death of his sonne mighte be fulfylled. C. Nowe, when the Prophetes prophesied of the deathe of Christ, he sate (whiche is the eternall wisedome of God) in the secrete throne of his glory. Wherevpon it followeth that he beynge man was not subiecte vnto death: but so farre as he willingly submitted him self. M. Therfore they talked about the crosse and resurrection: to the ende the Apostels might vnderstande that it was the wyll of God that hee shoulde be slaine at Hierusalem, and rise againe, euen as it was foreshewed by the law and the prophetes Wherupon Christ him selfe after his resurrection, expounded vnto the the lawe and the Prophetes, teachinge that it soo behoued Christe to suffer, and to ryse agayne from deathe.

Iohn. 13

Luke. 24

4 Then answered Peter, and sayd vnto Iesus, Lorde here is good beinge for vs. If thou wilt let vs make here three tabernacles: one for thee, and one for Moyses, and an other for Elias.

{Then answered Peter.} M. The Euangelist abuseth this woorde (answered) accordinge to the maner of the Hebrewes, when as nothinge went before, whereto answere might be made. But the Euangelist Luke more playnely rehearseth these woordes, sayinge. But Peter and they ỳ were with hym, were heauy with sleepe. And when they awoke, they saw his maiestie, and two men stãding with him. Beholde here how that three of the chiefe Apostels whiche were with Christ ar a slepe, when he praieth. So they slept againe in the gardein when Christ was redye to be taken. This was their infirmitie, and yet theye were not reiected of Christe, but are borne withall, tyll they were by little and little confirmed, that they might be the more perfecte. By the which example we must learne to beare with the weake, and not by and by to cast them of. Luke addeth further, sayinge. And Peter sayde vnto Iesus: Master it is good beinge here for vs. C. These woordes (saith the Euangelist) he spake when Moyses and Helias were gone. Whereby we gather, that Peter was afraide least that by their departure, that swete and glorious sight should vanishe away. And although it be no meruaile ỳ Peter was so rauished with the swetenesse of that sight, that all other thinges despised, the sight therof and the fruition of the same onely coulde suffice him: (as it is saide in the Psalme, in thy presence is the fulnesse of ioye, and at thy righte hande there is pleasure for euermore.) Yet notwithstandinge his wishe and desier was preposterouse, because he knew no ende of the vision: secondely, he verye foolishely made an equalitie betwene the lorde, and his seruantes: thirdely he erred, because he wolde haue builte earthly tabernacles vnto men, whiche were receyued into heauenly glory. We saye that the ende of the visiõ was not known vnto Peter. For when he hearde oute of the mouthe of Moyses and Helias, that Christe muste shortely dye, he as a man voyde of sence, immagineth that temporall shewe of glory to be eternall. What kingdome of Christ should this haue ben included and compassed within the space of twenty, or thirty foote? What should haue become of the redeptiõ of the whole Churche? and where shoulde haue bene the fellowship of euerlasting saluation? Therefore the two Euangelystes do very well note that he knewe not what hee sayde. Marcke addeth the cause, namely for that

Luke. 9

Math. 17

The [illegible] must be borne withall.

Psalm 16

Permissio.

Iohn 6.

for that they were afraid. God truely did not seke to make the Apostels haue anye farther profite in vnderstandinge, than in this, that they should haue a feling as it were at one sighte, and in a momente, of the deitie of his sonne. Afterward, in proces of time, he shewed vnto them the fruite, and corrected the wante of iudgemente, that was in them. Marke therefore meaneth, that Peter was as a man in a traunce, and amased, & that he spake accordingely. In lyke maner we do not knowe oftentimes to what ende the lord declareth his power vnto vs: but he correcteth our ignorãce and infirmitie, and in continuance of time, teacheth vs what his pourpose was.

5 VVhile he yet spake, behold a bright cloude shadowed them. And beholde there came a voyce out of the cloude which saide: This is my beloued son in whom I delight, heare hym.

{VVhile he yet spake, beholde a bright cloude shado.}

C. When the lord meaneth to shewe vnto vs a signe of his presence, he commonly setteth before vs a cloude, to the ende he might bring vs to humilitie, lest we shoulde rashely burst forthe into secrete matters, whiche our sence and reason is not able to comprehende: and leaste we shoulde be to wise, forsakinge sobrietie: For we can not be sober, except God put the bridell in our mouthe, and restraine our pride and follye. The imbecillitie of mannes witte and vnderstandinge, can not conceiue the glory of God. therefore the cloude is set as a courtaine betwene God and vs, whereby he may bridell our natural folly: for we are to bolde and curiouse. Euẽ so now to the ende he might bringe his disciples to humilitie, he hydeth his heauenly glory from their eyes.

A. The whiche thinge also ought to profyte vs, that we acknowledging the imbecillitie of our mindes, may auoyde all curiositie, in sekinge the workes of God. for he dwelleth in the lighte, whiche no man can attayne. If men knewe what Cloudes do signifie, and to what end they are set forthe, they wolde restrayne and bridell that fonde and vayne delighte in settinge vp Immages and Idoles to represent the person of God. For be being inuisible, with what boldenes dare they set him vppe to be seene as visible? This cloude (as it was saide) beinge set before the disciples eyes, had a type of the presence, and grace of God. For so God was wonte to shewe his presence in his people, vnder Moyses and Aaron: specially in the tabernacle of wytnesse: also in the departinge of Israel out of Egipte. Herupon the Prophet Dauid ascribeth vnto God that he maketh the cloudes his chariote, and rydeth vpon the winges of the wynd. And Christ ascended into the heauens in a cloude. And he shall com again at the daye of iudgement in a cloude. And S Paule saith, that we shal be taken vp in the cloudes to mete Christ in the ayre.

Psalm. 104

Actes. 1. Matth. 24.

1. Thes. 4.

{Shadowed them.} M. To the ende, the exceedinge brightnesse of Christ transfigured, which the Apostels coulde not beare myghte be mittigated. Furthermore to declare the louinge kyndenes of God, because he wouldе beholde and marke thē. For this shadowing of God, was a signe and token of deuyne protection: as wee maye reade in the Psalmes, where it is sayde, hee shall couer thee with his wynges. C. The disciples were also admonished that they must come to their wonted warre, and fight agayne, leaste they triumphed before the victorie.

Psalm. 91

{And beholde there came a voyce out of.} C. This also is worthy to be noted, that the voice of God soundeth oute of the cloude, but neyther body nor face was seene. Therfore that admonition of Moyses cometh to our remembraunce, namely that God hath not a visible shape. least that we beinge deceyued shoulde thincke hym to be lyke a man. It is trewe that in olde time he appered dyuerslye and many wayes to the fathers, by the which they knew God: yet notwithstandinge he alwaies abstained from such signes which might geue occasion to make Idoles. And truly whē the myndes of men are to much adicted to vayne fantasies, it shall be vnprofitable to geue any occasion to helpe forward and support the same. this specially was a manifest reuelation of Goddes glory.

Deut. 4.

Hebr. 1.

Against images.

But when the cloude being set betwene he calleth vs vnto him, by his voyce, how absurde and folishe a thynge is it, to seke to set

to sette his presence before our eies in a wodden tree, or stone? It is onely faith whiche is able to pearce into the secrete place of this lyghte: it is a secrete place truely and without accesse to the sence of the flesshe, but not vnto fayth, whiche seeketh not a carnall God, but is directed aryghte to seke hym by the woorde. The voyce is certayne, the which whosoeuer heareth, hath the testimonye of the spyrite that God speaketh, the whiche testimony is of more price and waight vnto theim, than al fleshely reasons. The voyce commeth out of the cloude, to the ende they might beleue that it proceded from God.

M. The Cloude was no dombe spectacle: for the woorde of God was added. So whē Christ was baptized, the father being not contente that he had opened the heauen, and that he had sent down the holy ghost vppon his sonne, added his woorde also: of the whiche we haue spoken before.

Math. 3.

For he wil not haue vs to iudge & speake of these signes after our owne iudgemēt and sence, but after his wyll, and therefore he addeth his woorde. The lyke consideratiō we must haue of the sacramentes of the Churche. {This is my beloued sonne.}

C. Here is a secrete Antithesis of Moyses and Helias, with Christ: & God commandeth his disciples to be content with his sonne onely. B. As if he should haue said, Why are you sory that Moyses and Helias are gone? Ye haue all thynges in this your master, my onely son, in whom I am well pleased, here hym: as for that whiche Moyses and Helias, and other of the Prophetes, what soeuer they be, can teache, it maketh no matter, because (if you haue fayth) you shall learne al thinges at his handes more perfectly. There is a great Emphasis in this word sonne) by the whiche name he is enrolled aboue seruauntes. This is onely the sonne, for whom we are adopted and made sonnes, and heyres. This is only the beloued, for whose sake we are beloued, and by whō the father is well pleased, and doth good vnto mortal men. {In whō I am well pleased.}

By Christe we are made heyres.

C. By these wordes God declareth Christ to be a mediatour. in whom he reconcileth the world vnto hym selfe. As the Apostell Paule expounded it at large, in his epistell to the Ephesians, sayinge. Which ordayned vs before, through Iesus Christe, to be heyres vnto him selfe, according to the good pleasure of his wil to the praise of ỹ glory of his grace, wher with he hath made vs accepted throughe the beloued: by whom we haue redemption, & by his bloud remission of synnes.

Christ a mediatour.

C. Seing therfore it was the purpose of God to make a differēce betwene Christ and other men: as by these woordes we may truely and properly gather, that he is by nature his onely sonne: it is lykewise brought about, that he is onely loued of the father, and onely appoynted a teacher, that all auctoritie may rest and stay vpon hym. If any man demaunde, Doth not God loue angelles and men? we may easely answere, that the fatherly loue whiche is shewed vppon angels and men, doth procede from Christ, as from the well. For the sonne is not loued of the father, that all other creatures sholde be hated, but that he myghte make them partakers of that which properly pertaineth to him selfe. Howbeit there is a difference betwene vs and aungelles. For they were neuer alienate from God, that they shoulde nede a reconciler: but wee were ennemies by synne, vntyll suche tyme as Christ became the propiciation for our sinnes. Yet not withstanding this is certayne, that God is mercyful to both, in respect that he imbraceth vs in Christ: because the aungelles can haue no firme coniunction or copulatiō with God, without the heade Christe. Nowe seinge the father speaketh here, and distinguisheth him selfe from the son, it followeth that they are two distincte personnes, but of one essence and maiestie. A. As towchinge that which pertaineth more to the exposition of this place, the reader maye synde in the thirde chapter going before. It followeth in the terte. {Heare hym.}

C. By this voyce the Churche is called and referred to Christ the onely teacher, that it maye wholely depende vppon the woordes of his mouthe. For although Christ came to bringe credite and authoritie to the lawe and the Prophetes, yet notwithstandinge he dothe so excell and shyne in the bryghtnesse of his Gospell, that by

that by ꝯ same he quite putteth out those sparkes, whiche shyned in the olde testament. For he is the sonne of rygh teousenes, at whose cõming it was parfect day.
M. Therefore there is a great emphasis in the pronoune demonstratiue (him) as if he should haue sayd, I wolde not haue you to depende vpon euery one, whether it be Moyses or Helias: but I wold haue you heare this my sonne. this is the onely teacher and master of all men: if any man desire to heare mee, let hym heare him. Not without cause trewly dyd the father appoint his sonne vnto vs, by a singuler prerogatiue to be a teacher, commaundinge to heare him, and not euery one. C. Wherevpon the Apostell saith, God in tymes paste diuersely, and many waies spake vnto the fathers, but in these last daies he hath spoken to vs by his own sonne. The father in fewe wordes commended vnto vs the authoritie of Christ, when he saide heare him, but in thē there is comprehended a greater weyghte and force then cõmonly men esteme ꝯ iudge. For it is euen as if he shoulde commaund all men to seeke onely at his mouthe for the doctrine of salnation, to depend wholy vpon him, to cleaue vnto him. and to harken onely to his voyce. And in dede, what can we aske or loke for at the handes of men, when the worde of lyfe it selfe is familiarly, and openly reuealed? It is meete that all mennes mouthes be stopped, ꝯ all tongues scilent, after that he hath spoken in whom the heuenly father hath placed the treasure and richesse of all wisedome, and knowledge. And trewely hee spake, euen as it became the wysedome and Messias of God to speake, that is, he so let forthe his wyll, that hee lefte nothing to others, to speake as concerning the augmenting of the same.
Wherefore to the ende he might kepe vs in his doctrine, hee maketh the deuices ꝯ inuentions of men to faile. Hee sendeth forthe teachers dayly: but suche, whiche purely and faithfully teache and set forth that whiche they learned of hym, and not which corrupt the Gospel with theyr additiõs. Therfore the authoritie of Christ is not diminished, when that the office of teaching is cõmitted and graunted vnto the ministers of the worde. For Pastors are so ordeyned, that they maye gouerne the Churche in the name of Christe: not withstandinge so that Christ remaineth still the onely pastor. Hee is therefore to be hearde, not because he descended from heauen, but he must be heard in his worde by his mynisters. For we are commanded to proue the spirites, whether they be of God or no: but this proofe ꝯ triall must be had by the worde of God: after this maner we shall alwayes heare Christ.
Christ the onely teacher and master was heard euen frō the beginning, and must be heard to the ende of the worlde, if we seke to obey the wyl of the father. We al graunte that Christ is the sonne of God, our Lorde, and Sauiour, and the spouse of the Church: but where Christ should be heard alone, there some refuse to geue this glory vnto Christe, that he should be heard alone, and takē for the onely teacher. They obiecte this place: He which heareth you, heareth me: which sentence was spoken to the Apostelles, to the mynisters and preachers of the Gospell.
First let them shew that they are the ministers of Christe, bringinge with them the Gospell, then shall that sentence pertayne vnto theim. Let them suffer vs to heare the voyce of Christe, and then shall we at the length heare him speakinge in them. To be shorte, there is no faythfull teacher of the Churche, but he whiche is the disciple of Christ, and offereth others vnto hym to be taughte.

1. Iohn. 4.

Luke, 10.

6 And when the Disciples hearde these thinges, they fell on theyr faces, and were sore afrayde.

ꝯ *And when the Disciples,* ꝯ C. God wold haue his disciples stricken with this terror, to the ende the vision myghte be the better printed in theyr myndes. In the meane tyme we do see howe greate the infirmytie of our nature is, which so greatly feareth at the hearing of Goddes voyce. For where as the wicked do eyther mock and deryde the same, or elles carelesly neglect it, it commeth herupon to passe, because God dothe not by force compell and constraine them: but it is necessary that the maiestie of God, so soone as we do feele the same, do detecte and cast vs downe

The infirmitie of man.

M. For

M. For the voice of God is terrible vnto flesshe: for how should it not be a terrible thinge to a mortall and earthely man to heare from heauen the voyce of the immortal and omnipotent God, full of maiestie? And this is that whiche the Israelites spake vnto Moyses. If we heare the voyce of the lorde our God any more, we shall dye. Deut 5. Exod 30. for what flesshe hath it ben, that euer hearde the voyce of the liuinge God, speakinge out of the middest of the fier (as we haue done) & yet lyue? Therefore we must laye aside that which is carnall in vs, that we may haue that which is spiritual, and come into the parfect felowshyp of God. For this cause God talked to vs by his sonne, and Apostels, and speaketh dayly by other ministers.

7 And Iesus came and towched thē and saide: Arise, and be not afraide.

{And Iesus came.} C. Christe executeth his duetie in ereating those that lie prostrate. For therefore hee came downe vnto vs, that hee beinge the captaine and guide, the faythfull might come without feare, into the presence of God, and maketh his maiestie that it semeth not terrible vnto them, whiche otherwise wolde consume and destroy all flesshe. Moreouer he doth not onely comforte his disciples with his woord, but also confirmeth them by towchinge: A. to the ende he might driue all feare frō them. {Be not afrayde.} M. As if he shoulde say, This voyce whiche you heard is not the voyce of an angery God, but of him that is well pleased: A. there is no cause therfore why ye should feare. M. So that Christe in this place dothe interprete his fathers mynde, and dothe comforte the dismayed myndes of mortal men: whiche ought also to bringe great consolation vnto vs.

8. And when they had lift vp their eies, they sawe no man saue Iesus onely.

{And when they had lifte vp.} M. After this vision, after the voice of God was heard, and after the greate feare, Christ is onely lefte vnto them. C, that they myght be taughte, that a tempozall glozye dyd pertayne to the lawe and the prophetes, that Christ might remayne onely cleare and euident. M. For Christ is the ende of the lawe and all the Prophetes. Therfore if we wyll vse the workes of Moyses aright, let vs not cleaue vnto them, but let vs seke that by them, we may be led by the hande (as it were) vnto Chryste, whose mynisters Moyses and al others, are. Furthermore wee heare not nowe any more the voyce of the father oute of the clowde, because hee spake once to the end we might euer after heare the voice of his sonne. C. So long as we are terrified by the maiestie of God, our mindes wander and go astray, and are busied aboute men. But we haue onely respecte vnto Christ, when we haue any taste of the grace or mercy of God: who alwaies must be prayed vnto, that all respect and regarde of creatures may vanishe away. This place also may be applied agaynste them, and to condemne their superstytions, whiche so mingle Christ, not onely with the Apostelles and Prophetes, but also with al the company of sayntes, that he rather seemeth to be one of them than Christ, or the annoynted sonne of God.

9 And when they came down from the mountaine, Iesus charged them sayinge: shewe the vision to no man, vntyll the sonne of man be ryssen againe from the deade.

{And when they came} M. Christ wold haue the vision published, but not tyl the conuenient and due tyme came, namely, after his resurrection. At the whiche tyme his deuyne power openlye declaringe it selfe, that tempozall viewe and sighte of his glozy begā to take place, that it might be certaynely known, that when he was most abased, yet the glozy of his deitie abode fyrme and sounde, although it were hyd from the flesshe. M. Therefore the tyme of resurrection was to be loked for, in the whiche the sonne of God was to be declared by the spirite of sanctification, so that the thinge whiche was done before a parte and in secrete in the mount, should nowe synde faithe and fruite in more excellent and euidente thynges. C. Hee wolde not therefore that his myracles shoulde lye hyd and buryed, but he wolde that in dewe and conuenient tyme they should be openly published and declared. And this reason shall be applied to other places, which speake of the like prohibition. After

tion. After these woordes Marcke and Luke adde, sayinge, And they kepte that saying within them: and demaunded one of an other, what the rysyng from death againe shoulde meane?

10 And his disciples asked hym saying: VVhy then do the Scribes saye, that Helias must fyrst come?

{And his disciples asked hym.} C. So soone as mencio was made of the resurrecio, the disciples by and by began to conceyue the beginning of the kingdome of Chriſt: for they so put foorth this name, because the woꝛld would acknowledge him to be the Messias. For, ẏ they Imagined otherwise of the resurrecion, then Chriſte woulde haue them, it is apparant by the woꝛdes of Marke, who saythe that they disputed among them selues, what the risynge agayne from death should meane: A. as it was sayde a littell beforе. C. Peraduenture the dotinge errour did then preuaile, which at this day is counted a sure and certaine oracle among the Rabbines, namely, that the commyng of Chriſte is taken two maner of wayes, because frō the beginning he shold be contemptyble and base, but afterwarde his kingly dignitie should succede, and take place. And trewely this errour had some colloure ꝛ shewe, because it proceded from a trewe begynning. The Scripture also doth cōmend vnto vs two maner of comminges of the Messias: because it promyseth that there shalbe a redemer, which by his own sacrifice shal take away the sinnes of the woꝛld. And to this ende pertaine the prophesies. Reioyce O daughter Syon, beholde thy kynge commeth poore, sytting vpon an Asse. In like maner it is writtē. He hathe neyther bewtie, noꝛ fauoure, when we shall loke vpon hym, there shal be no fayrenesse: we shall haue no luste vnto him: Howebeit he onely hath taken on hym our infirmities, and boꝛne oure paynes. Secondly the Scripture declareth hym to be the conquerer of deathe, whiche shal brynge all thinges in subiection vnder hym. But wee see howe the Rabbines with theyr fayned inuentions, coꝛrupt the sincere doctrine of the Scripture. B. But the Scribes falsely gathered, by the fourthe chapter of Malachy, that hee shoulde not come in the spyrite, beforе the comming of Messias. And because they sawe that thynge came not to passe, they tooke thereuppon occasion to proue, that the tyme of Chriſtes coming was not yet come, and so consequently, that this Iesus was not Chriſt: C. and that because he came without Helias. The whiche thynge they went aboute to put into the peoples heades, and to perswade them in the same: to the ende they might discredite Chriſte, that he mighte not seme to be the lawfull Messias.

Bu. But when the Apostels them selues knewe foꝛ a suertie, both by infinite myracles, and also by the late transfiguracion, that he was very Chriſte, although Helias wente not beforе, but was onely sene of them with Moyses in the mount, they aske him. Why then do the Scribes saye that Helias muste firste come? As if they shoulde haue saide. We euidentely see by thy mighty and meruayloule woꝛkes, but specially by that vision shewed vnto vs in the mounte, that thou arte the Messias promysed in the lawe and Pꝛophetes: but we neyther see, noꝛ knowe, that Helias wente beforе thee. Tell vs therfoꝛe, why do the Scribes teache that Helias shall come, and that he muste goo beforе the Messias? This foꝛce hathe the coniunction (then) whiche make this to depende vppon that whiche went beforе. M. But where as the disciples brynge the woꝛdes of the Scribes vnto Chriſt, it is an exaumple of wisedome, and of a mynde seking the trewth. This desire of knowledge ought at this day to be in thē, whiche are symple, and ignoꝛant of the truethe: that if they here any thyng spoken by the aduersaries against the truth, they may brynge the same straight waye to their teachers, wherby al impedimentes set aparte, they may abyde and continue in the trueth receyued.

The desyre that ought to be in the ignorante.

11 Iesus answered and sayde vnto them: Helias trewlye shall firste come, and restore all thinges.

{Iesus answered.} C. We haue shewed already, whereuppon this errour sprange amonge the Iewes. Because that John the Baptist shoulde be lyke vnto Helias, in repayrynge the decayed state of the Churche.

Why Iohn the Baptist was called Helias.

Churche, the Prophete Malachy gaue vnto hym also the name of Helias: the whiche place was rashely taken and vnderstoode of the Scribes, as though Helias the Thesbite should come againe into the worlde. Christ therfore now witnesseth that the Prophete Malachy foretolde nothing in vaine, but saith that his prophesie is misconstrued: as if he should haue saide, The promyse of Helias comminge was trewe, whiche is also fulfylled but Helias was reiected of the scribes, whose vaine name they do falsely obiecte against mee. {Helias shall fyrst come.} B. This oughte to be referred to the tyme of the prophesie. As if he had saide, The Prophets Malachy did not falsly speake this, for Helias is come alredy. for the prophesie was fulfilled in Iohn the Baptist, comminge in the power and spirite of Helias. And so the angell also declared to Zacharias. the father of Iohn, saying. And he shall go before hym in the spirite and power of Helias, to turne the hartes of the fathers. And Christ him self in an other place saithe. If ye will receiue it, this is Helias, whiche was for to come.

Luke. 1.

Matth. 11.

{And restore all thinges.} C. A restitution is here attributed to Iohn the Baptist, yet not a parfecte restoringe, but because by a continuall order he gaue that to Christ from hand to hand, to be absolued, which he had begon. M. For hee, by his preachinge broughte the people of the Iewes vnto Christ, euen as the Angell said before to his father he shoulde do.

12 But I say vnto you that Helias is com alredye, and ye knewe him not: but haue done vnto him what soeuer thei lusted. In like manner shall also the sonne of man suffer of them.

{But I say vnto you that Helias is come.} A. As if he had said, Let not the false immagination of the Scribes as concernynge the comming of Helias moue you any thing at all, whom I certifie you to be com alredy, not in the body, but in the spirite, euen as the lord vnderstode by the words of the Prophet. {But haue done vnto him what} That is hee suffered many thynges, hee was vndeseruedly reiected and contempned, and also reproched with diuers slanders: As testifieth our sauiour Christe, sayinge. Iohn came neyther eatinge nor drinkinge, and they saye, beholde he hath a deuyll. And at the lengthe Herode cut of his head, if not by their procurement, yet at the least by their consente and willinge mindes. M. Christ saith not here, They dyd as they ought to do, or they did what so euer the lord commaunded to be done: but he sayethe, they dyd what theye wolde or lust to do. The lyke (saith hee) shall they do to the sonne of man. And as they dyd nothinge to the sonne of man, so did they nothinge to Iohn the Baptiste, without the wyll and sufferance of God: But they for theyr partes, hadde not respecte or regarde vnto the wil of God, but rather to the fulfilling of their own wils and malicious myndes. this God vsed to the executing & fynishinge of his worke. The lorde therefore suffereth the wicked to do vnto saynctes, what so euer theye wyll, as towchinge their bodies, and vseth their myniſtery to the glory of those that are his: Wherefore, if the lyke happen vnto vs at this day, let vs not thinke that we are reiected and caste out of God, or that he hath forsaken vs.

{In lykewise also shall the sonne of man suffer.} C. He teacheth that it ought not to seme a new or vnwonted thing, if they reiect the master as they dyd the seruante before. And least any man shoulde be troubled by the newenes of the thing, the lorde saith that mention was made before of this in the Scripture, namely that as well the redemer of the world, as Helias his forerunner should suffer the repulse at the hādes of false and wicked teachers. For Marke addeth, They dyd vnto him what so euer they shoulde, as it is written of hym.

13 Then the disciples vnderstode, that he spake vnto thē of Iohn the Baptist.

A. Because not onely in this place, but also in an other place mention was made of Helias, where Christe had spoken of Iohn the Baptist by name: by this aunswere of Christe, the disciples easely vnderstode what he mente.

14 And when they were com to the people, there came to him a certaine man kneling downe to him

B. Luke saith that this came to passe the nexte day,

nert daye, as they came downe the hill. Marcke declareth that the Scribes were disputing with the disciples. C. For the Lunatike child being brought amongest thē in the absence of Christ, the Scribes thought that they had gotten good occasion to inueigh and speake euyl: and therfore prosecuting the same, they were very earnest with the disciples & urged thē, that if they hadde any power to heale the childe, they should shew it. It is likely ý the disciples tried what they could do, but in vaine: so that the Scribes as conquerers triūphed: neither do they onely deride & mocke the disciples, but also proude ly they inuey against Christ, as thoughe in ý persō of his disciples, his power wer abased. But this their wicked dealynge ioyned with ingratitude, exceded maliciously to suppresse so many myracles, by the which they had lerned of what power & habilitie Christ was. For of set purpose they sought to extinguithe the light sette before their eies.

15 And sayinge: Master haue mercy on my son, for he is Lunatike, and sore vexed, for ofte times hee falleth into the fier, and ofte into the water.

{Master haue mercy on my son.} B. The father had a feruent desire & greate care for the health of his son: because as Luke sayth, he was his only son, whō in stede of (haue mercy on my son) hath (behold my sonne)

{For he is lunatike.} C. The Euāgelist Mark speaketh of an other kinde of disease, saying ý this mā was dumbe. Yet notwithstādinge these two very well agre betwene thē selues, that he was dūbe, & at certaine times mad also. For they are called lunatikes, which vnder the wane of ý Mone, haue eyther the falling sickenes, or els are tormēted with a giddines in the brayne. It is a very vaine opinīō which som fain, saying ý this name was inuented by the craft & subtiltie of Sathā, that he myght defame the good creatures of God. for cōmon experience teacheth ý those diseases do increase, & decrease accordinge to the course of the mone: yet notwithstādinge nothinge staieth but ý Sathā may ad his violent force, to naturall meanes. It is very probable that this man was neither deafe nor dombe by nature, but that his tongue & eares were possessed of Sathā: then, whē the debilitie & weaknes of the braine & sinnewes, made him subiecte to the fallinge sickenes, a worse euill was added of Sathā. Hereupon it came to passe that he sought his owne destructiō. ý hee wolde lie rent, & torne, and that he wolde fall down like a dead mā. {For oft he falleth.}

The nature of Sathan.

C. Let vs here note ý nature of Sathā: He is a murtherer, & ready to destroy, & hath many waies to hurte, were it not ý he were staied & let by the power of God. Loke how many infirmities of the flesh and minde there are, which we feele and know to be innumerable, so many dartes hath he alwaies to hurt vs. We ar worse than mad, if our miserable estate & conditiō moue vs not to prayer. And in this apereth ý inspeakeable goodnes of God, namely, that where as we are subiecte to so many dāgers, he doth vouchsafe to defende vs: specially if we consider wt how great a desire the deuil our enemie is inflamed to hurt vs. But this consolation also ought to come into our mindes, that Christ came to bridel & to restrain his furiouse rage, & that therfore we in so many dangers, abide in saftie, because ý heuenly medicine far surmounteth all our euils.

The miserable estate in the which we are set out to moue vs to prayer.

M. Here therfore the care & prouidence of God appereth, in that the child is saued and preserued, so often times beinge cast by the euill spirite into the fyer & water, to be destroied. for god saued him & suffered not the euill spyrite to destroy him. This is a great comforte and consolation to the godly.

The care of God for his children.

16 And I broughte him to thy disciples, and they coulde not heale him.

A. Why the disciples coulde not cast out the deuill, we shall see by and by.

17 Iesus answered and said, O faithlesse and croked nation, how longe shall I be with you? Howe longe shall I suffer you? bringe him hither vnto mee.

{Iesus answered.} A. Our Euāgelist Mathew pretermitteth many thinges which are added by Marke & Luke. {O faythlesse.}

C. Although our sauiour Christ seme to direct his speache against the father of the Lunatike sonne, yet notwithstandynge there is no doubt, but that he had respecte vnto the Scribes.

The obstinate in iniquite are not to be forborne.

For it is certain that the rude and weake are not here reprehended, but such as (beinge obstinately wrapped in mallice) do resist God. Therfore Christ saith ꝑ suche are unworthy to be forborne any longer: & saith, ꝑ he will shortly make a dyvorce & seperation betwene him & them. There are some which thinck it better to direct these wordes to the Apostels onely, and that because of the woordes following in the. 11 verse, for your unbeleefes sake &c. But the former exposition doth better agree, ꝑ we may knowe that the Scribes hereby were reprehended. C. For they went about (as it was said before) to extinguish ꝑ light set before their eies. Again, Christ doth deale more favourably with those that are his {*And croked nation.*}

E. That is to say, peruerse, froward, and alwaies bending from the trueth, and so obstinate, that they could not be perswaded in the trueth, neyther coulde abide or suffer thē selues to be taught, or perswaded to any thinge that was profitable for thē. Such dyd the Israelites shew them selues to be, in so often murmuringe against God, in so often rebelling against Moyses and Aaron. whō, neyther those merueilouse signes and wonders, which were done for their savegarde & healthe: neither so horrible & feareful punishmēts of their rebellion: neither the inspeakeable clemencie & gentilnes of Moyses, & his infinite labour and daily care for thē, coulde make to do their duetie towardes him. These with whom Christe had to do shewe for the no lesse obstinacie & crooked frowardnesse then they. C. Wherefore not wōut cause doth our saviour make exclamation against thē, sayinge, that they are no longer to be borne withall, & that he calleth them a faithles, and croked nation. For they beinge taught by so many exāples before should haue learned thus muche, not to backebite and slaunder.

The louinge kindenes of Christe.

{*How long shal I be with you?*} The woordes goinge before were verye sharpe, but these are much more sharper: for what greater evil can happē unto vs, then to be forsakē of Christ, & to be left to dispayre? Here the lord Jesus after a sorte cōtendeth wt him selfe for by his goodnes, he greatly courteth to overcome the mallice of the Scribes & of all the people beside: yet nevertheles he reprehendeth thē as they deserued. He went about to bryng thē unto God: but they were winding every way, & croked as serpētes, & reiected the grace of their visitation with a proud & careles minde. Hereby we see that men must be handeled according to their disposition & nature: for Christ delte not with thē alwais after one maner of fashiō. For he allured those ꝑ were tractable wt great humanitie, lifted up the weake, moderatly also pricked forward the slow & negligēt, and spared not the windinge croked serpentes, whō he saw to be incurable. They are very unwise therfore which haue not cōsideration, & temperature. All scripture geuen by deuine inspiratiō, is profitable to teache, to improve, to correcte, & to amende, (as saith S. Paule) that the man of God may be perfect & geuen to all good woorks. Yet notwithstanding there is no doubte, but that the minde of Christ retayned still one kinde of moderation.

2. Tim.

These are thunderyng wordes against the unbeleving: yet neuertheles he was sorry for their wickednesse. {*Bringe him hither.*}

A. Although the Scribes which stode by were unworthy to beholde & see so wonderfull a miracle, yet notwithstandynge our saviour Christ (suche was his clemēcie) commaundeth hym that was afflicted with so grevous a dissease, to be brought unto hym before them all.

18 And Jesus rebuked the deuill, and hee departed out of him, and the child was healed euen that same tyme.

{*And Jesus rebuked.*} M. That is to say he cōmaunded him: according to ꝑ whiche we rede in ꝑ. 8 chapter going before. Wherupon the Euāgelist Mark more at large expounding this, saith that Christ after this maner spake unto the spirite. Thou dombe and deafe spirite, I charge thee, come out of him, and enter no more into him. This reprehension declareth a certaine indignation and anger of Christ against the uncleane spirite: & that iustly. For how shold not he which came to saue al men, be angry with the spirite of perdition, & the enemie of mākinde? For the more the loue of Christ was toward mākind, ꝑ greter was his hate against those

Mark

spirites

spirites which were the ennemies of the healthy of mankinde. {And he departed out of.}

A. At the power of Christ it must nedes be, that the power of Sathan be brought to nothinge. The deuilles (althoughe against their wylles) are cõpelled to obey Christ: What shall they do then, whiche neuer ceasse to resiste his power? Shal they be stronger then hee?

{And the childe was healed.} A. Beholde now the obstinacy and peruerse dealing of the Scribes is ouercome, by the which they proudely triumphed, as thoughe the power of Christ were aswaged.

19 Then came the Disciples to Iesus secretely & said, VVhy could not wee cast him out? C. The disciples mernaile ẏ the power is takẽ frõ them, with the which they were endued before (as we may reade in the .x. chapter of Matthew) when as by their own fait they had depriued thẽ selues of ẏ same. for it followeth.

20 Iesus saide vnto thẽ: Because of your vnbelefe. For verely I say vnto you: If ye haue faith like a graine of mustarde seede, ye shall saie vnto this mountain remoue hence to yonder place, and it shall remoue: neyther shall any thing be impossible vnto you.

{Because of your vnbelefe.} Bu. Againe incredulitie & hardenes of hart is condemned: moreouer faith and the great force of the same is cõmended vnto vs. And whereas our actions come not to good ende, & our matters haue not good successe, it cõmeth by the want & defect of faith. Christ therfore assigneth & imputeth this wante, to the incredulitie of the disciples. M. Hee saith not, for the vnbelefe of the father of the Lunatike child, but for your vnbelef, A. to the ende he might stirre vp his disciples to aske the increase of faythe.

{If ye haue fayth.} M. By the similitude which he bringeth of ẏ grain of mustard seed, he sheweth the liuelines & efficacye of fayth. For that being the least among seedes, doth in short time springe & shote vp aboue all other herbes: euẽ so if faithe be liuely it dothe earnestly shewe forth it selfe, nothing shalbe impossible vnto it, it shal ouercome al thinges: for it seketh to do nothing, but that which pertaineth to the glory of God: & what soeuer it taketh in hãde, it is certainely perswaded that ẏ lorde wyll finishe it, for the which it praieth continually. But lest any man sholde by & by gather (as certaine peruerse men do) ẏ whosoeuer hath faith as a graine of mustarde seede, may remoue mountains, and do al thinges els: and say, we beleue, therfore we are able to do all thinges, yea if nede be, to remoue mountaines. & also to cast out euyl spirites: we must note of what faith the lord speaketh here, Let vs vnderstãd therfore, ẏ there are thre kindes of faith. The first is that, by ẏ which certaine thinges are beleued to be suche as they are declared to be in the Scriptures: as in Scripture we here that ther is one God, being omnipotẽt, & the creator of all thinges. this faith is called an hystoricall faith. The seconde is that, by the whiche we beleue the promises of God, & apprehende the mercy & grace of God in Christ Iesu. this faith is said to be a iustifing faith. The third is that, by the which a man doth firmely beleue ẏ there is nothinge impossible vnto God: & the minde carted by a certain inspiration of the spirite, to do meruailouse thinges. & this is called the faithe of myracles. The fyrste kinde of faith is most general, in so much that it pertaineth euẽ to the wicked: with the which faith also Sathan is indued, as appereth by the woordes of the Apostell, Thou beleuest ẏ there is one God ẏ doest wel, the deuils also beleue and tremble. The second kinde of faith pertayneth onely to the elect & chosen of God, as witnesseth the Apostell Paule in his epistell to Titus: by the whiche faithe we are made mẽbers of Christes bodye, & are saued: of this faith Christ speketh not here: neither do al they ẏ haue the same, worke myracles straighte waye. The thirde kinde of faith pertaineth to certaine Christians, & that not at al times, but it hath a certaine time, and a certaine consideration also.

A. This faith may also be called a particuler or special faith. And it is no doubte a singular gift of ẏ holy ghost. as S. Paule teacheth sayinge, To some faythe is geuen by the same spirite. the which truely can not be saide of the iustifying faith, which pertaineth not to a certaine only, but to all the electe and chosen of God.

Three kindes of fayth.

1. An hystoricall fayth.

2. A iustifyinge fayth.

3. A fayth of myracles, or a perticuler fayth.

1.

Iames. 2.

2.

Titus. 1

3.

1. Cor. 12.

This faith saueth no man, neyther doth it chaunge the hartes of men: and therfore it is suche a faithe as is geuen also to the wicked. M. And therefore we haue already heard in the. vii. chapter goynge before, how the wicked at ỳ day of iudgement shall say vnto Christ, Lorde, Lord, haue not we prophesied in thy name, and by thy name caste out deuilles, and done many miracles throughe thy name? To whom it shalbe answered, I neuer knew you: depart frō me ye that worke iniquitie. C. And in an other place the Apostel Paull sayth, If I haue all faythe, so that I can remoue mountaines, and haue no loue: it is nothing. Of this fayth Christ speaketh here, when he sayth, If ye haue fayth lyke a graine of mustarde seede.

Matth 7.

2. Cor. 13

{Ye shall say vnto this mountaine.} B. By the remouinge of mountaines, he vnderstandeth euery hard thing, yea, such thinges as are impossible to nature: not because the faithfull must therfore remoue mountaines: although in dede they could do it, or any other thing more impossible to the force of nature, if so be the same did pertaine to the settinge forth of the glory of God. For the faithefull are so addicted to the glory of God, & to the prophyte of their neighbours, that they can wishe for nothing, but as those two thinges do moue thē: wherefore they will neyther remoue mountaines, nor do any other thing, of ỳ which they are not certain ỳ it will make to the profite of mē, & to the glory of god. Paule also (as we shewed a littel before) brought in the remouing of mountaines for the greatteste myracle. C. It is certaine therfore, that this is a Hyperbolycal kinde of speaking, whē Christ saithe, that by faith a man maye remoue mountaines & trees. Notwithstanding this is the effecte and somme of his wordes, that God will neuer faile vs, if so be that wee open the gate & geue passage to his grace. And yet, he meaneth not that God wyll geue what soeuer cōmeth rashly into our mind, or mouth, whē as there is nothing more contrary to faith, then to follow the folishe & rashe desires of the flesh: for who soeuer is induced with a true faithe, desyreth & wisheth nothinge contrary to the wyll of God. This modestie and sobrietie therfore must alwaies be kepte, that we desire no more then that which is promised vnto vs: and that also we directe our prayers accordinge to the rule geuen vnto vs. If any man do obiect & say that the disciples knewe not whether it was the lordes pleasure to heale the lunatike person: we answere ỳ their ignorance came throughe their owne faulte. For Christ (as it was said before) speaketh here of a speciall faith, the whiche sayth, as matter & occasion serued, had his secret and inward instructions. And this is that faith which Paule speaketde of in that place, whiche we haue twise cited before. How cōmeth it to passe then, that the Apostels wante the power of the holy ghoste, which they had receyued before to do myracles, but onely because by their owne negligence, they hadde extinguished the same? But where as Christe spake of the particuler fayth, accordingto the circūstance of the place, it is extended to the comon faithe of the whole churche.

The faythful man wisheth nothing contrary to the glory of God, and the prophyte of his neighboure.

1. Cor. 13.

That speache is called Hyperbolicall when we aduaunce or depresse, any thinge out of measure.

21 Howbeit, this kind goeth not out, but by praier & fasting. {Howbeit this kinde.}

Chr. Some vnderstand this to be spokē vniuersally of al maner of euyll spirites. M. Otherfom vnderstand it onely of the chiefe spirites, which are not caste out but by fasting & prayer. A. This later opynion is more firme & true then the fyrst, C. because when Sathā hath taken sure holde, & ful possession, and rangeth at his pleasure, the victory and conquest wil be more difficulte and harde, and therefore we must fight with all our strengthe.

{But by prayer and fastinge.}

C. We must here diligently note, that the disciples askinge why the deuill gaue not place vnto them, he answereth, saying that he wold not because of their vnbeleefe, to the ende we might knowe that al force & power is attributed vnto fayth, and not vnto fasting & prayer. For when this fayth prayeth earnestly, it requireth fastyng, accordyng to the nature of trew prayer, that is to saye, a ceassynge from all worldely and fleshely busynes. Wherupon the Lorde in effecte maketh this aunswere to his disciples, You being young coniurers dare presume to encounter with the deuill without a firme and con-

Fayth more then fast and pray

and constant faith, & ye go to ioyne with him as with a tryfflinge and dallyinge fighte: but truelye, ye haue to do with a puissante Antagonista, and stronge enemie, who can not lightly be ouercom, but with great fortitude. Therfore your fayth should haue ben stirred vp by prayer: and because ye are slowe and colde to praie, ye shoulde haue taken fasting vn, to you, as an ayde and helpe thereunto. Hereby it is euident howe ridiculous the Papistes grounde their remedy and medicine in fasting, to expell deuyles, whē as the lorde referreth it to no other ende, than to kyndell the heate of prayer. But the worlde here hath euer erred and bene deceiued. For men haue thoughte that fastinge hath ben a worke meritorious: and that of longe tyme. For this is the sayinge of Hipocrites (as may appere by the wordes of the Prophete). Wherfore fast wee (saye they) and thou seest it not? we put our liues in straightnesse, & thou regardest it not. Their errour therfore is doubble, because they thinke theyr fastinge to be meritorious, and acceptable also, without the trewe pietie of the harte. For there is no merite in our workes, neither is fasting of it selfe so acceptable, as this whiche the lorde requireth sayinge, Honour thy father and thy mother. And this is the cause that the almighty sayth thus by the mouthe of the Prophete Esay. Thinke ye this fast pleaseth mee, that a man should chasten him selfe for a day, and to wrythe his heade aboute like a hoope, and to lye vppon the earthe in a hearye clothe? Shoulde that be called fastinge, or a day that pleaseth the Lorde? Dothe not this fasting rather please me, that thou lose him out of bōdage, that is in thy daunger? that thou breake the othe of wicked bargaines? that thou lette the oppressed go free, and take from them all maner of burthens? to deale thy bread to the hungry, and bringe the poore wandering home into thy house. &c. Wherfore abstaining from meate, drincke, and the affections of the flesshe is but a preparatiue and meane, to make vs apte to pray: for it is as a certayne rudiment and childishe instruction, for our infyrmitie and externall exercise. So that fastynge is a seruante to prayer, and a meane to make the same more feruent. And thus dothe the Scripture speake of prayer.

22 VVhile they were occupied in Galile, Iesus saith vnto them: it will com to passe, that the sonne of man shall be betraied into the handes of men.

{*VVhile they were occupied.*} C. The nearer that Christes deathe approched, the oftener he admonished his disciples, least that sorrowefull shewe shoulde quaple theyr fayth Christ spake these wordes immediately after he had wrought the myracle: for Marke saith, that they departed thēce, and tooke their iorneye throughe Galile, and wold not that any man should know of it. for he was fully determined to com to Hierusalē at the solemne feast day, because he shold suffer ỳ Easter following.

{*It wyll come to passe that the sonne of.*} B. This is nowe the thirde time that oure sauioure Christ admonisheth his disciples of this matter. Reade the. xvi. chapter goinge before, the. xxi. verse.

23 And they shal kill him, and the third daye shall hee ryse againe. And they were excedinge sory.

{*And they were exceding sory.*} C. The Euangelist Luke sheweth the cause why they were so sorrowful saying. But they wist not what that word ment, & it was hidde frō them, that they vnderstode it not. And they feared to aske him of that sayinge. Luke 9. Therefore although they had ben before admonished of this matter, yet notwithstanding they are no lesse troubled than if they had neuer heard of ỳ same. Of such force is an opinion conceyued. that euen in the most clere & manifest light, it blindeth the minde. The Apostels imagined that the state of Christes kingdome shold be delectable & pleasant: they thoughte ỳ so sone as he was known he should be receiued with the consent of all men: there was nothinge seined more incredible, thā that the hie priestes, Scribes, & seniours of the people shold be enemies vnto him. Therefore they being before in error, refused what soeuer was spoken contrarye to the same. For Marke saithe, that they knew not what the lord ment. But how cometh it to passe, that they are thus ignorant, when as Christ speaketh so plain

ly and euidētly vnto thē, but because one vaine opinion blinded their mindes. And where as they durst not be so bold to aske any farther questiō, it may be ỳ they wer staied by a certaine reuerence, and also by the grosse & absurde opinion, with the which they were made amased. But this shamefastnesse and reuerence was not altogether commendable, because it increased their doubte & wicked sorrowe. Not withstāding the seds of godlines which was sowen in their myndes, did more stay them from departing frō the schole of Christ, than did the pure knowledge of the trueth. For they had a certaine beginninge of fayth and trewe vnderstandinge graffed in them: but they had not learned so farre as to knowe the nature of the kingdome of God, and the promysed renouation in Christe. Hereby wee gather what praise and dispraise they deserued. M. If the Apostelles had vnderstode those thinges which he spake vnto them, they woulde not haue so greately sorrowed. For Christe sayth in an other place, if ye loued mee, ye would greatly reioyce, because I go vnto the father, for the father is greatter than I. And in an other place. It is good for you that I go away They sorrowed when mention was made of his death: they cōsidered not the glory of his resurrection: they knew not the mistery of his crosse This admonitiō trewely did not profite them by and by, but after a while it did profite thē greatly. Wherefore let vs here learne, that whensoener mētion is made of the death of Christ, to remember his glorioufe triumphe, & ascention into heauen, which bringe vnto vs a newe lyfe.

Iohn. 16.

Iohn. 14.

The death of Christ and his glorious assentiō must bē ioyned together.

24 And when they were come to the cittie of Capernaum, they that vse to receiue tribute moneye, came to Peter and saide: Dothe your maister paye tribute? {And when they were come.}

C. First of all, we muste note the ende and scope of this historie: namelye that Christ by payinge tribute, willingly declared his subiection. accordynge to the forme of a seruante, whiche he toke vpon him, without constraint or necessitie, and abased him selfe of his owne free and voluntary submission, to the ende the world might iudge of him, as of a cōmon man. But the manner of payinge was that euery man shoulde chose a cittie (as a certaine habitation) in the whiche he would be cessed. There is no doubt therfore, but that Christe came to Capernaum, as to his owne cittie, to pay tribute.

{They that vse to receyue tribute.} C. This trybute was not for tolle, neyther for passage, nor ferrye, but it was a perely trybute, whiche was laied vpon the Iewes, by the whiche they were constrayned to pay that vnto tyrantes, which they were wonte to paye vnto God onely. For we knowe that this trybute was prescribed vnto them in the lawe, where it is sayde: Thus muche shall euery man geue, that goeth into the nomber: halfe a sicle after the sicle of the sanctuary: a sicle is twenty halfepence. Nowe when the kinges of Asia had brought this tribute vnto thē selues, the Romaynes by their example encroched the same. So that the Iewes beinge as it were alienate from the empire and gouernement of God, payde to prophane Tyrantes, the holy tribute appoynted and cōmanded in the lawe. But it might seme very absurde, that Christe whiche came to redeme the people, shold not be free from tribute. To the ende he might take away this office, he teacheth by plaine wordes, that he did it of his voluntary wyl onely and proueth the same by a myracle: because he coulde exempte him selfe from earthely gouernemente, whiche ruled the sea and the fyshes therin. A. As towching the somme & value of this tribute, we must knowe that a sicle was a pece of money in value worthe foure grotes, equiualent with that whiche is called Stater: wherefore the halfe parte of this sicle, is two grotes, that is to say, the fifth part of a frenche crowne, as they went in Fraunce, as very eracely declareth the learned maister VVilliam Budeus, in his booke de Asse. Because therefore euery man was leuied and ceassed at twoo grotes, the receyuers of ỳ same asked Peter whether his master payed the same, sayinge.

{Dothe your master pay tribute?} M. C It is lykely that these cracours of trybute did aske the disciple, as concernyng his master, for

ster, for some subtill deceit, and cupl intente: to see if they coulde lyche out that matter, whiche the Scribes and Pharisees angled for, in the. xvii. chapter followinge: namely whether he wolde deny the authoritie of Cesar. Christ therefore was here sharply reproued by the exacours of trybute, as thoughe he had denied the cõmon right. But as those kind of men were contumelious, so opprobriously they execute their office For Christ hauinge no certaine restinge place, they come vnto him, and demanded whether he wyll answere to the lawes, he goinge from place to place, as an vncertayne guest. for euery man was appoynted to pay tribute in his owne Cittie. But the answere of Peter very modestly excuseth the matter to please and contente them.

25 He saide yea. And when he was com into the house, Iesus preuented him, saying. VVhat thinkest thou Symõ? of whom do the kinges of the earthe take tribute or tolle? of their children or of strangers? {He sayde: yea.} C. Hee saieth, and wil pay, sayth Peter. Whereby we may gather that Christ before accordinge to the maner and custome payed tribute, because Peter prompteth the same, as a thinge vndoubted.

A. And it is lykely that Christe came to Capernaum, as to his owne cittie, to pay tribute (as it is sayde before) to declare his volũtary submission. C. But whereas they demaunde it of Peter, rather thã of any other of the disciples, wee Iudge that it was done, because Christ dwelte with him. for if they hadde ben all of one house, the exaction had ben comõ to them all. The Papistes therefore very fondely vppon this place, affirme that Peter was equall in dignitie with Christ. Hee chose him say they, to be his viccar, and gaue him due honoure, whom, (in payinge tribute) he made equal to him selfe. Trewly by this reason they make all the vycars of Christe to be swineherdes, and all swynehearde to be Christes vycars, for they payed trybute as well as Peter, or Christe. But if the dignitie, and supremacie of Peter appered in payinge tribute, how commeth it to passe that the Pope, being Peters successour refuseth to pay tribute? and why dothe hee make Cesar to paye trybute vnto hym? Thus trewely dothe their foolishenes declare it selfe, whiche according to their owne affections depraue the Scriptures.

{And when he was come into the house.} M. Som thynche that this howse belonged vnto Christ: whose opinion is refuted by the wordes of Christ him selfe, saying. Fores haue holes, & the foules of the ayre haue neastes, but the sonne of man hathe not where to rest his heade. It is more credible therfore that this was Peters house. For it is euident by the eight chapter goinge before, that Peter had a house with Andrew his brother in this Citie Capernaum. {Iesus preuented him saying.} It is lyke that Peter was about to speake vnto Iesu, as concerninge this matter, but hee, not tarying for Peters talke, preuenteth hym. C. In the whiche Christ shewed a playne token of his diuinitie, declaringe that nothinge was hidden from him. {Of their chyldren, or of strangers?}

Matth. 8.

Math. 8. Marke. 1 Luke. 4.

E. Christe putteth not this worde Children, for subiectes, least he shoulde saye in vayne, Then are the children free: by the whiche wordes he teacheth that he is a kinges sonne.

26 Peter saith vnto him: of Strangers. Iesus saith vnto him: Then are the children free. {Of Strangers.} A. That is of those which pertaine not to the honour of the kynges maiestie, or which are not so nere of blondde to kinges.

{Then are the children free.} C. To what ende do the woords of Christ here tende? Doth he speake this to the ende he might make hym and his free from subiection of the law? So some do expounde it, that christians are free by right: but notwithstãdinge to be subiecte to common politike gouernment: because otherwise humane societie cã not be maintained. But there is yet an other & more symple meaninge of this place. For, because it was dangerouse, least the disciples should thinke that Christ came in vaine, because in payinge of trybute he did after a sort take awaye the hope of deliueraunce: he dothe symplelye affyrme that he doth therefore paye trybute, because he wolde willingly abstaine

ly abstayne from his owne right and power. Whereby it may be gathered, that nothinge of his kingedome was diminyshed. Bu. For thus he semeth to argue, All kinges sonnes are free from paying of trybutes. But I am a kinges sonne, my father beinge the heauenly kynge of kinges, accordinge to my deuine nature, and according to my humain nature the sonne of Dauid the glorious kynge. Therefore I am free from the tributes of kinges. But why doth he not openly challenge that which is his owne, seing that his maiestie was vnknowen to the demaunders of trybute? For although his kingedome were spirituall, and hee the sonne of God, yet notwithstandinge hee was the heyre of the whole world, vnder whose feete al thinges were put. It may be answered. That kynges were not set in authoritie, neyther lawes ordeined by God, that he which is the sonne of God, should be in the same bondage that other men are in: notwithstandinge he of hys owne free will, tyl the glory of his kingdome was reuealed, became as a seruant and was obediente in all thinges. This place hath the Pope very folishly abused, to the ende he might make his clergy frē frō the lawes. As though truely the shauinge of their crownes, made theim the sonnes of God, and free from tribute and tolle. But truely the purpose of Christe was nothinge elles than to challenge to him selfe the honour of a kynges sonne, to the ende he might be priuileged, & free from the common lawe. Wherefore the Anabaptistes also very ignorātly wreste these woordes of our Sauiour, to take awaye pollitike order and gouernement.

Question.

Response.

The humilytie of Christ.

The Pope abuseth this place.

The error of the Anabaptistes.

27 Notwithstanding least we should offende them, go thou to the sea, and caste an angle, and take the fishe, that first commeth vp: and whē thou hast opened his mouthe, thou shalte finde a pece of twenty pence: that take, and geue vnto them for me and thee.

Question.

Response.

{Notwithstandinge least we offend.} M. It may be demaunded in what thinge they shold offende. Surely leaste they shoulde geue occasion of suspition of rebellion and seditiō, and be as it were the authours of troubling the kingdome. For otherwise the Iewes woulde not willingely haue borne that seruitude of tribute: and many of them wold openly haue resisted the Romaines, as we maye see in Iosephus, and therefore it came to passe that Christ was accused of this matter before Pilate Therefore leaste there shoulde be in hym any shewe or token of a seditious minde, he wold not do that which he might haue done. {And caste an angle.} C. Although we graunte that Christ had not alwaies plēty of money, yet notwithstandinge wee must not thincke that neede constrained him to commande Peter to do this thing: but rather that hee bydit to the endē by a myracle he might declare him selfe to be the lorde of all, and that he had not onely men, but also the wilde vntamed fyshes, tributory vnto hym. And we reade that this was doone but once onelye, because one document was sufficient.

Suspition Rebellion must be auoided.

{And when thou hast opened his mouth.} M. Here we must note and waye the argument & proofe of Christes diuinitie, in that hee knoweth the secretes of the sea, and ruleth the fyshes that swymme in the depe, and causeth the fyshe here mentioned to come to Peters hooke. For seing that he had declared him selfe to be the kynge of all, and to be the naturall sonne of God, it was necessary that he should shew som token of the same to Peter, by some dede or signe, to the ende he might be acknowledged to be the Lorde of all thinges, and of the fyshes of the sea also.

{That take, and geue vnto them for thee and mee.}

A. Wee haue already declared that the Papistes vppon this place do very fondely gather the supremacy of Peter, because that Peter is ioyned vnto Christe in payinge tribute. They consider not that Peter was a citizen of that citie, and that therfore he was constrained to paye trybute in that place.

(:)

The

The. xviii. Chapter.

1.  T the same time came the disciples vnto Iesus, sayinge: VVho is the greatteste in the kingdome of heauen.

{*At the same tyme.*}

C. By the other two Euangelists, whiche wrote this historye, it appereth that the Disciples came not of their owne fre wyll vnto Christ, but when they had priuily disputed in the way, their secret talk & whisperinge was bewrayed. And there is no absurditie at all in this, that Mathewe makinge hast to the aunswere of Christ, sheweth not the whole order of the historie, but lettinge passe the beginninge, briefely sheweth why Christe reproued the foolishe desyre of Supremacy in his disciples. But forsomuch as Christ inquired of their secrete talke, and constrayned his disciples to confesse that the thinge whiche they wished for, was suppressed, we are taughte to beware & take hede of al secrete emulation and desire to excell. Further we must note the circūstance of the tyme: the foreshewinge of death had made them sorrowful and heauy: yet notwithstandinge they being as it were ful of topes, and drunke with the poetical Nectar, do contend by and by for the principallitie. Howe could it be that suche sorrowe and care, should so sodeinly vanishe awaye out of their myndes, if that men were not by nature too muche geuen to Ambition, that forgettinge the present warre and fyghte, triumphe before the victory? Wherefore if the Apostels so sone forgat the sermon of Christ, so lately made vnto them, what shal happen vnto vs, if we leauinge the meditation of the crosse, geue and addict our selues to sluggishenesse, to negligence, and to vaine speculations.

{*VVho is the greatteste in the kingdome of heauen.*}

E. The Greeke terte hath the comparatiue, for the superlatiue degree: as thus, Who is great in the kingdome of heauē.

C. This disputation as concerninge the supremacy, arose not hereupon, ỹ Christ for him selfe and Peter, payde the tribute (as many thincke) because the same began before they came to Capernaum: but because he spake vnto them of his deathe and resurrection, with many wordes as they were in the waye, and also comforted them, they being ignorant what his resurrection was, (excepte it shoulde be a certaine possession, and renewing of the kingdome:) therfore they began this disputation. M. For the Apostels did not contend or dispute of the heauenly kingdome to come, but of suche a kyngdome whiche they thoughte shoulde be in this shorte life, according to the maner of the kingdomes of this world: as concerning the whiche kyngedome they questioned with hym, after his resurrection, saying: Lorde wilt thou at this tyme, restore againe the kyngedome of Israell? Actes, 1.

C. Therefore they omittyng the occasion of sorrowe and heauines, drawe vnto theym selues that whiche was spoken of his resurrection: wherupon amonge the secure and careles this contentiō arose. And because they flee frō the former part of doctrine, which is sower and bytter to the flesche, God suffereth them to be seduced, and to erre in his resurrection, that they might dreame of that whiche should not come to passe, namely, that Christe by the bare preaching of his worde shoulde possesse an earthely kingedome, and that they in the same shoulde be part takers of greate pleasure. M. They myghte also haue ben moued to the same disputation, when they heard that it was saide before vnto Peter, To thee wyll I geue ỹ keies of the kingdome of heauē. A. Although this was not spoken properly to Peter alone, but to al the mynisters of the word in his person, as we haue shewed before. Matth. 16.

M. In like maner they had seene Iames, Iohn, and Peter, onely to be taken (they beinge left behinde) to the raysinge vp of the rulers daughter. And also they onely went with Christ vp into the mountain. Marke. 5. Matth. 17.

C. But in this question there were two faltes. For fyrste the Apostelles, all care of the warre beinge as it were set a parte preposterously, as if they had ben dismist souldiers, and worne in battaile, requite 1.

rest to

rest to be geuen them, and their pention also before their tyme. Secondly, in this they did offende, namely, where as they should haue ben of one minde, and agreed together as bretherne, in helping one an other, they nowe (beinge full of ambition) seeke howe they maye peruerte one an other. Wherefore to the ende our race may be acceptable vnto the lorde, let vs learne patiently to beare the burthen of the crosse layed vpon vs, vntill the full tyme of the receyuing of the triumphāt crowne come: then as S. Paule exhorteth vs let vs in honour go before one an other. To the fyrst vice, the vaine curiositie of these men at this daye is a kynne, whiche leauinge the lawful race of theyr calling, leape out of time, aboue the heauens. The Lorde in his Gospell callinge vs to his kingdome, sheweth vs the waye by the whiche we maye come thyther.

2.

Roma. 12.

Rashe and inconstant men, nothing consideringe of Faythe, of Patience, of the inuocation of God, and of other exercises, fall in hand to dispute as concerning that whiche is done in heauen But this is euen as if one beinge about to take a iorney, inquyring where his lodging shulde be, mouethe not one foote. For when as the lorde cōmaundeth vs to walke in the earthe, whosoeuer he be that disputethe howe the deade do syt in heauen, he dothe stay him self from comming to the kingdome of heauen. A. Some thinke that the Apostels in this place, called the new people (whereof they them selues were the first fruites) the kingdome of God: as if they shoulde haue saide, whiche of thye Apostelles shall be the chiefe, when thou beginnest to raigne by thy churche in the whole worlde: orelles, who shalbe chefe now in this our administration. By this question it doth sufficientely appere that not onely the reliques of synne, but also greate synnes do remaine in the saintes and faythfull. The Apostelles were holy and faithfull, yet notwithstandinge they were ambitiouse and spitefull.

Greuous sinnes remain in the saintes of God.

2 And Iesus called a childe vnto hym, and set him in the middest of them.

{And Iesus called a childe vnto} E. The Greeke worde Paidion, for the whiche wee reade this woorde, childe, although it be sometymes vsed for a great boy, yet notwithstandinge in this place it is not vsed as a diminutiue in vayne. For it maketh the matter to haue the greater Emphasis and force, when he doth not onelye call them to the imitation of euerye childe, but also of euery small childe. Bu. And the Lorde, to the ende hee mighte make them beare in minde ẏ which he was about to teach, hee vseth not onely woords, but also a liuely patterne and erpresse example. The same did the Prophetes oftentimes vse, because it was profitable both to teache and also to demonstrate, to moue, and to printe those thinges in minde, which we would haue remembred. For the action doth set the thinge to be seene before our eyes, and the woordes do declare vnto vs what the action meaneth. And therefore the Prophete Ieremy, doth not onely saye that the Cittye of Hierusalem shalbe destroyed, but hee taketh also an earthē pot and breaketh the same in the presence of those ẏ were with him saying: Euen so wil I destroy this Cittie and this people sayth the Lorde. Also the same Prophete maketh bondes, and chaynes, & sheweth them vnto all men, and afterwarde hee expoundeth the meaninge of them. The like doth the Lorde himselfe go aboute in this place, and therefore when he had called a childe vnto him, hee set him in ẏ middest of those that contended and disputed: and then by and by hee declareth the meaning of this example by woordes saying.

Ieremy.

Ieremy.

3. Verely, verely I say vnto you, except ye tourn, & become as childrē: ye shal not enter into the kingedome of God.

{Verely, verely, I say vnto you} M. This earnest and graue affyrmation of our sauiour Christ maketh this sentence of more waight and inportaunce. For although all the woordes of Christ ought to be coūted true and certaine, yet notwithstanding it is euidente that those thinges are spoken wyth a more earneste affection, whiche haue this asseueration adioyned vnto them: and for that cause they ought to be dyligently hearde and considered. What other thinge dothe oure sauioure Christe meane by this affyrmation then to exforte fayth from vs, and to admonishe vs that except we beleue wee shall

certainly

certaynely perysshe? {Except ye tourne.}
M. Namely from that way in the which ye are entered, disputing for the superiorite, which way leadeth not to the kingdome of heauen, but to the kingdome of Sathan: except (I say) ye be otherwise then ye nowe are. A. ye shall neuer be parte takers of the kingdome of heauen wherof I haue spoken vnto you. C. He meaneth that they were vngodly minded & therfore he reprehendeth their ambitiō.
{And become as children, ye shall not.} Behold here what the conuersion is, whereof he speaketh, namely humilitie and voluntary submission, as in the verse followinge he declareth more at large.
{Ye shall not enter into the kingdome} Bu. This is a horrible sentence. for he speakethe not of some lighte kinde, or of some fatherlye correction. but of a perpetuall refusall & forsakinge: as if he had saide, So farre ye are from excellinge in the kingedome of heauen, that ye shall haue noo accesse or portion at all in the same: because I wil vtterly forsake you, except ye tourne and be conuerted from your peruerse desyre of ruling, to the trew submission and humilitie of the minde.

4 VVhosoeuer therfore humbleth himselfe as this child, the same is the greatest in the kingdome of heauen.

{VVhosoeuer therefore.} M. Here hee dothe more plainely declare what he mente by this saynge, Except ye turne, and become as children. C. The somme of his woordes, is this: They which desire ambitiously to excell their brethern, shalbe so farre from obteyning theyr desier, that they shalbe far inferiour to them. Accordinge to that whiche he saith in an other place, He that exalteth him selfe, shal be brought lowe, and he that humbleth him selfe, shall be exalted. For he reasonethe of the contrary, because onely humilitie dothe exalte vs. But where as, he commaundeth his disciples to be as children, his woordes are not to be extended to all the qualities of a chylde generally. For we knowe that there are many faltes in children. Wherefore the Apostell Paule exhorteth vs to be children in malice, but not in sence and vnderstanding. But because infantes do not knowe as yet what preferment and principalitie meaneth, for the which they should contend. Christ by their example seketh to take away ambition out of the mindes of those that are his, least they should be like vnto the children of this worlde, which are neuer contente with their vocation and state. To the whiche effecte pertaineth this saying of the Apostell Peter: Wherefore lay aside all maliciousenesse, and al guile, and faynednes, and enuie, and all backebytynge: and as new borne babes desire ye that milke (not of the body but of ỹ soule) whiche is without all decepte. &c. 1. Petr. 2.

Obiection. But if any man obiecte and saye, that infantes are proude by nature, euen from theyr mothers wombe: we answere that similitudes oughte not to crauly & scrupulouselye to be waged and strayned, as thoughe of necessitie they shoulde holde in al poyntes. Because therfore so great symplicitie doth raigne as yet in the age of infantes, that they are ignorant of the degrees of honoure, and the affections of pryde, Christ dothe very aptly propoūde them for an exaumple. And to this ende pertaineth the conuersion that hee spake of euen nowe, namely that the disciples had already applied them selues to much to the maners of worldely men, and that therfore if they wolde come to the marke they muste turne backe againe. Euerye man desired to haue eyther the firste, or the seconde roome: but Christ wil not so muche as graunte the fore sloole to any man, but to him whiche humblethe hym selfe to the lowest degree. And to such he pronounceth preferments and dygnitie, least we should thinke to loose any thing by abasinge our selues. And hereuppon may be gathered a short definition of humilitie, namely, that he is buble in dede, whiche neyther arrogateth any thing to him self before God, nor disdainfully despiseth his brethern, or coueteth to seme his superiour, but counteth it sufficiente that hee is taken for one of the members of Christe, desiryng nothinge elles, but that the heade may excell. Wee haue an exaumple of trewe humilitie in Christe, in washinge the Apostelles feete, which he addeth very well after the contention

Response.

The reward of humilitie.

A definition of humilitie.

Iohn. 13.

of the

of the Apostelles for the supremacie, to cure the same. Also S. Pauls speakinge of our sauiour Christes humilitie saith. Phili. 2. He made hym selfe of no reputacion, takyng on him the saith of a seruaunt, and became lyke vnto men, and was founde in his apparel as a man He humbled him selfe, and became obedient vnto death, euen to the death of ỳ crosse. By the which wordes the Apostel calleth vs to the true humilitie of the mynde after the example of Christe. Reade for this matter in the twenty chapter following, and in the two and twenty of Luke. B. To be short we must be like vnto childre in this, that as they are voide of disdaine, mallice, deceyte, hypocrisie, ambition, & pryde, and are modest, symple, innocent and humble euen so should we. M. And we must note that Christ saith, Whosoeuer: not whosoeuer of you: to declare, that to be great in the kyngdome of heauen, did not pertayne to the Apostelles onely, but to euery one of the faythfull also. Neyther are these woordes an answere to the demaunde whiche the disciples made, but rather an admonition to withdraw them from the vayne desire of rule, that they myghte seeke rather to be in Goddes fauour, which is prepared for all those that are of an humble and contrite harte, and not for the Apostels onely. Math. 20. Luke 22.

5 And whosoeuer receyueth suche a childe in my name, receiueth mee.

{ *And whosoeuer receyueth* } M. Some do vnderstande this place to be spoken of chyldren that were come to a ryper age, and to haue already a sure faythe in Christ, as were those which cryed Hosiah-na to the sonne of Dauid, as cõcerning the whiche Christ made answere out of the Psalme of the Prophete Dauid, sayinge. Out of the mouthe of infantes and sucklynges thou haste ordayned prayse. The whiche crye of chyldren dyd declare a great faythe towardes Christ. And this maye be spoken of those childzen to whom Iohn writeth saying, I wrighte vnto you chyldren because you haue knowen the father. For they were the childzen of Christians, and therfore they were endued with the faith of Christe, and were suche to whom hee might take good occasion to wrighte. Matth 21. 1. Iohn. 2.

And in another place the damsell of .xii. yeares of age, which Christe rayled from death, is called Paidion which signifyeth somtymes a childe in the state of infancy. Therfore least any mã should contemne the example of a litle childe, hee doth wonderfully commende childzen: for Marke sayth that hee toke the childe himselfe in his armes, as a singuler and most precious pledge: after the which maner also Symeon is sayd to take the childe Christe in his armes There are others which rather thincke (and better a greate deale) ỳ Christ did not onely speake of childzen in age, but of such as in maners and in simplicitye are childzen of what age soeuer they be. Therefore Christ calleth those childzen, Metaphorically which layinge a part all haughtines and pryde of minde do frame themselues to modesty and submission. And by this meanes the faythful are taught howe they should esteme one of an other, when that euerye man submitteth him selfe. For howe can there be any mutuall amitie amonge the childzen of this worlde, excepte that one of them do satisfie an others desyre: So that the more euery one is desyrouse of glory, the more boldly he usurpeth rule, to the ende he might be a lorde, but the humble are a mockinge flocke, or at leaste altogether despised: but the more euery one abaseth and humbleth hym selfe, the more acceptable and honorable he is before Christe. And to the same effecte pertayneth that litle sentence whiche is added by Luke, sayinge: He that is least among you shal be greatest. Yet notwithstandinge hee doth not meane that they which are deseruedly and luskly despised should be great, but suche, whiche being voyde of al pryde are disdained for their humilitie. Marke 9. Luke 9.

{ *In my name,* } A. What it is to receyue in the name of Christe, reade in the tenthe chapter goinge before.

6 But whosoeuer doth offend one of these litle ones which beleue in mee: it were better for him that a milstone were hãged about his necke, and that hee were drouned in the depth of the sea.

{ *But who so doth offende* } M. Accordinge to the order of ỳ Antithesis and that which wente before, it should haue beene sayde:

But

But who so despiseth one of these little ones: ẏ which thing truly hẽ mente, as appeareth by that which followeth, when hẽ saide: Take hẽde that ye despise not one of these little ones: but hẽ thoughte it better to vse the worde of offendinge.

C. For this is added to the consolation of the godlye, least their condition and state of life should be greuous vnto them, if ẏ worlde despise them. And this might be a greate let & hinderance vnto them, not to submitte them selues and be lowlye, when that they sẽ themselues for they⁊ lowlines to be the more despised. For it is no small matter, not onely to be disdayned of proude men, but almost to be troden vnder their fẽte. Christ therefore by this consolation dooth animate and comfort his Disciples, namely, that although the worlde should despise their powertye and base estate, yet notwithstãdinge that God wil haue a regarde vnto them. Notwithstandinge as yet there mighte also seeme to be a farther meaning in ẏ worde of Christ: for there was spronge vp a cõtencion amonge them about the superiority and excellency in honour & dignity: whereby it might easly be gathered, that the Apostels were infected with a wicked despre of rule. For it cannot be, but that hẽ must nẽdes be contumelious against his brethren, which standeth to much in his owne conceite, or seeketh to be preferred before all other men. Christ our sauioure seekinge to heale this disease, denounceth against the same horrible punishmente. But by this worde (offende) hee comprehendeth more than if hee had forbad them disdaine: although in deede it commeth vpon nothinge ells that men carelesly offende the weake, than vppon this, that they geeue not vnto them that estimation and honour which is due vnto them. Now seing that there are manye kindes of offences, wee must note & learne the maner of offendinge. If anye man be eyther made to stumble, or be seduced from the right waye, or hindered in the same throughe our faulte, wee are truly sayd to offende him. Therefore whosoeuer seeketh to escape this punishment which Christ here seuerely pronoũceth, let him reach out his hand and helpe those little ones, which are abiecte, & despised in the sighte of the worlde, because Christe in this place commendeth them vnto vs, that they may be vnto vs an occasion of voluntary humilitye: euen as ẏ Apostell Paule commendeth this doing, and prescribeth it as a rule to the children of God, sayinge: Be not hye minded, but make your selues equall to them of the lower sorte. And againe hee sayth, let no man standе in his owne conceite. Roma. 12.

{ *It were better for him* } M. As if hee should haue sayd: It were better for him that a mylstone were hanged about his necke, & hee cast into the sea, than to abyde those paynes which remayne vnto him in the worlde to come. { *That a milstone were hanged* }

E. Hee maketh mention here of a greeuous kinde of punishment, which the Palæstines vsed (as sayth S. Hierom) to punishe notable offences and wicked actes. The Latin tert for a milstone hath Mola asinaria, which signifyeth the greater stone that lyeth vndermost in the Mill, ẏ which stone in Greke is called Asinus, an asse, of the which commeth Asinaria.

S. Hillarye sayth that it is called Mola asinaria, or the Asses stone, because the Asse did vse to tourne the same aboute at such times as any thing should be grõud: accordinge to the maner of those milles which wee haue in these dayes, in the which, a horse beinge blindfolded, tourneth the stone goinge still rounde.

{ *And that hee were drowned in the* } E. The Greeke worde signifyeth the bottom of ẏ sea, or that which is euen in the middest of the sea: for commonlye it is seene that the farther from the shore the deper it is. Hee vnderstandeth and declareth the certaine and vndoubted punishment by two thinges, namelye by the greatnes of the stone, & by the depenes of the sea. C. But because Christ maketh here mencion of a kinde of punishmente which was then verye fearefull and terrible, and by the which haynous offences were punished, wee may hereby gather how deere & precious they are in the sighte of God which are abiecte, contemned, and despised in ẏ worlde. A. Wherfore let vs learne to take vp one another amonge our selues, euen as Christ hath takẽ vs vp into the glorye of God Roma. 14.

7. VVo vnto the worlde because of offences: necessarye it is that offences come: but vvo vnto the man, by whō the offence commeth.

¶ *VVo vnto the vvorlde because.* ¶ A. This is a kynd of bewayling: as if he should haue saide, Alas, how euyll shal it happen vnto the worlde, because of the offences and stōbling blockes whiche are layed before the little ones. C. This place may be expounded two maner of wayes. Actiuely, that Christ may be sayd to curse the authours & causers of offences: and so vnder the name of, Worlde, all the vnbeleuing must be vnderstode. Or passiuely, ỳ Christ maye be said to be waile ỳ euils, which he saw to be at hand, & ready to fal vppon the worlde because of offences: as if he shold haue said, ỳ there coulde be a no more pernitiouse & hurteful plague, and whiche shoulde bringe greatter destruction, than that whiche shoulde come to passe, by the trouble and fall of manye throughe offences. And this sence dothe best agree: for there is no doubt but that Christ speakynge of offences by an other occasion, dyd prolonge and augment his talke, to the ende he might make his disciples more attētiue to beware and take hede. Men truely are seduced from the right way by many offences. For what is the cause that so many depart frō Christ, & so fewe come vnto him? offēces. Least therfore Sathā, we being a slepe, shold circumuent vs & deceiue vs, the lord maketh exclamatiō, that we must take hede of nothing more then of offēces: because sathā hauing an innumerable company of stōbling blockes in a redynesse, neuer ceaseth to lay thē before vs at euery step: and we being weake by nature, are sone ouerthrowen. And so it cometh to passe that so fewe go forwarde in the faythe of Christ: & that scarse the tenth part which enter into the race of saluation, by reason of werynes, come not to the ende of the same. It is a rare thinge to finde one that doth persever and continu to the ende in Christe. And often times the ministers geue occasion of offence, which being thr chiefe soldiours, and as it were the standard bearers in the Church, are alienate and withdrawen from Christe. Of the which matter we haue spoken in the xiii. chapter goinge before.

¶ *Necessary it is that offences come.* ¶ C. The lord sekinge to whette and kyndle vp the care & diligence of his disciples, telleth theim that it can not be auoyded, but that they must passe by diuerse stombling blockes. So that this sentēce is a confirmation of the nexte sentence, because Christ hereby teacheth howe many inconueniences do depend vpon offences, seinge the Church shall neuer be free from theim, neyther can be. But he doth not here expresse the cause of necessitie, or why it is necessary ỳ offences come: as ỳ apostel Paule speakinge of heresies & sectes, saith that there must be sectes among ỳ Corinthians that they whiche were parfecte amonge them might be known. But we must note this ỳ God wold haue men subiect to offences to the ende he might exercise their fayth: but as for Hipocrites god doth as it were fan & sift them as cockell and chaffe from the pure wheate. But if any man do obiecte & say that it is verye absurde, that ỳ lorde shold lose the byrdel, & geue liberty vnto Sathan, to bring destruciō to miserable men: we answere ỳ it is our partes & dueties to haue a reuerent cōsideratiō of the secrete counsell & purpose of God, which is, that it is necessary ỳ the worlde be troubled with offēces. M. Wherfore whē our sauiour Christ saith ỳ it is necessary ỳ offences come, no mā oughte to be troubled, seinge that it setteth forth vnto vs ỳ prouidence of God. About this worde of necessitie the ancient writers subtilly disputed & wrytt, to auoyde that whiche might haue ben said, namely ỳ God is the authour of euill. We say that the iudgements of God are insearchable, and that this necessitie is one of the iudgementes of God: of the whiche, because wee can geeue no certaine reason, we muste not seke to deny it. This necessitie cōmeth of the prouidence of God: & yet for al that he is not therefore the author of euill, or the cause of the falte. Other ponishmētes by the which the rebellions & blindnes of infidelles is ponished, do procede frō God: when he suffereth the wicked to fall, and geueth them ouer into filthy desiers, and shameful filthines, in ỳ he is a iust iudge.

and can

Actiue offences & Passiue

Perseuerāce.

The ministers are often times stombling blockes.

Offences necessary.

The church cannot be frō offences

1. Cor. 11

Obiection

Answere

The worlde of offences the iudgemēt of God.

God is not author of euill.

and cannot be sayd to be the Auctor of euill: for the wicked cannot be excused from sinne. So we must iudge of offences, that the iudgementes of God are certaine and sure, by the which he doth reuenge the contempte of his woorde & rebellion: the which vengeaunce when hee layeth vppon the wicked, cannot make him to be blamed. Neyther ought it to seme a newe thing vnto vs, that we see at this day so many offences: for ỳ which Christ forshewed is fulfilled: and the deuill (although God lay stombling blocks) doth neuertheles his duty, seking to withdraw vs from Christ. There is another necessity which commeth of the corruption of the woorld. For so great is the pryde and wickednes of the woorld, so greatly it reiecteth and contemneth the truthe, and so corrupte is the Iudgemēt of the same in her wisedome, that it is impossible ỳ offences shoulde not come. Againe the woorlde knoweth not those thinges which belonge vnto God, neither can know, because they seme fonlishe vnto it. So is it comonly spoken of thynges so corrupted that they cannot be remedyed.

{*But woo vnto the man by whom*} C. After that Christ had exhorted his Disciples to beware of offences, he inueyeth againe against the Auctors of offences. Whereby we gather that the wicked are not excused howsoeuer they do this by the prouidence of God.

8. VVherefore if thy hand or thy foote hinder thee, cut him of, and cast it fro thee. It is better for thee to enter into life hault or maymed, rather thā thou shouldest (hauing two handes, or two feete) bee cast into euerlasting fyer.

9. And if thine eye offend thee, plucke it out and cast it from thee. It is better for thee to enter into life &c.

{*VVherefore if thy hande*} C. To the ende the woe and threatninge before pronounced might haue ỳ greater vehemency, Christ addeth saying ỳ wee must neyther spare our hand, our eye, or our foote, if so be that they be occasion of offence. B. This is a hyperbolicall kinde of speache the which the Lord only vseth to amplify: as if hee should haue said that we must with such diligence & constancy resist offences, that we muste thincke it better to haue oure eyes pluckte out, & our handes cut of than that offences should be maintayned. For if any mā in this cale be lothe to lose one of his members, he casteth his whole body into euerlasting destruction. What horrible destruction therefore remayneth for them, & what bitter vengeance, which destroy their brethren by offences: So ỳ this amplifying pertayneth as well to ỳ Auctors of offences as to those before who Sathā layeth offences. But because these two Verses were expounded at large in the fift Chapter going before, I thought it sufficient now to note for what ende & purpose our sauiour Christ repeteth this sentence: B. namely ỳ he might shewe that offence is so hurtfull a thinge, that it is muchbetter for vs to wante the thinge most necessary and deere vnto vs in thys lyfe, than to maynteyne offences. Verse. 28.

10 Take hede that yee despise not one of these little ones. For I saye vnto you that in heauē their Angels do alwayes beholde the face of my father, which is in heauen.

{*Take hede that yee despise not*} B. Hee concludeth the whole Argumēt. Because pryde is the mother of contumely & reproche, & ingendereth a bouldnes and carelesnes to offende, Christ not without good cause (seking to bringe spedy remedye to this disease) geueth a commaundement not to contemne & despise little ones. And certainly (as we shewed euen now) whatsoeuer he be that hath a iust care of his brethren, he shall not easely geue occasion of offence. But this conclusion and ende of Christes Sermon tendeth to the same matter that it did in ỳ beginning, namelye that we must by submission and modestye contende and striue amongest our selues, because God doth embrace little ones with a singuler loue. And truly, it were to absurde not to haue those regarded of a mortall man whom God hath in so great price and estimation. But when our sauiour Christ sayth (take hede) hee exhorteth to vigilancy & care: and that vppon good consideration. For hee knew how hard a thing it was euen to saincts, not to despise and contemne others which are base & abiecte in the sight of ỳ woorlde. Pryde is the mother of the proche.

Contempte of Gods children.

{ That ye despise not, } M. Or accordinge to the Greke word. That ye compte not other men as abiectes, and disdayne them, thinking your selues in your owne conceyts better than other men: for, he that thus doth, may easely offende those whō he contemneth. { One of these little ones }

A. Of the which little ones he spake before saying, whoso offendeth one of these little ones which beleueth in me. &c. He calleth those little ones which laying lustines and pride aside, frame themselues to modesty and voluntary submissiō.

{ For I saye vnto you that in Heauen theyr Angelles }

1. C. That the faythfull little ones are of great price vnto God, he proueth by two argumentes. The first is taken of the prouidence of the custody of Angells, by the which prouidence he alwayes gardeth and defendeth those that are his as testifyeth the holye Scripture: namelye

Psalme 34. where it sayth: The Angell of the Lord taryeth rounde aboute them that feare him, & deliuereth them. And againe:

Psalme 91. he shall geue his Angels charge ouer thee, to kepe the in all thy wayes. And in an-

Heb. 1. other place they are sayde to be ministering spirites that are sent to minister for their sakes which shalbe heyres of saluation.

{ Do alwayes beholde the face of my father }

C. That is to say, they see familiarlye ỳ face of God. M. Christe speaketh here after the maner of this worlde, because to be alwayes in the presence of the King, & continually to beholde his face, is a signe of domesticall and entiere familiaritye & fauor: as we reade of the seruauntes of

2. King. 10. Solomon: Blessed are thy seruauntes which stande here alwayes before thee. As it is therefore a greate signe and token of the loue and clemency of the Prince towardes those subiectes whom he appointeth to be neare vnto him and aboute his person in office: euen so oure sauioure Christ goeth about to set forth the greate loue of his father towards his litle ones, in that they Angels do alwayes beholde his face, which Angels are their defence and garde to be defended by: As appeareth by the words of the Prophete Esay saying: The Angell that went forth frō his presence deliuered them. C. Howbeit it was not the purpose of Christe sim-

Angells are the kepers of the faythfull.

Esay. 63. plely to teach how honourably God doth deale with the faythfull in assigning and appointing vnto them Angels to be their kepers, but also to declare and pronounce a threatning against those that cōtemne them: as if he should haue said, that they shall not escape vnpunished that despyse the children of God, whose Angelles are alwayes in Goddes presence and call for vengeance at hys handes. Wherefore we must take heede that we do not make small accompte of their safegarde, whoe haue the Angels of God appointed to defende them. Whereas some vnderstande this place that euery one of the faythfull hath his seuerall and proper Angell appointed vnto him, they seme to want discretion and a good vnderstandinge. For the words of Christ sound nothing herevnto: neyther doth he seme any whit to affyrme that any mā hath his proper Angell, the which in deede is playne repugnante to the doctrine of holy Scripture, which testifyeth that ỳ Angels do cōpasse the faythfull about, and not that any one Angell is peculiarly belonginge to anye one man. M. C. And ỳ Prophete Daniell when he bringeth in the Angell of the Grekes, & the Angell of ỳ Persians, seemeth to affirme that certaine Angels are set ouer kingdomes & prouinces as Princes. But whereas some maye obiecte that which is written in the Actes of the Apostels of those that said: it is his Angell: It may be answered that they so thought by a cōmon conceite imagining that euery faithfull mā had an Angell appointed vnto him to be his guide. Or it maye be answered ỳ they called ỳ his Angell simplely which was appointed by God vnto Peter to be a minister of saluatiō & a kepper. Where by the opinion of certaine cānot be gathered, namelye ỳ euerye one hath his proper Angell tēding on him. C. Let that foolish imagination therefore ceasse as concerninge the good & euill Angell, & let vs holde it sufficient to beleue ỳ Angels haue a care cōmitted to them of the whole Churche, & that they helpe euerye particuler member of the same as occasion and necessity requireth. M. Whereas therefore certaine Christians worshippe their Angels, they are moued thereunto by a double error. By

Daniell.

Obiection.

Answere.

By the one, because it is not certayne that euery man hath his proper Angell. for it is a greate presumption and rashenes to holde any opinion, without the warrante of Goddes woorde. By the other, because that although euery man had his proper Aungell belonginge vnto him yet notwithstanding Angels ought not to be worshipped, but the Lorde of Angelles onely.

11 For the sonne of man is come to saue that whiche was lost.

{For the same of man.} M. This is the other argument of the prouidence and louinge kindenesse of God towardes his faythful, taken from the cause of Christes cõming into this worlde: by the whiche argumẽt he doth withdrawe vs from the cogitacion whiche might bringe vs to the contempte of oure bretherne, when we see some falte in them, whereby we thinche that we haue iust occasion to despise thẽ. As if he should saye, I am come to saue ẏ whiche was lost, & to receiue that which was abiecte, of the whiche there is no accompte made in this worlde: despise not and destroy not therefore those, whom I am com to saue This is a most profitable admonition to teache vs that we oughte not to disdayne any synner. C. For it is to bad that they shoulde be reiected by our disdaine, whõ the sonne of God so greatly esteemeth. And althoughe the weake haue faltes remayning in theim, whiche may deserue contempt, yet is not our disdaine thereby excusable: because they are not to be esteemed for their vertewes, so muche as for Christes sake, after whose exãple whosoeuer frameth not him selfe, shal declare gret pryde to remaine in him

{To saue that whiche was lost.} A. He thought it better to saye that he came to saue that which was lost then that whiche was littell: to the ende he might the more effectually by his example exhorte vs to haue the weake and abiecte bretherne in good estimation: because he came not onely to saue them, and to redeme them, but such also as perished in deathe.

12 Howe thincke ye? If a man haue an
13 hundred sheepe, and one of them be gone astray, dothe he not leaue ninty and nine in the mountaines, and goeth and seketh it that was gone astray.

{How thinke ye?} M. He thought good to adde this pleasant similitude to make the matter more plaine. C. Howbeit Luke sheweth a farther occasion of this parable, namely that the Pharisees dyd murmur against the lorde, because he was daily conuersaunte with synners. Christe therefore goeth aboute to declare that a good teacher must seeke no lesse to recouer and saue that whiche is lost, than to preserue & kepe that whiche is vnder his hand and custõdie. Yet, (as it should appere by our Euangelist Mathew) our sauiour Christ by his similitude procedeth farther, namely that ẏ disciples of Christ are not onely friendely to be borne withal, but also that their faltes are to be suffered, to the ende we might bringe those that wander into the right waye. For although it commeth oftentymes to passe, that they do wãder and go astray, yet notwithstandynge because they are sheepe, ouer whom God hathe made his sonne Christe the shepeherde, they muste be brought from dispersing, & reduced from erroꝛ into the right way For to this ende pertayne his wordes, that we must take hede that we destroy not that which God will haue saued.

Luke. 5.

The duty of a good teacher.

14 Euen so, it is not the wyll of youre father in heauen, that one of these littel ones shoulde perishe.

M. This is the application of the similitude, by the which Christe declareth that the faythful are cared for of God the father, howe abiecte so euer they be in the worlde, in so muche that he staied not to sende his onely sonne into the worlde to saue them. Here are two thinges therfore to be considered: the one is, that God is so affectionated towards those that are his, that he wyl not suffer one of them to perishe, no not the very leaste: by the other we are admonyshed to beware that we despise not one of the least, althoughe he erre, and seeme in oure Iudgemente to perishe.

Two thinges to be noted. 1. 2.

15 Moreouer, if thye brother trespasse against thee, go and tell him his falt betwene thee and him alone: if he heare thee, thou hast won thy brother.

{If thy brother trespasse against thee.}

C. Because our sauioure Christe had preached and spoke before as concerning the bearinge with the infirmitie of oure bretherne, he nowe sheweth more plainly how, wherfore, and to what ende they must be borne withall. For otherwise a man might easely obiecte and saye, that there is no other way to beware of offences than for euery one to winke at other mennes faltes, and so to beare with euil. Christ therfore prescribeth a meane, whiche shal neyther to much offend ỹ weake, and yet notwithstandinge shall be verye meete and apte to cure theyr diseases.

Seueritye. For seueritie is profitable, and worthy of greate praise, being framed according to the nature of medycine. To be shorte, Christe doth commaunde his disciples so to forgeue one an other, that neuertheleste they seke to reproue & correct faltes. The which thing ought wisely to be considered: because there is nothinge more harde than in sparinge and forbearinge men, to reprehende theim notwithstandinge freely for their faltes. All men for the moste parte do seeke to cloake one an others falte, and to deceyue them selues with mortall flatteries, otelles they doo hate those without all measure whō they ought to beare withal. But Christ doth commend vnto his disciples mutual loue which should be farre from flattery. Onely he cōmandeth them to season their admonitions and reprehensions with moderation, and reason, least in beinge too sharpe & seuere, they quighte discourage the infirme and weaker sorte. And to this ende he putteth downe vnto vs three sondery degrees of brotherly admonition or correction: The fyrste is, that we admonishe him which offendeth, priuately and in secrete: The second is, that if he which hath offended, shew hym selfe stobborne and obstinate, that then wee admonishe him agayne before certayne witnesses:

Three degrees of brotherlye correction.

1. 2. 3. The thirde is, that if we can profyte nothinge at al by these meanes with the offendoure, that then we delyuer hym to the publique and open iudgement of the church and congregation. The ende why these three degrees are set downe vnto vs is (as we saide before) that we should not vnder the pretēce of a feruēt zeale breke the bonde of Charitie. And because most men are led by ambition, seking to publishe and reueale the faltes of their bretherne, Christ very orderly and in good tyme preuēteth that vice, geuing a plain commandement, that we seeke to hide so much as in vs lyeth the faltes of our bretherne. For it is most certayne that they whiche are delighted with the shame and infamie of theyr bretherne, are led thervnto by hatred and euill wyll: because yf loue remayned in them, they wolde seke to maytaine their honestie, and to couer the shame of their bretherne. Notwithstandyng it may be demaunded whether this rule oughte to be extended to euerye synne without exception, although it be neuer so haynouse. For there are manye whiche wyll admitte no publique iudgemente, vntyll that the offendour be prynately admonished. And truely there is a manifeste restraynte in the woordes of Christe. But it maye be aunswered that Christ doth not symplely and without exception, geue cōmaundement that euery one whiche offendeth should be admonished or reproued priuetly or without witnesse, but hee woulde haue vs to vse and proue this waye of prynate admonition, when that we are priuately offended.

Neyther dothe our sauioure Christe intreate here symplely of patiente sufferynge of iniurie: but generally hee teacheth that we oughte to be courteouse and louinge, one towardes an other, least in dealinge too sharply with the weake, we destroy those which shoulde be saued.

Therefore these woordes (agaynst thee) do not signifie vnto vs the iniurie doone vnto any man, but it maketh a distinction or difference betwene secrete and manifeste faultes. For if any man synne or offende agaynst the whole congregation, he must be openly reproued, thoughe he be an elder or senior, according to sainct Paules doctrine to Tymothe, where he sayth. Them that synne rebuke openly, that others may stand in feare. And truly it were a ridiculouse and folishe matter, that he whiche hath openly offended in so muche that his falte is known to euery one, shoulde be of euery one admonyshed: because if a thousande knewe of it, he

it, he muste then be amonished and reproued for the same offence a thousand times. Wherefore the distinction which is here alleaged of our sauioure Christe, muste here be noted, least that any man in publishynge secrete faltes, rashely withoute necessitie defame his brother.

{Go and tell him his faute.} M. He sayth not blame thy brother, but Goe and tell hym hys fault. Or admonish hym: and that

{Betwene thee and hym alone} C. Our sauiour Christe by these woordes goeth about to temper and mytigate our exceedinge seueritie and sharpenesse which doth gretly hynder vs vnder the pretence of zeale, in so muche that thereby wee violate and breake the knot of brotherly loue. Zeale oughte so to moue vs that the ende therof be loue: and that specially when that the good estate of our brother dependeth vppon the same. Let vs not therefore be to hasty, but vse a meane in correctynge our brothers faltes. {If he heare thee.}

C. Christ here confirmeth his doctrine, by the vtilitie & profite that should come thereby. For it is noo smalle matter to bringe that soule vnto God whiche was the mantion and resting place of Sathã. But wherupon commeth it to passe that they do sydome tymes repente whiche fall, but onely because they beinge enuiously vered, do harden theym selues in obstinacie. Therefore there is nothing more mete for Christians than brotherly loue and frendely admonition, which reconcileth those vnto God, whiche before were fallen from hym. But whosoeuer intemperately & without reason rusheth forth into a folishe heate, and feruency, dothe willingely cast away and lose the healthe of his brother whiche he hadde in his hande. M. Fynally, to heare in this place, is taken for the admittinge & wyllinge receyuinge of the brotherly admonition and correction, for the acknowleginge the faulte with repentaunce, and for the desire of a reconciliation. For thus it is written in Luke. If thy brother trespase against thee, rebuke hym: and if he repente, forgeue hym. C. In the which place our sauiour Christe commaundeth vs to be contente with priuate reprehention, if that oure brother be brought to repentaunce. Hereby we may gather also how necessary the mutuall libertye of reprehencions is amonge the faythfull. For seing that euery man doth more offẽ sinne daily, it is to to cruell to betraye by our silence and dissimulation theyr good estate, whom frendly reprehenciõ might saue from destruction. For although this way do not at all times prosper and take effecte, yet notwithstandinge hee is in great fault which neglecteth the remedy prescribed of the Lord in helping and defending oure brother. Therefore if thy brother which hath trespalled receiue thy gentle admonition and repente, there is no cause why he should be brought into obloqui and defamed. Let him that is the admonisher or corrector holde himselfe contented with this that he by his secrete admonition hath brought his brother which erred into the righte waye, by the which meanes hée hath deliuered his brothers soule from death: according to the saying of S. James, where hée sayth: Brethren if anye of you do erre from the truth, and another conuerte him. let the same know that hée which conuerteth ỹ sinner from going astray out of his way shall saue a soule from deathe, and shall hyde the multitude of sinnes. C. This also is worthy to be noted, that the Lorde to the ende wé may be the more stronge & bould to do oure dutie ascribeth that honour appertayning to him selfe vnto vs. For it pertayneth vnto none to conuerte any man, but vnto God onelye: yet notwithstandinge it pleaseth hym to adorne vs with this power, namelye to win and recouer our lost brother. A. The same maner of speache vseth ỹ Apostell Paule wrytinge to Tymothe where hee saithe thus: Take hede to thy selfe and to thy Doctrine & continue therein: for if thou shalt so do, thou shalte saue thy selfe, and them that heare thée.

{Thou hast won thy brother} A. Hé expresseth the name of brother agayne, both to the end hé might encourage mẽ to seeke for the prosperitye of theyr brethren, and also to declare that this discipline oughte to be amonge brethren, that is to saye amonge the members of one ecclesiastical body, and professors of one Christian religion.

Iames. 5.

God onelye hath the hartes of men in his handes.

1. Timot 4.

1. Cor. .5.

1. Cor. 5.

ligion. For S. Paule saith, what haue I to do to iudge of the that are forreiners? Therefore if any whiche is called a brother be a whoremonger, either a couetouse person, or a worshiper of Images, or a slaunderer, or suche like: with such see that ye eate not. And thus far as concernynge the fyrste degree of brotherlye admonition.

16 If he heare the not, then take yet with thee one or twoo, that in the mouthe of two or three witnesses, euery matter may be established.

And if he heare thee not. Bu. The seconde degree is a more seuere and sharpe admonition before twoo or three witnesses,

C. by the whiche, he that behaued hymselfe so stoutely before one man, may be admonished. Bu. For if thou canst nothinge preuayle with a wycked man by frendely, familiar, and priuate admonytion, take vnto thee certaine graue men and such as thou knowest the partie that is gylte to be afraide of, by reason of authoritie, in the presence of whom, vrge him, whome thou wouldeste haue reformed vnto vehemencie.

Obiection

Aunswere.

But some do obiecte here, that witnesses are called in vaine, if that we haue to do with a selfe wilde and obstinate person: because he will be so farre from acknowledgynge his falte in their presence, that he will more impudentely stande in the same, and denie his falt. Those that thus obiecte maye easely be answered, if that we distinguish and make a difference betwene the kindes of denyinge and continuinge obstinate. Hee whiche precisely denyeth his facte, and affirmeth that hee is vniustely burthened must be omitted: because in vayne he shoulde be vrged to the confession of his falte before witnesses. But because many men do seeke to auoyde that peruersely, whiche wickedly they haue committed, or elles impudently do excuse the same, vntyll they be vrged and pressed by greate authoritie and proofe: this way is very well obserued. And that the wordes of Christe oughte thus to be vnderstode, it is euident by the woorde of reprouing, whiche was mentioned in the verse goinge before. To reproue or rebuke, is by demonstration to conuince and ouercome. But how sholdest thou conuince him of his falte which obstinately denieth the whole matter? For he, whiche without shame denyeth his falte, dothe take away all occasion to be admonished any more. Nowe let vs see to what ende Christ wolde haue witnesses. Surely to this ende, that the admonition might be more seriouse and of greatter waighte.

That in the mouthe of two or three witnesses.

E. He vseth this woorde mouthe, for the woorde or testimony: as if he should say that the whole accusation shold be firme and ratifyed by the testimony of twoo or three, that if it shoulde happen any man to be so impudente, that afterwarde hee wolde denye that he had offended, that in such case he might be conuinced by those wytnesses. But when as any man shall deny in the presence of two or three wytnesses that he hath offended, and refuseth to acknowledge his falte, then we muste commit the matter vnto God, for we can procede no farther: notwithstandyng in the meane tyme he shall haue those that were present witnesses of his obstinacy. This place is taken out of the law, namely out of the nineteene chap. of Deutronomy: the whiche place our sauiour Christ tourneth somewhat into an other sence: yet no absurditie therby aryseth. Moyses forbiddeth to pronoūce or iudge vpō any secrete or vnknown matter. And he saith that this is the lawefull way of tryinge, that by the testimony of twoo or three the case shoulde stande and be stablished. Christ speakinge of the same lawe, sayth that the cause is sufficient, when two or three witnesses do aryse to condemne the contumacy of the man. Neyther shall he haue any iust cause to complayne for the publishinge of his falte, whiche hath refused to heare twoo or three.

witnesses ought habitation of iustice.

Deutr.

17 If he heare not them, tell it vnto the congregation: If he heare not the cōgregation, let him be vnto thee as an Heathen, and as a Publican.

If he heare not them. Bu. The thirde degree is the sharpe and seuere reprehension before the Churche or congregation. For if the offender be not tractable, but peruerse, obstinate, impenitent, & so shamele

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lesse that hē despyseth all admonitiō, and exhortacion, goeth forwarde in his filthy conuersation, and defyleth himselfe and others to, thē must the matter be wholely referred to the Congregation, that before the same hē maye be reproued more sharpely thē hē was before, and be made also ashamed openlye.

{ *Tell it vnto the Congregation*, } C. It maye be demaunded what hē meaneth by the name of Congregation. For Paule commaundeth that ỳ Corinthian, which was gilty of most filthy and abhominable incest shoulde not be excomunicated not of any certaine number, but of the whole Congregation: and therefore it maye seme probable that Judgemēt was here committed to the whole multitude. But because at that time ther was no Church which had geuen her name vnto Christe nor no such order appointed, and because the Lord himselfe speaketh according to the maner of the time: there is no doubt but that hē applyeth it to the order of the olde Churche euen as in certayne other places hē frameth his speache according to the knowen custome. When hē commaunded to leaue the offringe at the Altar, vntill wē were reconciled to our offended brother, there is no doubt but that by the present and legall forme of ỳ worshyp of God hē would teache that wē cānot pray aright, nor offer any thing vnto God, so longe as wē are at dissention w̄ our brethren. Hē had respecte therefore after this maner to the discipline which was nowe vsed of the Iewes: because it had bene very absurde to commit Judgemēt vnto ỳ Church which was not. But seing the Auctority and power of excommunication belonged to the Elders amonge the Iewes, the which Elders did represent the person of ỳ whole Church, Christ very aptlye and to ỳ purpose saith that they which offende, must be brought vnto the Church, if disdainfully they cōtemned secrete admonition, and scoffed at the same. Wē do knowe that when the Iewes were retourned from ỳ exile and banishemente of Babilon, a counsell being chosē which they called Sinhedrim, a lawe and reformation of manners and Doctrine was appointed. This rule and gouernement was lawfull and acceptable vnto God, and it was a bridell to restraine and kēpe in good order all such as were peruerse and vnrulye. If any mā obiecte and saye that in Christes time all thinges were corrupted and out of order, that nothinge lesse ought to be compted ỳ Judgement and lawe of the Church, thā such cruell gouernement: We may easelye aunswere, that although there were then a corrupte and peruerse waye, yet notwithstanding that Christ doth iustlye commende the order which before tyme was appointed of the fathers. But whē as within short time after hē had erected the Church, and had taken away the corruption hee restored the pure vse of excōmunication. Notwithstanding there is no doubte but that the order of discipline which florished vnder the kyngdome of Christe, succeded and came in the place & stēde of the olde. And truelye seinge the prophane Gentiles obserued and kepte ỳ shadowed right and custome of excomunicatinge, it is euidente that it was put into the myndes of men by God from the beginning, that if any were polluted and vncleane, they might be staied from holy thinges. It had bene a shame therefore and great reproche vnto ỳ people of God to haue beene experte and altogether ignorante of that discipline, of the which there was a remnant left among the Gētyles. But Christe putteth that vnto vs which was obserued vnder the lawe, because the matter standeth wyth vs as it did with the fathers. And yet for all that it was not the purpose of Christ to sende his disciples to the Sinagoge, which willingly suffered it selfe to be defyled wyth filthy spots, and excomunicated the true and simple worshippers of God: (A. of the which matter wē haue an euidente example in the man that was blinde from his natiuity.) But hē admonished them that an order ought to be obserued in his Churche, which order before time was appointed very Godly vnder ỳ law.

C. If any man obstinatelye refuse the first admonitions, or continuing in hys vyce declareth himselfe to contemne the same, when that he is admonished the seconde time againe before witnesses, hee must

Obiection.

Annswere.

The Sinagoge of the Iewes a maintayner of euill. Iohn. 9.

must be brought before the Iudgemente of the Churche, that is before the Elders of the Congregation according to the cõmaundement of Christ: where hee must be more sharpely reprehended as by publique Auctorite, that if hee reuerence the Church, hee may submit himselfe & obey.

{ But if hee heare not the Church } A. As if hee had sayd But and if hee be as yet so incurable, þ hee will not be corrected neyther by secrete and brotherly admonition, neither by the conscience, consent, and agreement of two or three, neither by the shame of the publishinge and disclosinge the faulte, neither by the auctority of the Elders, then leaue him to his sinne, let him be cut of from the company of men, and let him be of no better estimation then if he were a heathen or a Publican. C. That which is spoken here of heathen men and Publicans, confirmeth the former interpretacion, where wee spake of those kinde of men. For, because heathen men and Publicanes were greatly hated and detested amonge the Iewes hee compareth vncleane and incurable persõnes to such. Notwithstanding that heathen men and Publicanes were so abhominable in the sight of the Iewes, Christ willeth them not to forsake them selues and to dispayre, for of such his Church was gathered: Neither is this place for their purpose which thincke that the faythfull oughte to abhorre the Publicane. But Christ to the end he might the more easely be vnderstande of the rude and simple, borrowed the maner of speache of the Countrey where hee was. So that hys meaninge is that wee ought to haue nothinge to do with the contemners of the Congregatiõ vntill such time as they repente. C. Notwithstanding wee must not cast from them all hope of saluation, but must commit them vnto the Lorde, vntill such time as there appeareth some signe of repentaunce. As concerninge heathen men and Publicans, reade the fiue and sixe Chapters going before.

Matth. 5. 6.

18. Verely I say vnto you, whatsoeuer ye binde on earth, shalbe bounde in heauen. And what soeuer ye lose on earth shalbe losed in Heauen.

{ Verely I say vnto you, } Bu. This sentẽce pertayneth to the explication and confirmation of that which went before. For, because hee had said: If he heare not the Church, let him be vnto the as a heathen or a Publicane: and because this mighte be the secrete aunswere or priuy thought of the brother which was the cõtemner: If they despise mee I will despise them, and if they condemne mee, I will condemne them also: because of these things (I saye) hee confirmeth here the Iudgement of the Church, and vnder the testimony of an othe hee saith that before the Lord also they are eyther condemned or absolued, which the Churche by deuyne Iudgement eyther absolueth or condemneth. Therefore a iust excommunication ought to be feared, but an vndeserued excommunication is of no force.

{ Whatsoeuer yee binde on earth } C. This place is nothinge at all like vnto þ which is written in the sixtene Chapter goinge before: but is otherwise to be vnderstoode. Yet wee make them not so contrary but that there is some affinity betwene thẽ. Chiefly therefore they agree in this that they are both generall sentẽces, and that they haue alwayes one maner of power of binding and lowsinge, namely by the worde of God, both one cõmaundement, and one promise. And in this they differ that the former place in the sixtene Chap. of Mathew is peculiarly and specially to be vnderstoode of the Preachinge which the mynisters of the worde vse, and this place pertayneth to the discipline of excommunication, which is graunted vnto the Churche. Christ there wente about to declare the auctority of Doctrine, but here hee appointeth discipline which is an Appendix, or thinge annexed to the same. There hee sayd that the preachinge of the Gospell should not be in vaine, but that it should be to some the sauor of lyfe vnto life, and to other some the sauor of death vnto death: here hee affirmeth that although the wicked do deride the Iudgement of the Church, yet notwithstãding that it shall not be in vayne. So that wee must remember this distinction: that in the sixtene of Mathewe hee speaketh of the worde preached, simplely, and here he speaketh of publique iudgement and discipline.

cipline. The Churche bindeth, whomsoeuer it excommunicateth: not that it casteth into perpetual ruine and desperation, but because it condēneth his life and manners, which is euell, and doth admonisshe him of his damnation at hande, vnlesse he repente. Agayne the Churche lowseth, whomsoeuer it receyueth into the felloweshippe of the same: because it maketh him partaker of the vnitie which is in Christ Jesus. C. Therfore whosoeuer forsakinge his synne acknowlegeth his falte, and craueth pardone at the hādes of the Churche, the same is absolued and lowsed not onely of men, but also of God. On the contrarye parte, whatsoeuer he be that maketh a scorne and iest of the admonitions of the Churche, if he be condemned by the same, he maye be sure and certayne, that he is also condemned in heauen. Neyther shall he haue nowe any more to do with men, but the lorde him selfe shalbe the reuenger. If any mā do obiecte & say that God by this meanes shall be as it were an vnder iudge which subscribeth to the opinion and iudgemēt of mortall men: we may easely answere, and say that Christ doth not gene authoritie to his Church, to the ende he might diminisshe the right that pertaineth vnto him & to his father, but rather to the ende he might bringe the greatter maiestie to his worde. For as in the syxtene chapter goinge before, hee went not about to stablisshe euery doctrine, but that onelye whiche came out of his mouth: Euen so in this place he saith not that al iudgemēt shall be firme and stable, but that iudgemente onely whiche procedeth from his members, whereof he is the headde.

Wherupon it followeth that men are in no poynte preiudiciall vnto God, when they pronounce nothing but that whiche commeth out of his mouthe, and do onely seeke to execute that faithfully whiche he commaundeth. For althoughe Christ be the onelye iudge of the whole worlde, yet notwithstanding he wyl haue the ministers of his worde to be proclaymers of his Justice, and the Churche also to set forth his iudgement. And so it commeth to passe that he derogateth nothing from hym selfe, in vsyng the ministery of mē, but bindethe and lowseth him selfe notwithstandinge. Bu. Herby it is euident howe vnorderly, yea howe falsely many gather of this place, that the Church can do al thinges, & specially that it can make lawes as concernyng religion, the which whosoeuer despiseth, despiseth the lawes of God. But truely Christ speaketh not here as concernynge the power to make deuine lawes, but as concernyng Christian and brotherly admonition, as concernyng exhortation, reprehention, correction, & taking away offences. A. and of the Judgement of the Church, ỹ which ought to followe the worde of God in al thinges, that it may be not only humane but deuine Judgement. C. Notwithstandinge here ariseth a question, That seinge the Church doth suffer many Hypocrites, and dothe absolue also manye, whiche do but fayne repentance, whether suche are absolued in heauen or no? Question.

We muste answere that Christe doth not pronounce absolution to any, but to such as vnfaynedly and truely reconcile them selues to the Churche. For he sekinge to comforte the weake and trembling consciences, and to take away all feare, pronounceth that whosoeuer haue synned, & are receyued agayne into the fauoure of the Churche, are delyuered from al gilte and absolued before God. For he appoynted this vnto vs as a pledge of his heauēly grace, whiche pertayneth in no pointe vnto Hypocrites, which peruert the pure vse of reconciliation. Answere. Absolution.

This bryngeth no small comforte to the godlye, to the increasynge of theyr hope, when that they beare their synnes to be put away before God and his angelles so soone as they haue obtayned pardone at the handes of the Churche. In the other parte the minde of Christ is nothing ambiguouse and doubtfull. For Christe, to the ende he might abate the pride of obstinate persons, which deny them selues to be vnder the rule of men, and alwayes appeale to the tribunall seate of God, pronounceth that the dampnation pronounced of those whom they so despyse, is ratifyed before God and his angels in heauen. In the meane time he encourageth his ministers to execute Just seuerytie, The obstinat by the iudgement of the Churche are condemned in heauen.

leaste they

least they be discouraged at their wicked obstinacie, whiche contemne and reiecte discipline. Whereby wee maye beholde and see howe that the iurisdiction of the spirituall Churche whiche ponisheth syn by the woorde of the lorde is moste excellente, and a remedy against corruption, a preseruatiue of health, the foundation of order, and the bonde of vnitie:

Therefore when the Churche dothe excommunicate manifest and open aduulterers, whoremasters, theeues, murtherers, seditiouse persons, periurers, falsewitnesse bearers, obstinate persons and suche like, whiche beinge admonished of their faltes, do make a iesse at God & his Judgemēt, they vsurpe nothing to themselues without authoritie, but vse their power and rule cōmytted vnto theim by God. Finally least any man shoulde despise this iudgemente of the Churche, or make small accompt that they are depriued the company of faythfull men: the lorde openlye declareth that their iudgemente is nothinge elles but the settinge forthe of his Judgement, & that the same is established and confirmed in heauen, whiche they do in earthe. For they haue the worde of the lorde, by the which they may condēne the peruerse and obstinate: they haue the woorde of the lorde, by the which they may receiue the penitent into fauour againe. And they cannot erre, nor swarue from the iudgement of God, because they iudge not but by the law of God, whiche is not vncertayne, or any earthly opinion, but the holy wyl of God, and a deuine oracle. Herby also we may see howe folyshely the Papistes wrest this presente place to maintaine theyr counterfaite authoritie, whiche was nothing els but tiranny. It is most sure and certayne that authoritie, to excommunicate was committed to the Church: but whether any one mā, not called by the church but created by the horned and monstrouse beast, whiche sendethe forthe at hys owne wyll and pleasure, vayne blastes of excommunication, whether any such (I say) haue any authoritie by the word of God, there is no doubt, for he hath not. For it is euident that the lawful gouernment of the Church was committed not onely to the Clergye or ministers of the woorde, but also to certaine of the layty, as to maiestrates which should be iudges of the manners of the people. Yet notwithstandinge they being not contented with this impudencie go about farther to proue out of this place (as we towched before) that what burthens so euer they lay vpon mennes shoulders, they ought to beare it. We wyll not say that they beinge mortall ennemies of the Church vsurpe and take vnto them selues by violence, the power & authoritie permytted vnto the Church: onely we say that they abuse this place of Scripture, not vnderstandinge the meaninge of our sauioure Christ. With no lesse madnes and foolishnes also, they go aboute by this place to defende their Auriculer confession.

But so vaine and friuolouse are their resons, that they deserue not in this place any confutation.

19 Agayne I say vnto you, that if two of you agree in earthe vpon any manner of thing, whatsoeuer they desire, they shall haue it of my father whiche is in heauen. {Agayne I say vnto you.}

M. Some olde Greeke bookes haue, Agayne verely I saye vnto you. In this woorde (Agayne) there is a confirmatiō. if wee adde vnto it, Verely, it wyll be a double confirmation: as if he should haue sayd: It shal not be onely confirmed and ratified in heauen if ye excōmunicate any man: but moreouer I say vnto you, if ye pray for a sinner vnto God, he wil heare you: not onelye the vniuersall Churche, but also two, if they with one consente praye faythfully. C. Furthermore hee teacheth that God wyll not onely geeue his spirite of counsel & wisedome to those that aske it, but also wyl bringe to passe that whatsoeuer they shal do, by his word shall want neyther power nor effecte.

But he ioyning consent and agremente with prayer, teacheth howe soberly and reuerently the faythful ought to behaue themselues in publique assemblies. The synner must be admonished of his sinne, and excepte he receyue admonition, he must be excōmunicated. And herein we must not only aske counsel at the mouth of the lorde, that nothing be done contra-

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The Church of god can not erre.

Popishe excōmunication grounded here.

ry to his worde, but also we must go forwarde by prayer. Wherevpon ỳ whiche we taught before, appereth here more euidente & playne, namely that libertie is not graunted vnto men to do what them list, but that they must apoint God to be the reuenger of their gouernment, that he him selfe maye defende & confirme his iudgementes, wherof he is the authour. Therfore the Church ought to be endued with the spirite of iudgement & discretiō. Furthermore we must here note ỳ christ went about to confirme the faythfull as concerninge the efficacie of prayer, & to cōmende publique prayers, to the which there is a promise added. This concorde (truely) and agrement is acceptable vnto him, & is blessed of him, that it might haue the ful effect. Therfore as in many other places God doth oftē promise that he wil here our priuate and secrete petition: euen so Christ here vouchsaketh to adde a singuler promise to oure publique prayers, to the ende he might the more stirre vs vp to vse them often.

{*Vpon any maner of thinge what so euer.*} Bu. This is not to be vnderstoode so generally, as though God wolde graunt the rashe and foolishe petitions of men. For it followethe: Beinge gathered together in my name. And saincte John writeth thus: This is the trust that wee haue to Godwarde, that whatsoeuer wee aske accordinge to his will, he heareth vs: And if we knowe that he heare vs, whatsoeuer we shall aske, we knowe we shal obtaine of hym.

20 For where twoo or three are gathered together in my name, there am I in the middest of them.

{*For where two or three.*} C. This promise is more large then that which wente before. For the lorde doth promyse here his presence so often as twoo or three shall come together in his name, that he may direct thē with his spirite and wisedome: and that he maye bringe all their enterprises to good successe. There is no cause therefore why they shoulde doubt, which committe them selues vnto him to be gouerned, but that by his presence they shal obtayne theyr hartes desyre.

And seynge it is an inestimable benefite to haue Christ our guide in all thynges, whiche may blesse our workes and counsels, euen as there is nothinge more miserable then to want his grace: this promise ought to be no smalle spurre or prouocation to pricke vs forwarde to leade a godly and holy lyfe one with an other. For what soeuer he be that neglecteth holy and godly meetynges and commynges together, or seperatethe hym selfe from his bretherne, and behaueth him selfe negligently in imbracinge vnitie, by these hee declarethe that he maketh smalle accompte of the presence of Christe. This promise therefore is moste worthye to be noted, whiche oughte to encourage vs as well to publyque prayers, as to common and vniuersal agreemente.

For what can be better to vs, then the presence of Christe? Of whose counsell if we be destitute, it muste nedes be fulfylled vppon vs which is wrytten, Take your counsell together, yet muste youre counsell come to naughte. Esay, 8.

{*In my name.*} A This clause or restraint muste syrste of all be noted: by the which is declared, C. that they whiche desyer to haue Christe presente with theym, muste come together in his name. They come together in the name of Christe, whiche reiecte and put awaye all impediementes whiche myght stay them from comming to Christe, they also which sincerely come vnto God, whiche wholye geue them selues to obey his worde, and whiche suffer theym selues to be gouerned with his spirite. There is no doubte where this symplicitie rayneth, but that Christ wyll shewe hym selfe openly, and wyll so further and helpe forwarde their begynninge, that they shall well knowe and perceyue, that they are not come together in vayne. But on the contrarye parte, they are not gathered together in his name, which settinge aside the commandement of God (in the which he forbiddeth any thing to be taken or added to his woorde) do all thinges accordinge to theyr owne wyll. The whiche thynge maye euidentlye be seene in the kynge dome of the Pope. C. The Papistes cry that the counsels could not erre, and that therefore their decrees oughte to stande: The wicked come together to praye in their owne name. Generall counsayles.

because so often as twoo or three are gathered together in the name of Christ, he is in the middest of the. But truely fyrst of all they shoulde consider and be sure, whether they came together in the name of Christe or no, whose faythe, doctrine, and affection they denie. Seinge therefore they consider not of this, who seethe not that their cõminge together was not in the name of Christe? Who seeth not that they cõfound the differẽce betwene holy and prophane congregations? Who seeth not that they take awaye all power from the Churche, and geue the same to the sworne ennemies of Christ? Let vs understand therefore that none are incouraged to trust and hope for this promise, but the trew and sincere worshippers of God, whiche seeke Christe with a pure harte. But as for all false, vncleane, and counterfayte counselles, let vs despyse them, whiche weaue the webbe of theyr owne immaginations, and let vs alway cleaue vnto Christ and his Gospell.

Vnitye.

B. This is also a singuler comforte vnto vs, that the lorde hath made a promise to so smal a nomber, euen to two or three: to teach how acceptable we are vnto him, when wee agree in one, be we neuer so fewe: Muche more therefore wee shall please hym, if there be manye of vs that are lynked in vnitie.

21 Then came Peter to hym and sayde: Lorde howe ofte shall I forgeeue my brother, if he sinne against mee: tyll seuen times.

{Then came Peter to him.} B. When Peter had dyligently harkened to those thinges whiche Christ spake, as concernyng the power of byndinge and lowsynge, he demandeth whether he that offendeth must be often forgeuen. C. But Peter made this obiection, accordynge to the sence and reason of the flesthe.

It is naturallye ingrafted in all men to desyre to be forgeuen: insomuche that if any man do not obtayne pardone by and by, hee wyll complayne and saye that he is extremelye handled and vngently delt withall: but hee whiche thus desireth to be gentlely intreated, is oftentimes very far from shewinge gentlenes towardes others. Therefore when the lorde had exhorted those that are his to meknes and sufferaunce, this doubt came into Peters minde, in so much that he demaunded saiinge, How often shall I forgeue my brother? as if he shoulde haue sayde: What will come to passe if wee be thus ready to forgeue? shal not our lenitie & gentelnes geue occasion and lybertie to offende? he demaundeth therfore whether it be mete often tymes to forgeue those that offende?

22 Iesus saith vnto him: I saye not vnto thee vntyll seuen times: but seuentie tymes seuen times,

{Iesus saith vnto hym.} C. Christ is so lyttell disswaded from that which he had spoken, by the obiection of Peter, that he plainely affyrmeth, that there oughte to be no ende of forgeuing. For he wolde not prescribe any certayne nomber, but rather geue commandement that we ought neuer to be wery. {But seuenty times seuen tymes.}

M. Here the certayne nomber for the vncertayne, and the finite for the infinite is put: by the which our sauioure Christ declareth that we must forgeue our brother so often as he cõuerteth. For as God is alwaies ready to forgeue, euen so wee must followe his clemency, vnlesse wee will be bastardes, and degenerate from our heauenly father. For conuertion or repentance is the worke of God, the wõderfull power of his spirite, and a newe creation. The which if we reiect we are greately iniurious vnto God. C. Luke the Euangelist semeth not a littel to disagree from Matthewe: because hee simplely bringeth in the commaundemente of Christe, namely, that wee shoulde be ready to forgeue seuen tymes. For hee writeth thus, If thy brother sinne seuen times a day against thee, & seuen tymes in a day tourneth him vnto thee saying, it repenteth me, forgeue him. Yet notwithstanding the sence is all one, ỹ we sholde not forgeue once or twise onely, but that we sholde receiue the offender into our fauoure so often as he submitteth him self vnto vs. This is onelye the differẽce, that our Euangelist Matthewe maketh mention that the lorde reprehended Peter, because he was to straite and seuere, and that Hiperbolically he increaseth the nõber the which nõber is sufficient to set forthe

forth vnto vs at full the meaning of our sauiour Christe. Neyther did Peter demaunde whether he shoulde forgeue his brother seuen tymes, as though he ment any certayne nomber, but he made this demaunde to the ende he settinge forthe a greate shewe of absurdtie might withdrawe Christe from his purpose, as wee shewed a lyttell before. Therefore hee which shalbe redy to forgeue seuē times, will also be contente to forgeue seuenty tymes. Moreouer in the woordes of Luke there ariseth an other question: because Christe doth not commaunde vs to forgeue excepte the synner by conuertinge and submittinge hym self vnto vs, declare his repentaunce: for by this hē semeth to graunt liberty to his disciples, to deny pardō & forgeuenes to the wicked We aunswere that synnes are remitted twoo manner of wayes. If any man do vnto thee iniury, and thou laying away all desyre of reuenge, ceasest not to loue him styll, but doste in steede of reuengement, bestowe good tournes on hym: although he no we thou haue an euyll iudgemente of hym as hee deserueth, yet notwithstandinge thou shalte be saide to remytte and forgeue hym. For although God dothe commaunde vs to wyshe well to oure ennemies, yet neuertheless hee dothe not require of vs that wee shoulde allowe that in them whiche he him selfe condemneth, but onely that we seeke to pourge our minde of all hatred and malice. The seconde kynde of remittynge is, when wee so receiue our brother into fauour, that wee haue a good opinion of him, and are certainly perswaded that the remembrance of his synne, is cleane put out before the lord. And this is that which we spake of before, that Christ doth not onely here speake of iniuries doone vnto vs, but of al maner of offences also. For he woulde haue those that are fallen to be lifted vp againe by our mercye and compassion. The which doctrine is therfore very necessarye, because wee are all for the most parte by nature out of measure, wayward, and peruerse: And Sathan vnder the pretence of seuerytie, bryngeth vs to fearce and cruell rigour, whiche maketh those men to whom we deny pardon, most miserable, and ouerwhelleth them with heauynes & dispaire. Againe, it may be here demaunded whether we ought to beleue the offender so sone as he hath with the mouth professed repentaunce. For what shall become of discretion and iudgement, if euerye one maye mocke, deceiue, and offende vs vntyll the hundreth time. Fyrste, we aunswere that Christ speaketh here of dayly offences, in the whiche the very best hath nede of pardon and forgeuenes. Seynge therfore we haue so slippery a iourney in so greate infirmitie and weakenes of the flesh, & so many deceites, and intisementes, what shall become of vs, if al hope of pardone shoulde be taken from vs, at the first, seconde, or thirde falle? Secondly we may answere and say that Christ doth not depriue the faythfull of iudgement & discretion, that they might folishely and rashely beleue euery woorde: but that hē goeth about onely to make them indifferente and mercifull, that they may reach out theyr hande to those that repent. If by any meanes we may perceyue ý they are displeased with thē selues for their offēce, and that vnfaynedly. For repentance is a holy & acceptable thinge, and therefore it hath nede of a ripe examination & trial: but so often as the offender shall shewe a probable and likely signe of repentance, Christ wold haue vs to admyt hym to reconciliation, least by repelling & shaking him of, he fall into dispayre. Thirdely we must note, that whē a man hath brought him selfe into suspition by his lightnes & inconstancie, wee maye so forgeue hym that asketh pardon: that euer after wee maye note and obserue his maners, least he make a iest & skoffe at our sufferaunce and gentylnesse, whiche commeth by the spirite of God. For wee must marke the purpose of the lorde in this place, namely ý they ought to be holpē vp which are fallen: according to the exāple of our heauēly father, who calleth sinners, beinge far of, that he may bringe them to saluation.

Question.

Answere.

1.

2.

Repentaunce is a holy thinge.

3.

23 Therfore is the kingdome of heauen likened vnto a certaine man that was a king whiche wold take accomptes of his seruauntes. {Therefore is the kingdome.}

M. What he meaneth by this parable,

it is euidente by that whiche he addeth in the ende of the chapter, sayinge, So like wise shall my heauenly father do also vnto you, if ye from youre hartes, forgeue not euery one his brother their trespasses. C. For, because it is a harde matter to bring vs to mercy and that specially when we must suffer and beare many sinnes of our brethern, the lorde very aptly with this parable confirmeth the doctrine goinge before, teaching that they which will not yelde to forgeue the offeces of their brethern, are to hard, seuere, and cruell, by the which they do not only hurt their brethern, but also them selues, prouokinge the almighty to be likewyse cruell towardes them & not to be intreated. For this similitude consisteth specyally of three partes: The lorde is opposed or set against the seruante: A great som is compared with a small value: And inspeakeable compassiō and mercy is set agaynst extreame cruelty These three being wel considered & noted, we may easely gather the meaninge of oure Sauiour Christ. For what are we if wee be compared vnto God? Whiche of vs are not detters vnto him? Finally how lyght are the offences of our brethern committed againste vs, if our obligation and somme whiche we owe vnto God be wayed? How vnworthy therfore is he to drinke of the well of Goddes mercies which will geue no one drop of mercy to his brother?

To the crewell God wyll be crewel also

1.
2.
3.

{The kingdome of heauen.} C. Here Christ maketh mention of the spirituall condition of the Churche: as if he should haue said, The matter standethe so betwene God & men, as it standeth betwen the soule and the spirituall lyfe, betwene the mayster which is a cittezen and an earthly master, and his seruauntes, betwene money, and the busines of this present lyfe. B. The kyngedome of heauen (saith he) is lyke, when as notwithstanding he bringeth in the crample of the vnfaythfull seruaunt. But he ment not to propounde a similytude which shoulde holde or agree in all pointes, for parables doe not agree in euery respecte: This was onely his meanyng. Wyll ye haue God to be merciful to you, be ye then in lyke maner mercyfull to your brethern.

Parables & similitudes do not in all pointes agree

24 And when hee had begon to recken, one was broughte vnto hym, whiche ought him ten thousande talentes.

{And when he had begon to recken.} M. In that he maketh mention of ten thousande talentes, and of a hundred pence also, wee are admonished that wee owe more vnto God then our brethern owe vnto vs. For we do more greuously and more ofte synne against God then any one of oure brethern do or can synne againste vs. When as therefore we praye dayly to be forgeuen of God, howe wicked a thinge is it, not to forgeue our brother lesse faltes, which dayly craueth pardon and forgeuenesse at our handes.

{Ten thousande talentes.} Bu. To the ende our sauiour Christe might set forthe vnto vs the ample and plentiful mercy of God, he nameth tenne thousande talentes for the greatest debte and somme, impossible to be payed. For he sayth.

25 But for as much as he was not able to paye, his lorde commaunded hym to be solde, and his wife and children, and all that he had: and paiemente to be made.

{But forasmuche as he was not able.} Bu. There is no man able to satisfie for his synne. For moste false and blasphemouse is the doctrine of Monkes, whiche say that satisfaction may be made for our synnes. The Prophete truely, and christianlye saith, that all our synnes are heaped vpon Christe, and he hath satisfyed for vs all. A. Therefore all we being detters, are constrayned to flee vnto the mercy of the lorde, that we may obtayne remission of so greate debte.

{His lorde commaunded him to be solde.} C. To discusse here narowely vpon euery point were but in vayne. For God dothe not shewe rigour alwayes at the begynning, vntyll we beinge broughte by compulsion to make intreatye, do aske pardon at his handes: nay hee dothe of his mercye and goodnesse oftentymes preuente vs: but he onely teacheth that if God shoulde deale extreamely with vs, and according to Justice, wee shoulde be broughte to naught. Furthermore if he shold require of vs

of vs that which is due, how great occasion haue we then to flee vnto prayer: because that is the onely refuge that remaineth to synners. Bu. Wherevpon the Prophet Dauid being oppressed with the burthen of synne, saide: Enter not into Iudgement with thy seruante O lorde, for no man lyuing shalbe iustified in thy sight. {And his wyfe and children.} Christ speaketh here according to the manner of the countrey. For it was an olde lawe that he which was not able to pay should be a bondmã to the creditour, & shoulde be punished by the body, for that which he was not able to pay in money. As concerning the which matter, Gelius in the first chapter of his twentieth boke writeth. A. In the sacred histories also wee reade, that a certaine woman of the wiues of the Prophetes cryed vnto Elisa, sayinge: thy seruaunte my husbande is deade, and thou knowest, that thy seruante dyd feare the lorde. And the creditour is come, to fette my twoo sonnes, to be his bondmen.

Cruelte of wicked persõs towarde their brethern

Budeus in. li. 2 de Asse.

26 The seruant fel downe, and besought him sayinge: haue patience with me, and I will paie thee all.

Z. In this, ỹ he promiseth here to pay al, the similitude doth not hold. For a faythful minde dare not presume thus to saye, neither can it haue truste to his own righteousenes. for Christ alone hath satisfied.

27 Then had the lorde pittie on that seruaunte, and lowsed him, and forgaue him the dette. {Then had the lorde pittie.}

M. Here the proper nature and office of the Gospell is depaynted and sett forthe vnto vs: Here also is declared howe the lorde dealeth with vs, who despyseth not an humble & contrite hearte, as sayth the Prophet. {And forgaue him the dette.} This also is to be noted, that synnes are forgeuẽ by the mercye of God onely, and not for manres merytes.

28 So the same seruaunte went out, and foũd one of his fellowes which ought him an hundred pence: and he laide handes on him, and toke him by the throte, saying, paie that thou owest.

29 And his fellow fel down, & besought him, sayinge: haue pacience with me, and I will paie thee all.

{So the seruant went out.} Bu. The manners and behauiour of wicked persons ar here described, who hauinge receyued a generall quittaunce of infinite sommes of det at the handes of God, will not for al this remit & forgeue a smal trifell, and a farthinge in comparison of the other sõme. {Which ought him an hundred pence.} C. Wee must alwayes note the greate difference betwene the two sõmes: for when as one talente is more than an hundred pence, what is then the som or value of a hũdred pence in respect of ten thousand talẽtes: Bu. Budeus & Plinius Iudge one of these pence to be in value & estimatiõ as much as one of our grotes: Howbeit Georgeus Agricola in his. 4. booke of Romaine weightes maketh a differẽce betwen thẽ.

30 And he wold not but wẽt & cast him into prison til he should paye the det.

Bu. Here more largelye is described the cruell, sharpe, and cutthrote dealyng of some towardes their bretherne for trypelles, when as God wõderfully hath blessed thẽ in all that their harte can desier.

31 So when his fellowes sawe what was done, they were verye sory and came and tolde vnto their lorde al that happened. {So when his fellowes sawe}

Bu. Here is set forth vnto vs the iust anger of the iudge, & the punishemẽt which is laid vpõ al such wicked & vngodly personnes, as will not gentelly forgeue the faltes and offences of theyr bretherne.

{They were very sory.} C. Although in these wordes no misery is to be sought for, yet notwithstanding because they contayne nothing but that which nature describeth we must know & vnderstand that we shal haue so manye wytnesses aduersaries against vs before God, as there be men liuing amongest vs: because it can not be but that the crueltie which we shewe towardes our brethern must nedes displese them & be hated of thẽ, specially when ỹ euery one is afraied of him selfe least the same should fall vpon his own pate whiche he seeth to come vpon an other man.

32 Then his lorde called him, and saide vnto him: O thou vngracious seruante. I forgaue thee all that det, whẽ thou desiredst me: shouldest not thou also haue had compassion on thy fellowe, euen as I had pittie on thee.

Cruelt e shall be punished.

{Then his Lorde called him.} A. This is the Image and lyuely picture of the Judgemẽt of God, by the which we are taught that the crueltie of men shal not escape vnpunished, which they shew to their brethern

{Shouldest not thou also?} A. This is an argument taken of the more to the lesse.

34 And his lorde was wrothe, and delyuered him to the laylers, til he should paye all that was dewe vnto hym.

Eternal damnation.

{And his lorde was wrothe.} C. Here our sauioure Christe speaketh of eternall damnation. For as it was said before he was not able to pay the dette. All the similytude belyde tendeth to this ende, (as our sauiour Christe expounded it him selfe) that if we do not forgeue, we shall not be forgeuen at the handes of God: the which is also declared in the syrte chapter goinge before. This man dyd not forgeue, therefore he shall not be forgeuen. The Scripture doth alwaies applye it selfe to the reason, capasitie and vnderstanding of men, that therby they may be brought to the knowledge and felynge of spirituall and heauenly thinges.

Wherfore some demaund in vayne, how God doth punishe, whiche hath once forgeuen synnes: because the sence is here symple and playne, that although he offer his mercy to all men, yet notwithstãdinge cruell exactoures and demaunders of their owne (of whom no remission or pardon can be obtained) are vnworthy to haue the same. A But this agreethe with that whiche S. James writeth sayinge: He shall haue iudgement without mercy, that sheweth no mercy. C. The lyke punishement is apoynted vnto those whiche wyll not be reconcyled to theyr bretherne in this lyfe, as appereth by this texte, Thou shalt not departe thence vntyll thou haue paide the vtmost farthing. But the Papistes shewe them selues to ridiculouse and folishe, in goinge about to drawe out their Purgatory fyer out of these wordes.

James .5.

Matth .5.

{Tyll he shoulde paye all that was} Bu. For they bringe in this newe exposition vppon this present place arguinge after this maner: This fellowe was geuen to the Jaylers, or to torment tyll he shoulde pay the dette: therefore once he paide the dette: but not in this presente worlo, neither in Hell, therefore in Purgatory: ergo, consequently there muste nedes be a Purgatory. A fyne and right Ponkishe reason in dede. For trewelye this place beinge well and truely vnderstoode, quight ouerthroweth & quencheth the flame of Purgatorye. C. For it is most certayne that our sauioure Christe him self maketh mention here of eternal deathe, not of a temporall punishement, or punishement for a time, by the whiche the iudgement of God might be satisfied. A. And leaste our interpretation might seeme newe (as theirs is) let those newe inuẽters and makers of fyer heare what Chrisostom speaketh, as concerning the trewe meaninge of this place, when he sayth: Let euery one of vs beare whiche continually shewing crueltie, haue compassion vpon none, let vs herken I saye whiche vse Judgement, not againste others, but against our selues. Wherfore when thou doest remẽber an other mans fait, consider that thou dost hurt thy selfe and not an other man. For thou gatherest thyne owne synnes, and not thye neyghbours synnes, to the Sythe. And what so euer thou worhest againste the offender in this lyfe, thou doest it as a man: but God dothe not so, but shall punishe with greate and eternall punishementes. For he gaue the man to the tormenters, vntyll he dyd paye the whole debte: that is, he gaue hym to perpetual punishemente: for hee shall neuer come from thence agayne. For, because hee coulde be no better by benefytes, it remaineth that he should be tormented in pain. Thus farre Chrisostom. Bu. Therefore the woordes of our sauiour Christ are as muche in effecte as if he had said: He deliuered him to be tormented for euer.

Purgato

Chrisost

Christe hath ouer thrown gator.

35 So likewise shall my heauenly father do also vnto you, if ye frõ your hartes, forgeue not (euerye one his brother) their trespasses.

{So likewise shall my heauenly father.} Bu. This is both the conclusion and the key, by the whiche the sence and meanyng of the parable is opened. B. But he saith expressly,

{From your hartes.} for although we wolde seme oftentimes to remitt those iniuries done vn-

done vnto vs, yet notwithstandinge wee do scarsely remit and forgeue them from our hartes, in so much that we make the same accompt still of those that offended vs, that we dyd before, and are as readye to do them good as wee were then. For commonlye there remayneth a certayne mischiuouse remembrance of iniurie in our mindes. But God is trewe and can not abyde decepte. Wherefore excepte al the remembrance of iniurie be quite put out of our hartes, there is no hope of forgeuenes, of those synnes which we haue committed, to be loked for at the handes of God. M. Wherefore Christ taughte vs to pray thus vnto the father: Forgeue vs our dettes as we forgeue our detters.

):( ):(

The. xix. Chapter.

AND it came to passe when Iesus had finyshed those sayinges, he remoued from Galile and came into the coastes of Iewery, beyonde Iordane.

{When Iesus had finished.} M. It doth appere by Luke that this iourneye in the whiche Christ goeth to Hierusalem was the last, for he saith thus: And it followed when ẏ tyme was come that he shold be receyued vp, he sette his face to go to Hierusalem. And in the sixtene and seuentene chapters going before, Christe spake to his disciples as concernyng this Iorney. But with what constancye of minde he went to Hierusalem, the Euãgelist Luke declareth, when he saith that he sette or hardened his face to go vp to Hierusalem. Whereby wee are taughte with howe greate boldenesse wee oughte to take on vs those thynges whiche wee knowe are inioyned vs of God, be they neuer so sorrowfull. A. So the Apostel Paule with great boldenesse of courage, wente to Hierusalem, not beinge ignorante what should happen to him in that Cittie. {And he came into the coastes of Iewery.}

B. He wolde also visite this region with his benefites, that he might spreade the beames of saluation euery where, for the whiche ende he came, beinge sente of the father into this worlde.

2 And much people followed him, and he healed them there:

{And much people followed.} A. The Euangelistes do verye often declare howe the people followed Christ, amonge whiche no doubte many hadde a greate desier to lerne. Reade in the fourtene chapter going before. {And he cured them.} M. That is to saye, those that were sycke, and followed that they might be healed. {There.} M. The Euangelist addeth this worde expressely. For Christe wolde not that this multitude shoulde followe him into Iewery, least he shoulde geue an occasion to the backebitinges and slaunderouse reproches of the Scribes and Pharisees. He knewe that excepte he had thus done, he should haue ben accused of seditiõ vnto Pylate, and that this sedition shoulde be moued from Galile (from whence hee came) euen to Iewry. He did not auoide this slaunder, yet wolde he not geue any occasion therof. We are therefore admonished, that because we cannot escape the slanders of the wicked, yet must we take hede of this, that by our falte wee mynister no occasiõ vnto them to speake euill. Luke 23.

Occasion of euyll must be auoyded.

3 The Pharisees came also to him temtinge him, and sayinge vnto him: Is it lawfull for a man to put awaye his wyfe for any maner of cause?

{The Pharisees also came to hym.} Bu. The lorde dyd good vnto all men, and therefore the reporte of his glory was spred abrode far and nere. But the ennemies of the truth do enuy the glory of the lorde and are agreued, because the people forsakyng the priestes and the Scribes, cleaued vnto the lorde. The Pharisees therefore are come on a heape together. C. And although they do laye wayte to deceyue Christe, and assalte him subtillye, to the ende they might intrappe him, yet this theyr wyckednesse tourned to oure commoditie: euen as the lorde knoweth how to conuerte wonderfully into the profyt of his

God turneth all thinges to the best.

of his, what so euer the wicked do deuise for the subuersion of his trewe doctrine. For by this meanes a doubte, whiche the libertie of diuorsement did ingender, is dissolued and a sure lawe of the holy and inseperable knot of wedlocke set forthe. The occasion of this captiouse question is taken hereof, because howsoeuer hee answered (as they thought) it coulde not be but odiouse. {*Is it lawfull for a man.*} (saye they) for euerye cause to put awaye his wife? Nowe if Christ had denied it, then wold they quickely haue cryed and made exclamation that hee had abolyshed the lawe: if he had affirmed that it was lawfull, then wolde they haue reported him to be a bawde rather then a Prophete of God, whiche so lightly wolde geue place and consent to the wanton and voluptuouse lustes of men. This Dilemma and subtyll question, they had conceyued in their mindes: but the sonne of God (who knoweth howe to subuerte the wyse in their owne folly) dothe disapointe theim, resistinge seuerelye their vnlawefull diuorces: and yet shewynge also, that hee saide nothing but that whiche was agreable to their lawe. For he concludeth the matter in two principall poyntes: namely that the order of our creation ought to be as a lawe, that the man shoulde maintayne his promise made in matrimonye all his lyfe: and that diuorses were permitted, not because they were lawefull, but because they that graunted them had to do with a froward & stifnecked people.

The subtyll question of ye Phariseies.

1.

2.

Matrimony.

4 He aunswered and saide vnto theim: Haue ye not red how that hee whiche made man at the begynninge, made the man and woman.

{*Haue ye not red.*} C. Christ doth not directly aunswere to the question of the Phariseies, when as neuertheles he did very well satisfie it in declaringe that the first ordinaunce must be kepte, and that wee ought to be contente with the doctrine of God, whiche is a most sure foundation. But he aunswereth, that it is not lawefull for a man to put awaye his wyfe for euery cause, and he answereth so that he sendeth theim vnto the Scriptures, by whose wordes he teacheth that the order of matrimony was ordeyned by God, and that no man ought to departe from the prescript rule of the Scriptures. Euen as if a man being asked now of the Masse shoulde faithfully declare the mystery of the lordes holye supper, and in the ende shoulde affirme that they were Sacrilegers and forgers, whiche dare presume to dyminishe, or to adde any thyng to the pure institution of the lorde, might confounde after this sorte the fained sacrifice of the Masse. M. But because the question was moued by the Phariseis, who boasted and bragged amonge the people of their skil and knowledge in the Scriptures: He saythe, haue ye not red? As if he shoulde haue saide: Why aske you me ye Hypocrites? you haue the Scripture in the whiche ye reade, and therefore ignorance can not excuse you

{*He that made man from the beginning.*} E. This woorde (Man) in the latten bokes of the olde interpretation is not red, but is left onely to be vnderstode. C. Christ taketh this Axioma or generall proposition, From the begynninge God ioyned man vnto the woman that two might make a whole and parfect man: therefore he that putteth away his wyfe, putteth away (as it were) from hym selfe the one halfe of his body: but nature cannot abide that any man should deuide him selfe, or teare his body in peces. S. Therefore Christe dothe so moderate and temper his aunswere, that he might neyther hurte the authoritie of Moyses, nor recante hys owne doctrine whiche he had vowched in the fyfth chapter goinge before: and that he might stoppe the mouthes of the Phariseies and lawyers, by the authoritie of the lawe. C. For this is the sence and meanyng of the woordes of Christ, That God the creatour of mankinde, made mã and woman, that euery man beinge content with one wyfe, shoulde desire no other. For he standeth vpon this nomber of two As also the Prophete Malachias, when he inueyeth against the hauing of manye wyues, hee bringeth in the same reason, namely that God in whō the spyrite was more aboundant, so that it was in his wyll to create more, yet he made one man, euen after this sorte as hee is here described by Christ. Bu. He saythe not he

not be made man & woman: but he made them man and woman. C. Therefore by the order of oure creation, the inseperable societie of the husebande with one wife is proued. If any man will obiecte and say, that by this meanes it is not lawfull, the fyrst wyfe beinge deade, to marry an other: we maye easely aunswere, not onely that the band is loused by death but also that the seconde wyfe is substytute and placed in stede of the firste, as if shee were one and the same.

5 And saide: for this cause shall a man leaue father and mother, and shall cleaue vnto his wyfe, and they twaine shall be one fleshe.

{For this cause shall a man.} C. He addeth an other argument a Minori ad manus, that is, from that whiche semeth lesse, to that which semeth the more rather to be. The bande of wedlocke is more holy then that whiche ioynethe chyldren vnto their parentes: but truely godlines byndeth the children vnto their parentes with an inseperable knot: much lesse therfore may the housebande renounce and forsake his wyfe. Here vppon it followeth that the deuine bonde is broken if the husband be diuorced from the wyfe. Furthermore it is to be douted whether Moyses do bring in Adam, or God hym selfe speakynge there: but whether of the partes thou chose it maketh lyttell to the purpose in this place: because it was sufficiente in this place to alleage the oracle and word of God, although it was pronounced by the mouthe of Adam. If Adam speake it, he hath respecte vnto that whiche God had commaunded and done: and Adam in this place is a Prophete, shewynge the worke of God, & loking also vnto ỹ ende.

{Man shall forsake father and mother.} C. In this place he that maryeth a wyfe, is not simplely cõmaunded to leaue his father and mother, for thẽ shold God be contrary vnto him selfe, if by matrimony he shoulde abolishe the dewety whiche hee chargeth children to shewe towardes their parentes: but when the comparison betwene the dueties is made, the wyfe is preferred before father and mother. But if any man should relinquishe or forsake his father, and shake of the yoke to the which he is tyed, no man myghte abyde suche a monster. Muche lesse therefore there is lybertie graunted to breake wedlocke.

C. B. Therefore trewely the naturall and mutuall affynite of the father & mother with the children is holye: but the lone of the husband and the wyfe is more holy. Wherefore if time and occasion so require, the societie of the father musse rather be forsaken then the fellowship of the wyfe. {And shalbe ioyned to his wyfe.}

E. The Metaphor is taken of those thinges that are so set together with glewe, that you wolde thinke them to be but one thynge. By this word, Christ excludeth all causes, for the whiche the wyues among the Iewes were rashly put away.

A Metaphor is a transferring of words frõ their proper signification.

{And they two shall be one fleshe.} C. By this sayinge, the hauinge of many wyues is no lesse condempned, than the lybertie of diuorcynge wyues. For if the mutuall coniunction betwene two was hallowed of the lorde, then the mynglinge of three or fower is adultery. But Christ (as we saide before) doth applie it otherwise vnto his purpose, that is, that whosoeuer is diuorced from his wyfe, teareth and renteth him selfe: because suche is the force of holy matrymonye, that the husbande and the wyfe shoulde growe together as one man. Neyther was it the meaning of Christ to bringe in the impure and filthy speculation of Plato, but did reuerẽtly intreate of the order appointed by God sayinge.

Adultery.

Diuorcemẽts are forbidden

6 Therfore nowe they are not two but one fleshe: Let no man therfore put asonder, that whiche God hath coupled together.

{Therefore nowe they are not two.} B. Or, hereafter they are not two, that is, after they are coupled together or marred. They were created two and not one, that is to wit, man and woman: and agayne, by the copulation of matrimony, of two hee made them one. Therfore it should be as muche against nature, to pull the wyfe from her husband, as to cut of any member of the body. Furthermore in Genesis (from whence this place was taken) this woorde two is not red, but onely on this wise: And they shalbe one flesh. But the Euangelist Matthew addeth this woorde

Vnitie in mariage.

Gene. 2.

two

twoo) to make the matter more playne: euen as the Apostell Paule hath done in the firte chapter of the first epistell to the Corinthians: orels both of them dyd follow the threscore and ten interpretours.

1 Cor. 6.

{*That therefore vvhiche God hath coupled.*} E. Or ioyned, & yoked in one yoke. This phrase and manner of speeche is taken from the Oren which carrie together one yooke.

{*Let not man seperate.*} C. By this sentence Christe dothe bridell the lustes of men, leaste they shoulde breake the holy knot, by puttinge away their wiues. And as he denieth that it is in the husebandes wyll to dissolue wedlocke, so also he pronounceth a lawe to all other, that by their authoritie they should not confirme vnlawful diuorses. For the maiestrate abuseth his authoritie which graunteth fauoure vnto the husbande to cast of his wyfe.

Frowardnes in matrimony must be auoyded.

Yet notwithstandinge Christ hath a due respecte vnto this, that euerye man for hym selfe shoulde denoutelye reuerence his promyse made: and those, whom eyther lust or concupiscence shoulde moue to diuorce, shoulde haue a consideration of this. What arte thou that wouldeste make the breache of this holy continacyon free vnto thy selfe? B. Christ (truely) in this place accuseth that mind to be giltie of Adultery, whiche contrary to the lawes of matrimony is so frowarde towarde his wyfe, that it were better for her to be free from him than to be ioyned vnto him. C. Moreouer this doctryne may farther be extended. The Papistes propoundinge and settinge before vs the Churche pulled and torne from her head, do leaue vs a blockish and maimed body: In the holy Supper, Christ hauing ioyned breade vnto wyne, they are bolde to take away the vse of the cup from all the people: to this diuelishe corruption, and abhominable aduoutry, we maye boldely obiecte this place of our sauiour Christe, and say. That whiche God hath coupled together let no man put a sunder.

Papistes are adulterers.

7 They saye vnto hym: why therefore did Moyses commaunde to geeue a testimoniall of diuorsemente, and to sende her awaye?

{*They saye vnto hym.*} M. By the woordes of our sauiour Christ they dyd well vnderstande his meanynge, namely, that it was not lawefull to sende awaye a wyfe for euery cause. And here they obiect vnto hym the authoritie of Moyses, whiche authoritie no doubte came from God: as if they shoulde haue sayde: Hath Moyses commaunded that whiche is vnlawful? Thou saiest it is vnlawfull: but Moyses commaunded it to be done: therefore it shoulde seme by thy woordes that Moyses hath offended, and seduced vs. Therfore thou woldeste haue vs to credyte thee more the Moyses, who receiued this lawe & all others at the mouth of God. Therefore thou resistest the doctrine of God.

8 He saith vnto them: Moyses because of the hardnes of your hartes suffered you to put away your wiues: but frō the beginning it was not so.

{*Moyses because of the hardenes of your hearte.*} C. The Pharisees had inuēted that crafty Cauill, whiche I haue aboue noted, to intrap Christ, if he (as they thoughte he wolde, and as it was lykely) had shutt out the lawefull cause of diuorses. For that whiche God by his lawe permitteth, whatsoeuer it be, semeth lawfull, whose onely will appoynteth a difference of good and euyll. But Christe by an apte aunswere putteth awaye their false mallice, because Moyses granted to this their peruersnesse & frowardnes, & not as thoughe he did approue it to be good and lawefull. M. He dothe not therfore deny but that Moyses gaue commaundement as concerninge the geuing of a byll of diuorcemente: but he denieth that he commanded to put away their wyues: onely grāting that he suffered it, adding the cause, namely for the hardenes of their hartes, which hardnes of hart Moyses oftētimes casteth in the Israelites tethe: as appereth in the ninthe, firte, and thirtenthe chapter of Deutronomy. As if he should say: He dyd suffer you to do this, because by nature it was righte, but knowynge the hardenes of your hartes, he pardoned the lesse euyll, least a greatter shoulde be committed by you. For he doth not allowe diuorsementes, that suffereth them to be vsed, rather then manslaughter shoulde be committed. Neyther dothe the testymoniall of diuorcemente proue that by-

Deut. 9. and. 11.

Of two euyls the leest is to be chosen.

diuorcement

noȝtemente it selfe is righte and legyttimate, but it is a witnesse of thy crueltie, who foȝ euery lyght cause doest driue away thy wife. And here he obiecteth this very fitly vnto the Phariseies who were of all men most obstinate and harde harted, that he might declare vnto thē that this their hardenes of hart is an olde disease, and of longe continuance.

{But from the beginninge it was not so.} C. He calleth them backe to the pure and fyrst institution, whiche also oughte to be vnto vs a firme foundation so often as the aduersaries of the Gospel do seke to inuade vs: that is to saye, we muste referre all thinges to the fyrste institution so often as they preferre their owne dreames before the woorde of God. Therfore Christ confirmeth his oppinion by a verye good reason, because it was not so from the begynninge. But he taketh it as a thynge graunted, namely, that when God from the beginninge did institute matrimony, he made a certayne lawe and established the same foȝ euer, whiche ought to stand in foȝce to the ende. Wherefoȝe, if the institution of wedlocke oughte to stande as a lawe that maye not be violated, it followeth that whatsoeuer declineth frō it, is not accoȝdynge to the nature of the firste lawe, but proceedeth of the coȝruption of men. Nowe some man maye demaunde whether it were lawefull foȝ Moyses to permyt that whiche of it owne nature is euyll and vicious? Wee aunswere that it is impȝoperlye saide, to be permitted which hee did not seuerelye forbydde. Neyther dyd hee sette foȝthe a lawe of diuoȝcement, that by his consent he might appȝoue thē, but when the wickednesse of men coulde not be otherwyse restrayned, hee bȝoughte a remedy that was most tollerable, that at the least the husbande shoulde geue his wyfe a testymoniall of diuoȝce in the which he sholde testifie her chastitie. Foȝ the lawe was not made but in the fauour of the womē, leste after they were vniustly cast of they shoulde be subiecte to any repȝoche. Whereby wee gather, that rather a punishement was layed vpon the men then that by pardone and permission, their lust was increased. Moȝeouer spirituall regiment differeth much from politique and ciuile oȝder. The lorde compȝehendeth in tenne woȝdes what is lawefull, and standinge with the lawe of God. Nowe because it maye come to passe that manye thinges may not be called before mannes iudgement seate, of which neuertheleste euery mannes owne conscience may repȝoue & conuince him, it is no meruayle thoughe politique lawes do wyncke at them. As foȝ example. A greater liberty to contende is graunted vs by the lawes than the rule of charitie doth beare. and why soȝ becanse ryght can not be geuen to euery one, excepte the way to require it be as a gate open vnto them. But the internall lawe of God pronounceth that that ought to be followed which charytie shall counsell. Neyther yet is there any cause why the maiestrates shoulde hereby challenge an excuse of their negligēce and slouthefulnes, if wyllingely they be slacke in punishynge of vyces, oȝ if they admitte that whiche the myniistration of their office doth require. But let priuate men take heede leste by cloakinge their offences with the suppoȝtation of the lawe they double the faute. Foȝ here the lorde rebuketh the Iewes ouerthwartlye, as thoughe it were not sufficiente foȝ them that their peruersenesse shoulde be boȝne withall without punishemēt, except they ascribe and make God the autour of their iniquitie. Wherefoȝe, if of the politike lawe a rule of lyuinge a holy and godlye life, cannot alwayes noȝ in euerye place be requyred, muche lesse of custome, A. which neuertheleste at this daye is carelesly preferred of somme before the truth of the Gospell, but not without cruell repȝoche against God.

The Lawe graunteth liberty to contende.

Charitye ought to be preferred before politike lawes.

Custome is preferred before the Gospell.

9 I say vnto you, who soeuer putteth away his wife (except it be for fornication) and maryeth an other, breaketh wedlocke. And who so euer marieth her which is diuorsed, doth committe adultery. {I say vnto you, that whosoeuer.}

C. The Euangelist Marke in his tenth chapter, repoȝteth that this was spoken a parte oȝ in secret to his disciples, when they came home: But Matthewe omytting this circumstance doth prosecute the woȝdes, as the Euangelistes do often tymes

times leaue out some thinge in the middest of a storye, because it is sufficiente for them to gather the sommes of thinges. There is no differences therefore but that the one declareth ẏ matter more distinaly then the other. The summe and effecte is this. Although the lawe doth not punishe deuorces, which do disagrée and dissente from the first institutió ordained of God, yet notwithstandinge is it adulterye if anye man reiectinge his wife do take vnto him another. For it is not at the will and pleasure of man to breake the promyse made in matrimony which he will haue to remayne constante and firme. Therefore shee that occupyeth and defileth the bed of the lawfull wife is a harlot. But there is an exception added, because the woman by committinge whoredom doth cut of her selfe from the man as a corrupt member and setteth him at liberty. And of the man Christ speaketh expressly here, that hée may for fornication put away his wife: but hée sheeweth not whether the woman may leaue her husband if hee cómit whoredom: the reason is, because hée doth only answeare vnto that which was demaunded of him. But if a generall question be moued on this behalfe there is a common and mutuall right of eyther parte, euen as there is a mutuall knot of faithe and promise: otherwise the husbande is the head of the wife and the wife is subiecte vnto her husbande. But as far forthe as pertayneth vnto the chastitye of Matrimony and to the faithfulnes of the bed, the like lawe is prescribed to the husbande that is prescribed to the wyfe. The man (sayth S. Paule) hath not power ouer his owne bodye, but the wife, neither hath ẏ womã power ouer her owne body but the man. There is like liberty therefore: if the husbande or wyfe do violate ẏ promise of the bed, the chaste wife maye forsake her husband if hée be a fornicator, as well as the husband may put away the wife if shée haue played the whore. Certaine there be which inuent other causes for the which one of ẏ partyes may be deuorced from ẏ other. But wée must take héede that wee sérke not to be wyser then our heauenly Scholemaster whilest wée presume to ymagine some thinge otherwyse then his word doth teach vs. Some will haue the Leprosy to be a iust cause of deuorce, because the contagiõ of ẏ disease maye infecte both the husbande and the children. But as the godly husband is not enforced to touche his wife infected wyth the Elephantine leprosy: so it is not permitted that hee by and by put her awaye. If anye man will obiecte that they which cannot liue chaste had neede of some remedy that they be not set on fyer with cõcupiscence: wee aunswere that it is no remedy which is sought for without the limits of the word of Gód: and moreouer wee say that the gifte of continency shall neuer be lacking vnto them if they giue themselues ouer to ẏ Lordes gouernmẽt, because they follow we that which hée hath prescribed. Some mã doth loth his wife, so that her will not vouchsafe to company with her: shall this euill be remedied by hauing many wiues? An other mans wyfe is taken with the Palsey, or falling sicknes, or is grieued with some other incurable disease: shall the husband vnder ẏ coller of incontinency tourne her away? Wée know that those which walke in the wayes of the holy ghoste, are neuer destitute of his helpe. The Apostell Paule sayth: for the auoyding of fornication let euery man marye a wife. Hée that hath done this: although all thinges come not to passe accordinge to his desyer, yet hath hée discharged his dutye. Therefore if any thing be lacking it shalbe by the assistance of Gods holye spirit repayred: to go anye further is nothing els but to tempte God. But whereas S. Paule noteth another cause, that is, when it so chaunceth that in despite of godlines the wyues are reiected of the vnbeleuinge husbandes, that the deuoute brother or sister is not then bonde, it is not contrary to the meaninge of our sauioure Christ. For hée doth not there dispute of the iust cause of deuorce, but onelye whether the woman doth remaine bonde vnto the vnbeleuinge husbande, after that shée beinge reiected wickedly in despite of God can by no meanes els retourne into fauor with her husband againe but by denyinge God. Wherefore it is no marueile if S. Paule referre the disagrœment with man, before the alie nation.

Matrimonye cãnot be brokẽ at the mãs pleasure.

Whoredome dissolueth the knot of Matrimony.

1. Cor 7.

Obiection

Aunswere.

nation from God: of the which thing we will speake more hereafter. But this exception that Christe bringeth in here seemeth superfluous. For if the adulterous wife deserueth to be punished by deathe, what nede he speake of diuorse? Surelye because it was the husbandes parte to pursue vnto iudgement the adulterye of the wife, that he might pourge his house of this wickednes, howsoeuer the matter should fall out, Christ absolueth that mā that conuinceth his wife of vncleanes, from the bandes made in Matrimonye. And it might be that amongest that corrupte and degeneratinge people, a great negligence in punishing of that wickednes might raine. As at this day the peruerse indulgence and fauor of the Magistrates causeth that many husbandes are enforced to put awaye vnchaste wiues, because adulterye is vnpunished.

{*And that maryeth her that is diuorsed*} This part hath bene very euill expounded of many interpretors. For they supposed that generally, and vniuersally singlenes was commaunded so often as a diuorce was made: so that if the husbande did caste of his adulterous wife, either of them was vrged with the necessity of singlenes. As though this were the libertye of diuorce only to lye a part from his wife, and as if Christ did not permit manifestly in this case ẏ which the Iewes after their owne fansies were wonte to vse without all cōsideration in euery small tryfell. Therefore that was to grosse an error. For when Christ condemneth him of adulterye that marieth the wife which is diuorsed, it is certaine that he restrayneth this vnto vnlawfull and friuolous deuorses. The Apostell S. Paule therfore biddeth such to tarrye vnmarryed, or to be reconciled vnto their husbandes, which are so put away: because truly wedlocke is not abolished by chidinge and dissention: As we may gather by Marke, wher by name the wife is expressed that departeth from her husbande: his wordes are these: And if a woman forsake her husbande and is maryed to another, she cōmitteth adulterye: not because it was free for the wyues to geue their husbandes a bill of deuorcemente, sauinge so far forthe as the Iewes had declined to forrein customes

Adultrye.

Tyranny in Papistes.

but Marke ment to note and set downe, that the abuse which was then euerye wheare common, was repreheded of the Lord: because after voluntary deuorce, either party entered a newe into mariage: so that he maketh no mention of adulterye. Therefore he that marieth her that is deuorced, not for fornicatiō, but for some other cause, doth not marrye his owne wife but the wife of another man: and therefore hee doth not contracte matrimony, but cōmitteth adultery: although Moyses to such a one as is deuorced, hath permitted to marrye another, by ẏ same lawe that he suffered the husband to put her away. A. This is the true and perfecte sence of the wordes of Christ, which I woulde they had retained, which haue followed other cōtrary interpretations. C. For here the aduersaries of the Gospell did exercise a marueilous tyranye, permitting deuorces, & yet denying secōd mariages to the honeste husbande. But what libertye hath that man that is constrayned to liue in singlenes? Surelye his liberty is mere bondage.

10. Then saide his Disciples vnto him: if the case be so betwene man and wife, then is it not good to marrye.

{*Then saide his Disciples*} C. Muche like as if the condition of men were not indifferent, if they were so tyed vnto their wyues, that so long as they continue chaste, they should be constrayned to endure all other things, rather then to departe from them: this the Disciples do gather, that it is better to haue no wiues than so to be snared, being moued thereunto by the aunswere of Christ. M. If this (say they) be the state and condition of husbandes ẏ they may not be deuolued frō their wiues if the wife displease them, it were much more commodious not to contracte matrimony. The Iewes vntil this time had vsed great liberty in deuorcing their wiues: the which being taken away as vnlawfull, the Apostells thoughte it much better not to marry. C. But why do they not in like maner consider how hard ẏ seruitude & bondage of ẏ wiues is, but only because earnall reason forceseth those ẏ are addicted to themselues & their owne cōmodities, to neglect other men & to haue

only a consideration of themselues: In ỳ meane time wicked ingratitude bewrayeth it selfe, because by the feare and tediousnes of one discommodity, they doe reiecte the singuler gifte of God. Accordinge to their iudgemente it is better to auoyde matrimony, than to tye themselues with the knot of perpetuall society: but truly if God ordayned Matrimonye, for the healthy and profite of all mankind, although it bringe many sharpe and vnpleasaunte thinges with it, yet is it not therefore to be despised. Let vs learne therefore, if any thinge be not pleasaunt vnto vs amonge the benefits of God, not to be so diuers, and waywarde, but that wee maye reuerently vse them: but specially we muste take hede of this wickednes, in the holye estate of Matrimonye, that we condemne not the same.

Sathan seeketh to make matrimonye odiouse.

For, because that estate is alwayes subiecte to many troubles, Sathan goeth about to bringe hatred and infamy to the same, to the ende he might make men forsake it. And in this point S. Hierom hath sheewed himselfe to peruerse, because he doth not onlye calumniate and speake euill of ỳ holye and deuine order of life, but also heapeth vp all the places of opprobry that hee can out of prophane authors, and all to defame the honestye thereof. But let vs remember that what thinges soeuer are troublesome vnto vs in the estate of wedlocke, are accidentall: and come by the wickednes of men. Furthermore let vs remember, that because it began to be a medicine after oure corrupted nature, it is no marueile if swete meate haue sower sauce.

Hieromes error.

Swete meate hath sower sauce.

{ *It is not good to Marrye* } M. This goodnes which they speake of here muste not be referred to eternall life, but rather to the commodity of this present life. Bu. For the Apostels vnderstandinge that the liberty of deuorcement should be no more so free, that when soeuer they liste they might put away their wyues, by and by they also thincke that it is farre better & more commodious to marrye no wife at all, than to marry her whom they muste for euer receiue and cleaue to. For they thincke it a cruell seruitude, to suffer at home a froward, brawlinge, and dronke wyfe. M. Therefore they spake as carnall men, not as spirituall. C. Wherefore the Lorde reiecteth and confuteth their folishnes.

11. Hee saide vnto them: All men cannot comprehende this sayinge, saue they to whom it is geuen.

{ *Hee saide vnto them all men cannot cõprehende this* }

E. The Greeke text hath (cánot receyue this sayinge) or are not capeable of this saying) it signifyeth not to vnderstande: euẽ as wee call that place capeable which is so large that it is able to receiue all ỳ is brought vnto it. Euenso the Apostell Paule writing to the Corinthians vseth this worde, sayinge: Set your selues at large and beare not yee the yoake with vnbeleuers: But that sayinge entereth not into the mindes of all men, because they are otherwise affectioned, in somuche that there remayneth no roume for the institution & ordinaunce of God. 2. Cor. 6.

A. The like worde also we maye reade in that which followeth, when hee sayth: he that can comprehende it, let him comprehende it. M. Christe setteth before them the necessity of Matrimony, which is such, that fewe are seperated from the same: as if he should say: None can be free from this sayinge, that is from the necessitye of this Sayinge, but such, to whom the gifte of continencye is geuen from aboue. C. For election or choyse is not in mans hande, as though in those cases he might do what him liste. If anyman thinke it profitable for him to be without a wyfe, and so without any tryall had before addicteth and giueth himselfe to the law of singlenes, he is greatly deceiued. For God (which pronounced sayinge: it is good for man that the woman be adioyned vnto him to be a helper) taketh punishment on those that do contemne this order: because mortall men do truste to muche to themselues when they goe aboute to set themselues free from the heauenly callinge.

Continency is the gift of God.

{ *Saue they to whom it is geuen.* } C. The Lord here bringeth in one cause in stede of all other, for the which wee muste take a wyfe, because it is the specyall gyfte of continencye. For whenne he saith.

hæ ſayth, that all cannot comprehend it, ſaue they to whō it is geuen, hæ plainly declareth ẏ it is not geuen to all. Wherby their pryde is conuinced which are not afrayed to arrogate that vnto themſelues, which Chriſte ſo manifeſtlye taketh away. For they which are not endued with the gift of continency, oughte to knowe that they are created of God to marrye. Neither truelye, is wedlocke a neceſſary euill as certaine blaſphemous perſons againſt the inſtitution and ordinance of God do affirme: but it is rather a neceſſary remedy againſt euill. Wherefore excepte wæ cure and take awaye the diſeaſe which is naturallye ingraffe din vs, by wedlocke, wæ ſinne againſt God. Howbeit Chriſte doth not here onlye ſpeake of the ſuppreſſinge of luſt, but alſo hæ ſheweth that hæ woulde haue all thoſe which haue not the gift of continency to vſe wedlocke, not onely to remedye the euill which is in them, but alſo to obey ẏ ordinance of God. B. But whereas the Popes chaſte Chaplines do affirme that euery man may obtaine the gift of continency by prayer, let vs know that erpreſſly they ſpeake againſt our ſauiour Chriſt who ſayth: All men cannot comprehende this ſaying, but they to whom it is geuen. But why alſo do they not praye ẏ they be not ouercome with ſurfeting & dronkennes, & with the cares of this life? Yea why do they not obtaine by their prayers ẏ they maye be bleſſed after they departe this life. The which thing were much better. For faythfull prayer is onely for ẏ thinge concerning the which, the minde of him that prayeth is certainly perſwaded that it will make to the glory of God. Now it is not ẏ will of God that all men ſhould liue chaſte or a ſingle life: therefore all ſinglenes doth not make to the glory of God: wherefore all mē ought not to pray for it. Furthermore there are ſome which thincke that this gifte is giuen to very manye, which will not acknowledge that it is geuē vnto them. But they that ſo ſay ſpeake euē as abſurdlye, as if they ſhould ſay that a man hath had a great while in his hands, ſome notable gift, at the hād of ẏ Prince, which hæ hath wiſhed for, and yet that he knoweth not of it, neither will acknowledge it. For truly there can be nothinge more acceptable to a godly man called to the kingdome of heauē, than that hæ may be made more fit and apte to the buſines of the kingdome of heauen. Wherefore if he haue the gift of continency hæ will abſtaine from wedlocke, as from a great & grieuous burthē. There are many which falſlye perſwade themſelues that they haue this gifte: and hee which hath this gift in dæde, & notwithſtanding knoweth not of the ſame is not ſpunge. Euen as there are manye which thincke ẏ they haue the ſayth of Chriſte, which ſayth in dæde they haue not: but there are none which hauing the right faith in Chriſt in dæde that can thincke that they haue it not: for that is contrary to the nature of ſayth. Let euery man therefore ſubmit himſelfe to the will of God: & if hæ haue the gift of continency let him vſe it to the glorye of God: if hæ haue it not, let him then vſe the ordinary meane which God hath appointed, namely, wedlocke. The which beinge taken let him therewith be contented. A. As concerning the which matter, reade the Iudgement of Paule. which is a faithfull interpreter of theſe wordes of Chriſt. 1. Cor. 7.

12. For there are ſome chaſte which are ſo
1 borne out of their mothers vvombe:
and there are ſome chaſte which be
made chaſte of men. And there be
chaſte which haue made themſelues
chaſte for the kingdome of Heauens
ſake. Hee that can comprehende it,
let him comprehende it.

For there are ſome chaſte M. Now our ſauioure Chriſt ſheweth to whom this gift of continency is geuen. And hee putteth downe vnto vs three kindes of chaſte perſonnes. Thoſe which by nature are euenewkes or gelded or which are made chaſte by men, thoſe (I ſay) by defection are putte from wedlocke: becauſe they wante thoſe neceſſary members appertayninge to men. Hee ſayth that there are other euenewkes, which haue made theym ſelues chaſte, to the ende they might be more at liberty to ſerue ẏ Lord: theſe alſo he ſetteth at liberty frō the neceſſity of wedlocke. Wherupp̄o it follo-

Three kindes of chaſtitye.
1.
2.
3.

Do it. weth that

that all others which forsake Wedlocke, do presumptuously striue against God. As do the Papistes which vrge this word of makinge chaste, as thoughe it were in their wills to enioyne men to the law of continency. For first Christ affirmeth ẏ the father gaue ẏ same to whom it pleased him. And a little after hẽ affirmeth that they rashely take vppon them a single life, which are not endued with ẏ gift of continency. Wherfore continency or chastilment is not subiecte to oure will, but whereas certaine by nature are apte to mariage or Wedlocke, although they do abstaine, yet notwithstandinge they tempte not God, because God setteth thẽ at liberty. {*For the kingdome of Heauens sake*}

B. Some very peruersly expounde this clause: for, the kingdome of heauen sake ẏ is (say they) to deserue euerlasting life: ẏ by chastity they might come to ẏ same, sayinge, that chastity or continency is a meritorious worke, esteming it to be in the libertye of all men to make themselues chaste, & denying continency to be a peculiar gift. And so they do imagin that continencye is not onelye an acceptable worship of God, but also ẏ state of angelicall life. But truly Christ mente nothing ells then ẏ they which were chaste shoulde alwayes haue this ende before their eyes, that they beinge loused from all the cares of this life, should geue thẽselues wholy to the study of godlines. It is a foolish imaginatiõ therfore to thincke that chastitye is a vertue: because it is more aceptable vnto God of it selfe, than fastinge is, neyther doth it deserue to be counted amonge the duties of obedience which hẽ requireth of vs, but it ought to pertaine to another end: yea Christ wold expresly declare that though a man were pure from whoredom, yet notwithstandinge that his chastitye is not acceptable vnto God, if hẽ only haue respecte to his owne ease and pleasure. B. They therfore are sayd to make themselues chaste for the kingdome of heauen, which whẽ they may be maried men, do willingly chose vnto themselues a single life, that they may seeke onely to set forth the glorye of God, and being addicted to no speciall thinge, may seeke for the profite of all men: that is, that they maye haue a care for those things which properly pertaine vnto the Lord, that they may loue him aboue all thinges & their neighbour as themselues, that they may be holy in body and minde, and that they may with an inseperable minde cleaue vnto him. It is good for these men to liue without wiues: because it is geuen vnto them so to do, & because they so liue for the kingedom of heauen. Such a one Paule testifyeth himselfe to be, and exhorteth other men to the same felicity, to the end they hauinge a lesse care of those things which are in the world, may cleaue vnto ẏ Lord, and may vse the world as though they vsed not the same: beinge ready at euery momẽt to depart hence vnto Christ. But after his exhortation hẽ addeth this saying: This I speake for your profite, not to tangle you in a snare. What are these woordes in effecte but this: All men are not able to cõprehende this saying, saue they to whom it is geuen: To be shorte Christ teacheth that it is not enoughe if such as were cõtinent persons liue chast, vnlesse vpon good consideration, they abstaine from hauing of wiues. 1. Cor. 7.

{*He that can comprehende it, let him comprehende it*}

C. By this parte, our sauiour Christ admonisheth vs that wẽ oughte not to despise the vse of wedlocke, excepte wẽ will caste our selues by blinde wilfulnes into destruction: for it was necessary that hee should reache out his hande to his Desciples, whom hẽ sawe ready to fall without iudgement. But this admonition is profitable for all men, because in the chosing kinde of life, (which is the life of bachilers as wẽ terme them) verye fewe consider what gifte is geuen vnto them: but runne rashelye without choyse whithersoeuer a foolishe feruent loue carieth them: and I would god, as it is profitable so once it might be heard. I wishe also vnfainedly ẏ this admonition of our sauiour Christ might enter into the eares of Papistes. But their eares are so stopt with the bewitchinge of Sathan, that contrarye to nature and the will of God they putte vppon theym the perpetuall snare of chastitye, whom God hath called to Wedlocke. And then their vnserable

Continencye in Papistes was thoughe a angels life.

Chastity is no vertue.

serable mindes are soe bounde with the snare of a deadly vow, that they cã neuer easelye be vntangled againe. A. For what mischiefe hath not the tyranny of ỹ bishop of Rome brought foorthe? by the which the Priestes, Monkes and fryers haue bene constrayned to vow continuall chastitye. Of the which matter wee may reade somewhat in S. Paules Epistell to Tymothe.

13. Then were there broughte vnto him yonge children, that hee shoulde put his hands on them and pray. And the Disciples rebuked them.

{ Then were there brought } C. This Historye is verye profitable because it teacheth ỹ they are not onelye receyued of Christe which come vnto him by the motion of a holye desyer & vndoubted faith, but they also which for want of yeres are not able to fele how greatly they want his grace. Ther is no intelligence or vnderstãding in these little childrẽ, ỹ they might craue the blessing of Christe, yet notwithstanding they being offered vnto him, hẽ receyueth them gently and louinglye, and consecrateth them to his father w̃ the solemne righte of blessing. The Euangelist Luke with a word not ambiguouse, calleth them infants least anymã should thinke, ỹ menciõ were here made of such as were of rype yeares. And wee muste note ỹ purpose of those which offer these childrẽ vnto Christ: for excepte there had beene an vndoubted perswasion in their mindes ỹ hee had the power of the holye ghost, the which hẽ should bestow vppon the people of God, it had bene an absurde thinge to bring these children vnto him. Wherefore there is no doubt but ỹ they desyer him to make these children partakers of his grace: therefore to amplifye the matter, Luke addeth this word (also) as if hee had sayde: After they perceyued how many wayes hẽ did helpe those that were of discretion and rype yeres, & had conceiued hope ỹ hẽ would do the like to yonge children, they brought them vnto him knowing that they should not goe away cleane voyde of all the giftes of the holy ghost if hee layed his handes vppon them. { That hee should touche them }

C. The laying on of handes was a familiar signe amonge the Iewes, so often as there was any solemne kinde of prayer or blessinge: as when they offered sacrifice Wee haue also an ersample in Isaac more agreable to this place when hẽ layed his hands vppon his sonne Iacob as though hẽ did offer and consecrate him vnto God, that he might be the promised heyre. That this was a common custome amonge the Iewes it is euident by another example of Iacob which blessed the two children of his sonne Ioseph namely Ephraim, and Manasses. But they were not wont to lay hands on any mã which were not endewed with some notable power or vertue, or set in some hye office: euen as the Apostell taketh an argument of the blessinge of Melchisedec, which blessed Abraham: neither doth hẽ faine the argument. For it is oftẽtimes red ỹ there were Priestes chosen which might blesse the people, eue̅ as though God were present to blesse himselfe. The maner of blessing was prescribed vnto Moyses by the mouth of the Lord, when hee sayd: Yee shall blesse the childrẽ of Israell and say vnto them: The Lord blesse thee and kepe thee. The Lord make his face to shine vppon thee, and be mercifull vnto thee. The Lord lift vp his countenaunce vppon thee and geue thee peace. The like also wee haue in the 118. Psalme. Seinge therefore the laynge on of handes was an auncient and solemne order of blessing among the Iewes, it is no meruaile if the Parents desier Christ to vse this Ceremonye in blessinge their children. { And the Disciples rebuked } B. That is to say they rebuked the Parentes that brought the childrẽ, as testifyeth the Euãgelist Marke. The Apostels were angry taking disdaine ỹ Christ should haue to do with infants, yea they count it a reproche to his person, to admit children.

Neither did theyr error wante a coller or cloake. For what had this excellente Prophete and Sonne of God to doe with infants? But hereby we gather that they are peruerse Iudges which estẽme and iudge of Christe after carnall reason: for they do as it were robbe him of his owne vertues proper vnto him, and vnder the shew of honor they yelde vnto him those thinges which belonge not vnto him.

Laying on of handes. Exodus 29. Leuit. 1.

Gene. 27.

Gene. 28.

Heb. 7.

Blessinge.

Numeri. 6.

Psalme. 118.

Marke. 10

Hereuppon came a wonderfull heape of superstitions which broughte in vnto the worlde a fayned Christe. Wherefore let vs learne to esteeme and Iudge no otherwise of him, than he himselfe hath taught, and to putte no other person vppon him, than his heauenlye Father hath done allready. Wee see what folishnes hath chaūced into the Papacy: which thincke that they do bringe great honor vnto Christe in worshippinge and fallinge downe to a peece of starche or fayned breade: a moste filthye abhomination in the sight of God. Againe because they thought it a greate dishonour vnto him, to haue the office of an aduocate, they haue made vnto themselues an innumerable sorte of aduocates: but trulye by this meanes the honor of a mediator is quight taken from him.

Popish worshippinge of Christ.

Papistes robbe God of his honor.

M. If these infants which were brought vnto Christ had bene sicke, peraduenture they would not haue forbidden and slayed those ẏ broughte them: but because there was no occasion offered vnto Christe to shewe forth his power in these infantes (as they thoughte) because they wanted reason to gather any thinge eyther by his Doctrine or by his power: they sawe no reason why these little children should be brought vnto Christ. And this was the cause why the Disciples rebuked the Parentes of the childrē. A Such a preposterous zeale was there in the Disciples.

14. But Iesus saide vnto them: suffer the childrē and forbid them not to come vnto mee: for of suche is the kingedome of Heauen.

{ *But Iesus saide vnto them* } M. The Euangelist Marke sayth, when Iesus sawe it hee was displeased and sayd vnto them. And Luke sayth: when hee had called the children. &c. By these our sauiour Christ doth testify that hee would haue children admitted, and taking them at the lengthe in his armes, hee doth not onely embrace them, but also layeth his handes vppon them and blesseth them. Whereby also we may gather that euen vnto this age of infancye his grace was extended, and no marueile: for seinge all the posterity and offspringe of Adam was included vnder the condemnatiō of death, it must nedes come to passe that all from the highest to the lowest shoulde perishe, sauinge those whom the Redeemer should deliuer.

Infantes are made partakers of the grace in Christ.

M. Therefore that embracinge which Marke maketh mencion of doth declare, that littelones do not onely pertaine vnto Christ, but also that they are dēre vnto him. For what is it to come vnto Christe, but onelye to come vnto life by Christ? C. Therefore it were to cruell a dēde to put awaye this age of infancy frō the grace of the redemption. So that wee do not in vaine holde vp this buckeler against the Anabaptistes: for they denye Baptisme to infants because they be not capeable of that misterye which is there sealed. But wee reason and proue against them thus: that seinge Baptisme is a figure and pledge of the free remission of sinnes & of the deuine adoption, it ought not to be denyed vnto infantes whō God doth adopte and washe with the bloude of his sonne Christ. And whereas they do obiecte and say that repentance, and newnes of lyfe are bothe together there figured: wee answeare that they are renewed accordinge to the measure of the spirit of God, vntill the power which is hid in thē do increase by degreese, and openly shyne in due time. But whereas they do contende that wee are no otherwise reconcyled vnto God and made heyres of the adoption than by fayth, wee graunte that this is spoken of those that are come to ẏ yeares of discretion: but as touchinge infantes, this place doth proue it to be false. The layinge on of handes (truly) was no tryfling or vaine signe, neither did Christ power oute his prayers in vaine into the ayre: for hee could not offer them sollemnlye vnto God, but hee must nedes make them cleane and purifyed. And to what ende did hee pray for them, but to this end that they might be receiued amonge the sonnes of God: whereuppon it followeth that they were regenerated by the spirite of God into the hope of salustion. The verye embracinge it selfe is a sufficiente witnes and testimony ẏ they were receiued of Christ into his fleese. Wherefore if they were partakers of those spirituall benefites which Baptisme do figure, it is an absurdity to say that they were depriued of the eternall signe. And it is wicked and

Obiection.

Answere.

ked and impudēt bouldnes to driue those from the shēpefoulde of Christ, whom he voutchsafeth to embrace in his armes & bosom, and to shut those as forreners out of the gates whome hee maketh of the housholde. {For of such is the kingedome of Heauē}

M. Hē sayth of such, not of these: because hē comprehendeth all sortes of little children. For Marke and Luke adde: Uerely I say vnto you, whosoeuer receiueth not the kingdome of God as a little childe hē shall not enter therein. Of the like matter, reade the eightēne Chapter going before. C. By these wordes therfore Christe affirmeth that these little children, and such like pertaine vnto him.

M. By the kingdome of heauen in this place, is vnderstode that euerlastinge felicitye of the electe purchased by Christe: the which felicity is here felte in the hartes of the electe according to the measure of faythe, and in the worlde to come shall more plentifully be poured vppon them. He goeth not about therfore only to shew that those little children which were thē brought vnto him, pertaine to the kingedome of Heauen, but also that it doth so pertaine that whosoeuer is not like vnto them, pertayneth not to the kingdome of Heauen. C. And here let vs note ỹ admonition of S. Paule, when hee sayth. Let vs not be children in vnderstanding, but in mallice. 1. Cor. 14.

15. And when hee had put his handes on them hee departed thence.

A. Marke sayth, hee layed his handes vppon them and blessed them. To blesse is here put for to praye for one, & to wishe well vnto him. For before in the thirtene Uerse the Euangelist Mathewe sayde, that hee would put his handes on them & pray. As concerning the which we haue already sufficiently spoken.

16. And beholde one came and said vnto him: good Maister vvhat good thinge shall I doe that I maye haue eternall life?

{And beholde one came and saide vnto him} A. Cū as before our sauiour propounded an example to his Disciples of simplicity and modestye: euen now in the yonge man desirous of perfecte godlines, but laden w riches, hee setteth before theyr eyes how harde a thinge it is for those that geue themselues to riches, to come to the true and euerlastinge lyfe. Marke hath: and when hē was gone forth into the waye, there came one runninge and kneeled to him, and asked him. &c. Luke sayth that hē was a ruler, that is one set in auctority amonge the people, and not one of the common sorte. Although truly that ryches do bring honor, yet notwithstāding the estimation of a graue and honest man sēmeth to be attributed vnto him For the circumstances waged and considered it is likely althoughe hē were called a yonge man ỹ hē was of the nomber of those mē which led a godly & honest life. Hē came not craftely & deceptfully as the maner of the Scribes was, but with a minde desirous to learne: the which hē well declareth as well by his wordes, as by the bowinge of his knē, reuerencinge Christe as a faythfull teacher. But againe a blind trust of workes did stay him that he could not profite vnder Christ, at whose handes hē was desirous to learne. Euenso at this day wē se diuers which are not euill affectioned, yet notwithstanding because they haue but an outwarde shewe of godlynes, they haue not a swēte taste of the Gospell. {Good maister vvhat good thinge}

A. By this beginninge hē declareth ỹ hē would willingly embrace the doctrine of Christ. C. To the ende wē maye the better iudge of the state of the aunswere let vs note the forme and manner of the question. Hē doth not aske howe and by what waye hē maye come vnto lyfe, but what good thinge hē might do to attaine the same. Hē dreameth therefore that his merits are ỹ meane to come to euerlastinge lyfe, as by a iust satisfaction and recompence. Wherefore oure sauioure Christ very aptely chargeth him with the obseruation of the Lawe, the which Law no doubte is the true waye to life, as by & by more plentifullye wē will declare. They are euer of this mynd, which know not ỹ true way to euerlastinge life: Such were the Scribes and Pharisees which soughte to get the kingedome of Heauen by their workes. Marke. 10. Merites are not a meane to bringe vs to life euerlasting.

17. Hee saide vnto him why callest thou mee good? there is none good but

one, and that is God. But if thou wilt enter into life, kepe the commaundementes.

{ *Hee sayd vnto him why callest* } E. Some bookes haue why doest thou aske mee as concerninge that which is good? The which wordes answere ỳ which goeth before, what good thinge shall I do? Mathewe, Marke and Luke haue: why callest thou mee, good? C. The which correction or reprehencio is so taken of some of the interpretors, as thoughe Christe should goe about to insinuate and put in minde his dutye. For they thincke that these wordes are as much in effecte as if hee had said: If thou know nothing to be in mee more than in a man, thou doest falsely attribute vnto mee that litle of good which belongeth vnto God only. But these wordes of our sauioure Christe are more simplely to be vnderstode. Wee graunte truly that men cannot properly be saide to be good, they deserue not a tytle of such honor, no not the Angels which haue no sparke of goodnes of thẽ selues, but do borrowe of God: also because the goodnes which is in thẽ is imperfect. But the purpose of Christ was nothinge ells than to maintaine the fayth and truthe of his doctrine: as if hee should haue sayd: Thou doest falsely call mee good master, except thou do acknowledge mee to be come from God. Christ therefore doth not here reason as concerning the essence of his dutye, but seeketh to bringe the ponge man to the fayth of his doctrine. Hee was already endewed with some affection of obedience, but Christ woulde haue him attende a little hyer, that hee might be perswaded that hee did talke with God himselfe. For it is the common manner of men to make deuils Angels, and to call those good teachers in whom they know nothing that is deuine. But these are prophanations of the giftes of God. It is no marueile therefore if Christ to the ende hee might get authority to his word, calleth ỳ ponge man to the remembraunce of God.

When improperly are called good.

{ *There is none good but one* } M. Hereby wee learne that what good thinge soeuer is founde in man, it commeth from God as from the well of all goodnes. Wherfore if thou requyre any good thinge of a mã, first pray vnto God that hee wyll geue ỳ vnto the man which cannot otherwyse be founde in mortall men: and then if thou haue receyued any good thinge at ỳ handes of a man or by a man, perswade thy selfe that thou hast receiued the same of God. It appeareth also how great the ingratitude & vnthankefulnes of mortall men is, in that they haue lesse trust in none than in God, in whõ onely they ought to trust. A. For as God is onely good, so hee is onelye faithfull and true: and euery man a lyar.

God the author of all goodnes.

{ *But and if thou wilt enter into life* } C. Many of the fathers haue expounded this place amis, whom ỳ Papistes haue followed: as though Christ should haue sayde that wee may deserue euerlastinge life by the obseruation of ỳ Law. But truly Christ had not respecte what man coulo do, but hee maketh answere to the propounded question, what the righteousnes of workes is, namely that which the lawe defineth. And certainly wee must thus make accompt that God hath comprehended ỳ order and maner of a holy and iust life in his law, in the which law righteousnes is cõtayned. Neyther did Moyses speake thus in vaine: hee that doth these things shall liue in them. Also: I call heauen & earth to witnes this day that I haue shewed vnto you life. It cannot therefore be denyed but that the obseruation of the law is righteousnes, by the which he getteth eternall lyfe which is a perfecte obseruer of the lawe. But because wee are all destitute of the glorye of God, there shall nothinge be founde in the Law but a curse: so that wee haue no other refuge then to flye to the free gifte of righteousnes. And therefore Paule the Apostell appointed two kindes of righteousnes: namely the righteousnes of the Lawe, & the righteousnes that commeth of fayth: hee placeth the first in workes: and the second in the mere grace of Christ. Wherby wee gather ỳ this answere of Christ is legall or pertayninge to the Law: because the ponge man seking for the righteousnes of woorkes, ought firste to be taught that no man can be counted iuste before the Lorde, but hee only which satisfyeth

Psalm. Rom.

Leuit. Deut.

Two kinds of righteousnes.
1.
2.

Rom. 3. and 10. Gal. 11.

teth and fulfilleth the law: the which thing being impossible to be done, might be a meane to make him acknowledge his infirmitye and to flee to the refuge & anker hould of fayth. Therefore the person of ỳ speaker, and the question it selfe moued the Lord, thus to aunswere, and to sende the ponge man to the consideration of the law, in the which is the perfect glasse of righteousnes, the which must be fulfilled if wee will haue the reward of eternall life. But who now shall fullfill ỳ same? For howe shoulde they flee vnto Christ, excepte they acknowledge themselues to be fallen from the waye of lyfe into the pit of destruction? And how shold they haue wandered and swarued from the waye of life, excepte they first knowe what the way of life is? Therefore they are admonished and taught that then the sanctuary of recouering of saluatiõ shalbe in Christe, when they behoulde howe much differences and disagrement of their life there is wyth the ryghteousnes of God, which is contayned in the obseruation of the lawe. To be briefe this is the somme: if saluatiõ be sought for in workes, the commaundementes muste be kept, by the which wee are guided to perfect righteousnes: but wé must not here staye excepte wé will fainte in the middest of the race. For none of vs are able to fulfill the commaundementes. And when wee had done all that euer wée cã, yet wé remaine vnprofitable seruaũts. Because therefore wee are excluded by ỳ righteousnes of the law, wé must of necessitye seeke another staye, namely the fayth in Christ. Wherefore as the Lorde here called the ponge man to the consideration of the lawe whom hee knewe to swell with a vaine confidence of hys workes, whereby hee mighte know himselfe to be a sinner and subiecte to iudgement: euen so hee comforteth those that are nowe humbled by this knowledge of themselues, by the promise of his grace, sayinge: Come vnto mé all ye that trauaile and are heauye laden and I wyll ease you, & yé shall finde rest vnto your soules. Wee graunt therefore because God hath promised the rewarde of euerlastinge lyfe vnto the obseruers of the law, that this way were to be followed & kepte, were it not ỳ the infirmitye of the fleshe did staye and hinder vs: but the Scripture teacheth vs that it is come to passe by our fault that the same muste be geuen vnto vs freely, which wee cannot obtaine by oure merits. If anye man do obiecte and saye that righteousnes in the lawe is propounded vnto vs in vaine, of the which no man can be partaker: Wee aunswere that seinge it is a rule by the which wee are brought to the righteousnes of faith, it is neither superfluous nor vaine. Therefore S. Paule, when hee said that the doers of the Lawe are iustifyed by the righteousnes of ỳ law, excludeth all men. A. The which thing the Prophete Dauid acknowledginge, saith that all fleshe shall not be iustifyed in ỳ sight of the Lord. C. To conclude, this place abolisheth all the tryflinge inuencions of the Papistes, which they made vnto themselues to get saluation. Therfore whosoeuer will frame his lyfe to the will of Christ, let him wholy apply himselfe to obserue so neere as hee can the commaundementes of the Lawe.

Obiection.

Answere,

Roma. 2.

Psalme. 143

18. Hee saithe vnto him, which? Iesus saide. Thou shalt not commit manslaughter. Thou shalt not commit adultery. Thou shat not steale. Thou shalt not beare false witnes.

{ *Hee saieth vnto him which?* } A. This question betokeneth & is a manifest signe of foolishe confidence.

{ *Thou shalt not commit manslaughter* } M. Here it may be demaunded why Christe forsakinge the commaundementes of the first table, bringeth in onlye those thinges which are of the second table. Wee aunswere that it was done, because it maye the better be discerned what euery mãs minde is, by the duties of charitye. For the truth of the first table is not so well perceiued in men: the obedience of the which table was for the most part either in the affection of the hart or ells in ceremonies: the affection of the harte did not appeare: hypocrits dailye gaue themselues to ceremonies: but the woorkes of charity are such, that thereby wee testifye and declare true and perfecte righteousnes.

Question.

Aunswere.

ousnes. And let no man thincke, because Christ aunswereth out of the second table, that therefore the same is more excellente than the first: when as hee speaketh not here of the estimation and excellency, but of the knowledge of righteousnes, which cannot be taken by so certaine an observation of the first as of the seconde. C. Let vs understand therefore that those commaundements were chosen of Christe, in the which there is a testimony of true righteousnes: notwithstanding by a figure called Synecdoche, hee understandeth the whole by parte.

M. Some write that Christe propounded here the common commaundementes which were best knowē: not because those principalles in the firste table pertayned not vnto this matter, but because these commaundementes of the seconde table, were counted cōmon of ỹ Iewes, of the which euery man almost thought himselfe a diligente obserner, when as notwithstanding there were none of thē almost which did kepe the same. euen as Christ himselfe casteth in their teeth saying: Did not Moyses geue you a lawe & none of you doth ỹ same? And S. Paule: Thou which teachest a manne shalt not steale, stealest thy selfe. Thou that saiest a man shall not commit adultery, breakest Wedlocke. &c. Christe therefore wente aboute to bringe the ponge man from the false conceiued opinion of keeping these cōmon cōmaundements to the knowledge of his owne imperfection, & to breake his exceedinge presumption.

Iohn. 7.

Rom. 2.

19. Honoure father and mother: and, thou shalt loue thy neighbour as thy selfe. {Honour father and mother:}

C. Wheras hee putteth this commaundement as concerninge the honouringe of father and mother in the laste place, there is no matter in that at all: because hee had no such care to kepe an exacte order. But by the way this is to be noted, that those thinges are ascribed to the seconde table, leaste the error of Iosephus should deceiue any man, which thought that they did pertaine to the first table.

Ioseph° error.

M. Therfore wee must remember this diuision of the commaundemēts, namelye that the first table contayneth onelye

Two tables of the Lawe.

lower cōmaudementes & the seconde the other fire. {And thou shalt loue thy neighbour}

C. This contayneth nothinge disagreinge from the former commaundementes, but is a generall exposition of all:

A. As appeareth also by the Apostell S. Paule.

Rom. 13. Gala. 5

20. The yonge man sayeth vnto him: All these thinges haue I kepte from my youthe vp: what lack I yet?

{All these thinges haue I kepte} C. This ponge man thought to heare some new thinge of Christ: but when hee hearde nothinge of him but that which is spoken of in the law, hee boasteth with a foolishe and vaine confidence that hee hath kepte all these thinges from his youthe. M. As if hee should haue saide: Thou tellest mee nothing but that which I know and which are common vnto mee, the obseruation whereof I may challenge vnto me euen from my youthe hitherto. C Truelye it must needes be that the lawe was deade vnto him, when hee dreamed that he was so iuste, For except by hypocrisy he had flattered himselfe, it was a notable admonition to learne humillity, and to behould his filthines and sinne in the glasse of the lawe, which our sauioure Christe gaue him. But hee beinge dronke as it were with a foolish trust and confidence of himselfe carelesly boasteth that he hath kepte well done his dutye euen from a childe. The Apostell Paule sayth that the like cogitatiō was sometime in him, perswadinge himselfe that hee liued, so longe as the rygor of the lawe was hidden from him: but when hee knew what the force of the law mente, hee receiued by and by a deadly wounde. Bu. Therefore in this ponge man wee haue an example of the great arrogancy and vanity which resteth in mankinde. Wee arrogate vnto our selues perfecte righteousnes, and perswade our selues that wee haue exactly fulfilled the whole law, whē as in deede we haue scarce gotte a shadow of any righteousnes. The like appeareth in the Pharisey which Luke maketh mēcion of. For none of vs do narrowly examyne oure selues, wee searche not out the naturall corruption that is euen in oure bosome, and if wee finde it, wee bewaile:

Rom 7.

Luke 18

waile not the same: wee all rather reioyce in oure owne vanitye, lokinge for great commendatiō, as though nothing were wantinge in vs, when as wē are most worthy of great reprehencion.

21. Iesus saide vnto him: If thou wilt be perfect, go and sell all that thou hast and geue to the poore, and thou shalt haue treasure in Heauen, and come and followe mee.

{*If thou wilt be perfecte*} M. In stēde of these wordes the Euangelistes Marke and Luke haue: yet thou wantest one thinge. For hē is perfecte in deede which wanteth nothinge and which is perfecte in all pointes. C. Christ here requyreth nothing of the ponge man, but the commaundementes of the law. But because a simple rehersall of them did moue him nothinge at all, by other wordes hee vncouered the disease of couetousnes. Wē graunt that the law in no place cōmaundeth vs to sell all that wē haue: but seinge the ende of the lawe is to bring men to deny and forsake them selues, and expresly condemneth concupiscence, wee se that Christ had no other respecte, thā to correcte the false persuasion of the ponge man. For if hee had knowne himselfe, so sone as hē had hearde mencion of the lawe hee woulde haue confessed himselfe to be subiecte to the iudgement of God. Now, because the bare woordes of the lawe do not sufficiently conuince him of giltines, his internall cogitacion and thought by other wordes is expressed. For if Christe had nowe required any other thinge saue the commaundements of the lawe, hee woulde haue contended with himselfe. Euen nowe hee thoughte that perfecte righteousnes was comprehended in the commaundementes of the law: how therefore will it agree to haue the lawe accused of imperfection? To aunswere this, admit and graunt that ỳ testimony which at the first wē alleaged out of Moyses were false. Therefore Christe dooth not meane that the ponge man wanteth yet one thinge beside the obseruation of the lawe: but that hee wāteth the same, euen in the very obseruation of the lawe. For although the lawe at no time constrayneth to sell all that wee haue, yet notwithstanding because it condemneth all oure concupiscences, because it instructeth vs to beare the Crosse, because it would haue vs readye to suffer penury and pouerty, the ponge man was farre from the full and perfect obseruation of the same, so longe as hee was so inflamed with concupiscence, & tyed to his ryches. And hee sayth that one thinge is lackinge: because it was not nēdefull to speake of whoredom & homicide, but to touch the speciall disease euen as though wyth his finger hee touched the soare.

{*Go and sell all that thou haste, and geue to the poore*} C. This is to be noted that Christ doth not onely commaunde to sell all that we haue, but also to geue vnto the pore: because to cast away riches without anye regard is not a vertue, but rather vaine ambition. Crates of Thebes is highlye commended of prophane Historiographers, because hee caste his moneye and all the precious Jewells that hē had into the Sea: because hee thoughte, that without the losse of his riches hē coulde not be safe. As thoughe in dēde it had not beene better to distribute that to others, which hee counted superfluous to himselfe, than so to haue done. Truly, seinge that charitye is the bonde of perfection, hee which depriueth himselfe & others of the vse of money, deserueth no commendation at all. Therefore the selinge of the goodes is not here commended simplely of our sauioure Christ, but the liberallity in helpinge the pore.

Crates Thebanus.

Coloss. 3.

{*And thou shalt haue treasure in Heauen*} M. That is to say: Then thou shalt receiue eternall life which thou declarest thy selfe so greatlye desirous to haue — Leaste the ponge man should thincke hymselfe depriued of goodes if hē shoulde giue them to the pore, our sauioure Christe adioyneth this vtillity and profite to the commaundemente. But hē speaketh by imitacion, as if hee shoulde saye: Thou thinkest that thou hast treasure because thou arte riche, and dost couetously embrace the same not meaninge lightlye to forsake it: but and if thou wilte harken vnto me thou shalt rather seeke to haue treasure in heauen and to be rich in heauenlye

ly thinges then in earthly things. Reade te firt Chapter going before. C. Moreouer Christ vrgeth him with the mortification of the flesh, when he saith: {And come and followe me.} For he doth not commaund him onely to geue his name, but to submit his shoulders to the bearing of the crosse: as the Euangelist Mark more plainly declareth: A. Come (saith he) and folow me, & take the crosse vpō thy shoulders. And certainly, it was necessary that he should be pricked forward wt this spur, because he always liuing at home in ease and quietnes, had neuer anye taste to knowe what it was to crucifye the olde man, and to tame the desires of the flesh.

Perfection. M. Therefore perfectiō consisteth in this, not in selling all that we haue and geuing to the poore onely: but in folowing Christ in bearing his crosse, and in mortifying the peruerse and croked dispositiō of the flesh. A. We ought alwayes therefore to beare in minde this saying of our Sauiour Christe: If anye man will folowe me, let him denye him selfe and take vp his crosse and folowe me.

Matth. 16.

Moonkishe perfection. But the monkes shewe them selues very foolish, when that vnder the collour of this place, they arrogate vnto thē selues the state of perfection. Firste of all, we maye gather, that all men are not commaunded without frē choyse to sell all that they haue: for the husbande man should offend, which liueth commonly by his labor, and thereby also feedeth his family, if he should sell away his farme being constrayned thereunto by no necessitie. To kēpe therefore in our hande that which God hath geuen vnto vs to the bringing vp of our familye sparingly, & to geue part vnto the poore, is a greater vertue, then to consume al that we haue, or to sell it. A. Abraham, who receiued a commaundent to be perfect before the Lorde, did not sell all that he had to geue vnto the poore. Neither did Noe, whiche was counted a iust man sell all that he had and geue vnto the poore. Therefore this commaundement which Christ geueth as concerning the selling of goodes and riches, was but temporall and particuler, not generall and necessarye for all men. But that place which we cited euē nowe as concerning the denying of a mans selfe, and the bearing of the crosse is generall. The which thing whosoeuer doth, although he possesse the substance of this worlde with Abraham and Noe, yet notwithstanding they are ready to forsake them at the Lordes pleasure, whensoeuer nede shall require: and not onely their earthly substaunce, but life it selfe. So hath the Euangelist Luke: Except a man forsake all that he hath, he cannot be my disciple. C. But what excellent selling is that which the Monkes boaste of, when that they come from pouertie for the moste part, to a monasterye of great plentie. And being once there, euery one of them slouthfully eateth his breade by the sweate of other mens browes. A notable permutation and chaunge in dede, that whē they are commaunded to distribute that which they iustly possesse, vnto the poore, they, being not contented with their owne, take away that which is other mens. Marke addeth: Iesus beheld him & fauored him. By ỹ which place the Papistes gather that all morall good workes, or good workes pertayning vnto maners, which come not by the instinct of ỹ holye ghost, but go before regeneration, do deserue: but this is to childishly gathered. For if merite or desert be brought in, and grounded of the loue of God, then maye we say that frogges, lice and fleas do deserue, because God loueth all his creatures without exception. It is nedefull therefore that we distinguish and make a difference of the degrees of loue. As touching this present place, it shalbe sufficient, briefely to note, that God doth loue none with his fatherly loue but his sons onely, whom he hath begotten with the spirite of adoption, and that by this loue it commeth to passe that they are accepted before his tribunall seate. According to this sence to be beloued of God, and to be iustifyed before him, are all one. But somtimes God is sayde to loue those whom he neither accepteth nor iustifyeth: For because the preseruatiō of mankind which consisteth of righteousnes, equitie, moderation, wisdome, faith and temperancy, is acceptable vnto him, he is sayde to loue morall vertues: not that they do deserue

Gene. 17.

Gene 6.

Luke 10. Luke 18.

serue saluation or grace but because they belong to an acceptable end In this sēce according to diuers respectes, bē loued & hated Aristides, & Fabritius. For in respect ỳ thee beutifyed them with eternall righteousnes, he loued his worke in thē. Notwithstanding because the hart was vncleane, ỳ eternall shew of righteousnes did profit thē nothing at al to get righteousnes. For we know ỳ the hartes are purged by faithe only, and ỳ the spirit of truth is only geuen to ỳ mēbers of Christ But it maybe here demaūded how Christ could loue a man ỳ was proud & an hypocrite, when as ther is nothing more odious vnto God then these ii. vices. Surely it is no absurditye to saye ỳ the good sāde which God hath sowē in some natures is loued of hym, & yet notwithstanding so, that he reiecteth the persons, & their workes, for the corruption that is in them.

22. But when the yonge man heard that saying he went away sory. For he had great possessions. { But when the }

M. Here it appeareth in what thing the yong mā was not perfect: he had said before, Al these things haue I kept frō my youth vp, A as though nothing had bene wāting in him. C. But at the length the end declareth how far he was frō that perfection to ỳ which our sauiour Christ called him. For how cōmeth it to passe ỳ hee withdraweth himselfe from ỳ schoole of Christ, saue only because it was greuous vnto him to be depriued of his riches? But truly, except wee be prepared to pouerty & to suffer honger, it is manifest ỳ concupiscence will haue his rule in vs. And this is ỳ which we said in the beginning, that ỳ cōmaundement of Christ to sell all, was not an addition to the law, but a probation & triall of ỳ secret sore wherwith he had layd bid in the mā: for as euery mā is infected wt this vice, or that, euen so by the reprehention of the same, it is chiefly reuealed. M. Marke & Luke haue: But he was discomforted because of ỳ saying, & went away mourning. That is to say hee being ouercome in his cōscience as concerning his imperfectiō, which he knew not before the answere of Christ, went away mourninge. And this sorrowe doth proue ỳ he loued his riches more thā God or his neighbour: to the knowledge wher of our sauiour Christ ment to bring him by these words: Go & sell all ỳ thou hast. If the yong mā had loued his neighbour, peraduenture he should not haue had so great aboundance of riches: & if he had receiued thē by his parents, hauing ỳ loue he would not haue kept them, but would haue bestowed vpon ỳ needy neigbours.

Riches do hope vs from Christ.

{ For he had great possessions } M. The Euangelist sayth not, hee loued his riches: but wt a great Emphasis & force he saith, For hee had great possessions: by ỳ which words he declared after this sort the nature of this disease, ỳ we might vnderstand ỳ the more wee possesse the greater is our disease. For this is a most true sayinge:

Loke how much the masse and sume of riches doth encrease: So much doth the loue of thē, our hart and minde possesse.

The more wee haue: the more wee crane.

The Euangelist Luke hath: For he was very rich: to cōclude, this exāple teacheth vs to persist & abide cōstantly in ỳ schole of Christ, and to renounce the flesh. This yong mā departed from Christ which at the first brought with him both a desier to learne, & also great modestye, because it was bitter vnto him to forsake his familiar vice. The like also will happē vnto vs, except ỳ swetnes of ỳ grace of Christ, do make all ỳ intising desiers of the flesh vnsauery vnto vs. Whither this temptation indured but a time, & whether hee repēted afterward or no, it is vncertaine: but it is likely that hee was withdrawen & could not profite, through couetousnes.

23. Then saide Iesus vnto his Disciples: Verely I say vnto you, it shall be hard for the riche to enter into the kingebome of Heauen. { Then said Iesus }

Bu. Iesus taking occasion of the yonge man, doth shew farther how hardly rich men shall enter into the kingdome of heauen: that is to saye there is nothinge that doth so greatly plucke vs backe from the kingdome of Heauen as riches.

Riches pluck vs from the kingdome of heauen.

M. Marke and Luke haue, Iesus lokinge rounde aboute him and seynge that he was sory, said vnto his disciples, wyth what difficultye shall they that haue money enter into the kingdome of God. C. By the which words hee doth teach not only how incurable & deadlye a plague couetousnes is, but also how great a let riches bring vnto vs Bu. And least

Christ might seme, to speake this incidētly, or besids the purpose, he addeth before an earnest asseueration saying.

{Verely I say} M. And in Marke these words are pronounced with an admiratiō: How hardly shall they ẏ are riche &c. He is said also to loke about him, & then to speake these words, to the end he might make his Disciples more attentiue, as if they should heare some notable matter.

{To enter into the kingdome} Here he calleth euerlasting life ẏ kingdome of heauen or the kingdome of God: for he had said before: If thou wilt enter into life, kepe ẏ cōmaundemēts. Marke after these words addeth, And ẏ disciples were afraide because of these sayings. But Iesus answereth againe & sayth vnto them: Childrē how hard is it for them that trust in money, to enter into ẏ kingdom of God? C. By the which words he doth seeme to mittigate the sharpenes of his former saying, when he restrayneth it to those only which set their trust in riches. But in deede he doth rather confirme his former sentence than correcte the same: as though he should affirme ẏ it should not seeme wōderful vnto them ẏ he maketh the enterance into the kingdome of Heauen so hard vnto riche men: because it is an euil belonging almost to euery man to trust in his riches. But this doctrine is profitable to all mē: to richmē, because they beinge admonished of the danger ẏ hangeth ouer them, may take heede: to poore men, that they being contented wt their estate, couet not that thing gredely which in time to come shall bringe them more harme than gaine. It is most certaine truly ẏ riches of themselues are not euill neither of their owne nature bring impediments vnto vs wherby we might be let from the seruice of God, but the impedimentes cōmeth of our owne corrupte nature, otherwise wee might blame the author. For as the sufferance of the father doth often times bring corruption to the childe, euen so it cānot almost be auoyded, but ẏ the more aboundance is geuen to some, the more they ingurge thēselues & take a surfet as it wer of the same: such is the wickednes of mās nature: So ẏ they to whom riches do encrease, are belde as it were bounde with chaynes of Sathan, least they should aspire into heauē. M. Wherupon it is no marueile if our sauiour Christ in Luke calleth them the riches of iniquity, or the effect: other wise Zacheus was very rich. Neither doth ẏ Apostle Paule say, None are called being riche, but hee sayth, not many being rich are called. And Ioseph of Aramatia, which is said to bury Christ and to be his disciple, was reported to be rich. Abraham, Lot, Isaac, Iacob, Dauid & Iob, were very rich: who, if they had liued in the time of Christ, had not ben excluded at all frō the fellowship of ẏ Gospell, seing that they were partakers of ẏ kingdome of God in the old testamente. Therfore the harts of those rich men are blamed, which set their whole trust & affiance in riches. Wherupon the Apostel sayth not, they ẏ are rich, but they which seke to be riche fall into diuers temptacions &c. Againe he sayth: the loue of money is the rote of all euill, hee saith not ẏ money simplely is the cause. And farther hē saith to Tymothe in the same Chap. Charge them that are rich in this world that they be not hye minded, nor trust in vncertain riches, but in ẏ liuing God &c.

24. And againe I say vnto you: it is easier for a Camell to go throughe the eye of a nedell, then for the riche man to enter into the kingdome of God.

{Againe I say vnto you} B. Here our sauiour Christ correcteth that which he spake before, repeting it more sharpely & amplifying the difficulty of the matter, which before more softly and fauourably hē expressed C. For he meaneth that rich mē do so swell with pride & trust in themselues, that they will in no wise abide to be brought to those straytes in the which God doth hold those that are his.

{For a Camell to go} E. The Latine text is: Facillius est Camelum per foramen acus transire. This word Camelum a Camell in the English translation is expounded of some to signify in this place the Cable of a Ship: & truly that doth better agree to the eye of a nedell: and yet Pollux writing of the instruments pertayning to a Ship maketh no mencion of this word Camelus, and Suidas only is founde to vnderstand this word in that signification: yet

Riches of thē selues are good.

Luke. 19.

1. Cor. 1. Matth. 2

1. Tym. 6.

on: yet vnderstanding it so, it is writē wᵗ i. and not with e. as καμίλος Camilos not καμηλ& Camelos. For though there be little difference in the wordes yet notwᵗstanding in sence there is greate contrarietye: for the first signifyeth a beast called a Camell, and the other signifyeth ẏ rope or cable of a ship. Other some do rather agrē to Hierom which followed Origin, which taketh this word Camelum being a greeke word (as wee shewed before) for the beast called a Camell. For Christ would haue it seme altogether as impossible for a riche mā trusting in his riches to enter into the kingdome of heauen as for a Camell, being a mōsterous beast to go through ẏ eye of a nedle. But and if this sayinge seme to anye man obscure, let him remēber the man reprehēded of ẏ Lord which went about to pluck the moate out of his brothers eye, & could not sē the beame in his owne eye. What can be more absurde than to saye that a man carryeth a beame in his eye? But this absurdity of his wordes hath a great Emphasis & force.

25. VVhen the Disciples heard this, they were excedingly amased: saying who can be saued? {*VVhen the Dis. heard this*}

By these wordes of Christ the Apostel gathered generally ẏ no mā could be saued, when as hee onlye spake of riche men by name. And very well: for they did some perceiue & sē that the same which should hinder rich men frō entering into ẏ kingdome of heauen, should be a let also to all mortall men how poore soeuer they were For rich and poore haue all one disease of minde, namely to be willinge to forsake those thinges that are present & to desier those things which wee haue not. So ẏ the hartes of both estates depende vppon the creatures, hauing no intelligēce nor affection in heauenly things. They knew therefore by the ayde of the spirite ẏ they themselues as yet had not cleane put away these affections: and ẏ they themselues were tyed with the same chaine, and with the same fetters that rich men were tyed withall, except the Lord lifting thē vp from earthly cares did louse them.

C. For which way soeuer we turne our eyes, a thousand lets appeare before vs. But let vs note that the Disciples were so stricken with feare, ẏ notwithstāding they forsoke not the doctrine of Christ. Yet the yong mā (whom we spake of enē now) did otherwise: for the straitnes of ẏ commaundement doth so terrefye him ẏ hē doth denorse & vtterlye seperate himselfe from Christe. But the disciples although they feare, & demaunde who shal then be saued, quaile not, neither do they swerue from the race, but seeke to ouercome & put away desperacion. Euen so it shall profite vs to tremble at the threatnings of the Lord so often as he pronoūceth any sorrowful & feareful thing: so ẏ our mindes thereby do not faint, but rather assende

26. But Iesus beheld them and said vnto them: with mē this is vnpossible: but with God all thinges are possible.

{*But Iesus beheld them*} M. Because (as it appeareth in Marke) they had said amonge thē selues: who shal then be saued? Christ to whom nothing was hid, by this beholding of them wēt about to remedy their feare in mittigating the trouble of their minds, & in geuing thē a better hope. A. And it may be also that Christ by this beholding of them sought to prepare their minds to ẏ end they might harken more attentiuely to those things ẏ shoulde afterward be spoken, euen as thoughe hee should set the matter before their eyes.

{*VVith men this is vnpossible*} C. Christ doth not altogether deliuer ẏ mindes of hys disciples frō care because it was profitable for them to know ẏ the way to euerlasting life was very straite & narrowe. First to the end they might endeuor thē selues wholy and continually to trauaile in this way: Secondly that they distrustinge their owne abillitye, might call for helpe from Heaueu. Wee see howe great our slouthfulnes and security is. What would come to passe (thincke you) if the faithfull thought that they might walke thither by a pleasaunte and plaine way with ioy of the minde without trouble? This therfore is ẏ cause why Christ doth not extenuate or diminishe the daūger, by the which notwithstandinge hee seeth ẏ his Disciples are made afrayde: but doth rather increase the same. For whereas before hee sayde, it is harde, hee

1.

2.

sayth now that it is impossible. Whereby it appeareth that they are not discrete teachers whiche are afraide to speake sharpely, ỳ they might beare wt the sluggishnes of ỳ flesh. But truly it wer more mete to follow the rule of Christ, which so ordereth his words, ỳ he teacheth mẽ to fall downe in themselues, & yet notwtstanding he encourageth them to praye. For thus the infirmitye of man maye be helped, not by attributing any thing vnto men, but by liftinge vp their mindes to hope for the grace of God. M. Christ therefore sayeth: This is vnpossible with men: as if he shoulde haue saide: as touching the ability & strength in man, it is true which yee gather, ỳ no man can be saued, wherfore be not troubled in vaine. { *But with God all thinges are possible* } A. Luke hath thus: Those thinges which are impossible with men, are possible with God. M. As though Christ should haue sayd: Yee ought not therefore to despaire of ỳ saluation of riche men or of anye other mortall man because those things which are requyred to the enterance of ỳ kingdome of God are impossible vnto men. For that which mã cãnot do, God can do.

The Papistes affirme that man is able to obserue ỳ Law.

C. And by this aunswere of Christ that cõmon axioma or proposition which the Papistes haue taken oute of S. Hierom is confuted, namelye this. Whosoeuer shall say that the lawe is impossible to be kepte, be he accursed. For our sauioure Christ plainly pronoũceth ỳ it is impossible for mã to kepe the way of saluation, without the ayde of Gods grace. Whervppon the Apostell Paule sayeth ỳ he is able to do all things by the power of the spirite, without the which power wee cã do nothing.

27. Then aunswered Peter and said vnto him: Behoulde, wee haue forsaken all and followed thee: vvhat shall wee haue therfore? { *Then aunswered Peter,* }

M. It semeth that Peter was moued to demaunde this question by the occasion of the riche man, and by the wordes of Christ. Peraduenture hee thought ỳ God had a greater consideratiõ of a riche man, if hee forsoke all that he had, and followed Christ, than of a poore man if he should do the like. C. Or peraduenture hee compared secretlye himselfe and the rest of his Disciples with the riche man whõ the worlde had alienate & wearyed from Christ. But because they led a poore and wandering kinde of life subiect to reproche and griefe, neither did there appere any better state of condition of life in time to come, he doth not without good cause demaund whether they leauing al ỳ they had, gaue themselues in vaine vnto Christ. For it were not indifferent ỳ they shoulde be spoyled (as it were) by the Lorde, and not restored to better. But what were all those thinges that Peter saith here he hath forsaken? For they beinge meane men, & of poore estate, had scant a house to put in their heades: this great all, and sume, therfore that Peter boasteth of, might seeme ridiculous and great folly in Peter to boast of the same. And truly experience doth teach howe liberally men perswade thẽselues to haue done their duty towards God: euen as at this day we see that some which were almost beggers in the time of the Papacy, do proudly bragge ỳ they for the Gospels sake haue suffered great losse. And other some which before the Gospel was knowen, were readye to suffer whatsoeuer shoulde be layed vppon them, after they were deliuered from tyranny, & had lefte a little (god wot) behinde thẽ, being come to the place where the Gospell was more freely preached, by & by proudlye and vnthanckefully they boaste that they haue forsaken all: whereas God doth more esteme the affection thã all the kingdomes of the world. C. Notwithstanding the Disciples maye be excused, because although they had not aboũdance, yet notwithstanding they liued at home wt their handy labor no lesse merelye than they ỳ had great plenty of riches. And we know that simple men accustomed to a quiet & competent life, are more hardlye withdrawne from theyr wiues and children, than they which are riche.

Truly except some reward were in store for the Disciples, they had foolishly chaũged the state of their life. But as in this parte they are excusable, so in this notwtstandinge they offende, that hauinge not made an ende of ỳ warre taken in hãde,

desier to tryumphe. If at any time ẏ like tediousnes by reason of delaye, do trouble, wearye, and make vs impacient, let vs learne first to consider of the solace & ioye which the Lorde hath in store to mittigate the sharpenes of the Crosse in this life, and to lifte vs vp to the hope of the euerlastinge life to come. For in these two partes the aunswere of Christ is cõtayned. { *What shall wee haue* } E. Those wordes which Iesus spake to the ponge man sayinge: sell all that thou haste, and thou shalte haue treasure in heauen, and come and follow mẽ, did not a little kindle the hope of Peter, who although hee were not riche, yet notwithstanding hẽ forsoke that which hẽ had (as it was said before) with a willing minde, as his ship and his nettes, and followed the Lorde. Lord (sayth hẽ) beholde wẽ haue done ẏ which thou requiredst of the ponge man. What reward therefore shall wẽ haue?

28. Iesus saide vnto them: verely I saye vnto you, that yee which haue followed mee in the regeneration, when the sonne of man shall sit in the seate of his maiestye, shall sit also vppon twelue seates iudginge the twelue tribes of Israell.

{ *Iesus said vnto them verely I say vnto you, yee which* }

Peter had spoken two thinges, when hẽ saide: Wẽ haue forsaken all and wee haue followed. But Christ aunswering sayd not: you haue forsaken all. For Socrates the Philosopher did so, and manye other which despised riches. Because therefore it is not sufficient to leaue all. Christ sayth, (ye that haue followed me.) For this belongeth to the Apostelles and the faithfull. { *In the regeneration: shall sit* }

C. Least the Disciples should thincke ẏ they had loste their labor, and least they should repent them as of a folishe enterprise, Christ admonisheth them that the glory of his kingdome which then as yet lay hid, should be reuealed: as if hẽ should saye: There is no cause whye this base estate should discourage you, for I which am of no reputacion in the worlde will at the length ascende and sit vpon the seate of my Maiesty: abyde therefore and content your selues a while, for ẏ time will come when yee shall sẽ my glorye. And what doth hee promise them then? sure hẽ promiseth that they shalbe partakers of the same glory with him. For in that hẽ attributeth vnto them thrones or seates out of the which they shall Iudge the twelue tribes of Israell, hẽ compareth them vnto Legates, or to the chiefe counsellers and Presidentes which in the presence of the Kinge haue ẏ chiefe places. Wẽ know that the Apostels were chosẽ twelue in number, that thereby it might be declared that God by the reuealing of his sonne Christ would gather together the dispersed remnaunts of his people. This was an excellente dignitye and honor, but as yet, hid: therefore Christ suspendeth their desyers euen vntill the last time when the glorye of his kingdome should be reuealed, ẏ then at the last they might perceiue the fruite of their election. And although ẏ kingdome of Christ in ẏ preaching of ẏ Gospell in some point doth shine, yet notwẽstanding, there is no doubt but ẏ he speaketh here of ẏ last day.

{ *In the regeneration* } M. There are two kindes of regeneration. The first is of ẏ mindes of men in this present life which is finished and brought to passe by ẏ preachinge of the Gospell & fayth in Christ, & by the operatiõ of the holy ghost: for that is a Christian life, when wẽ consecrate our selues to God and Christ. The secõde is of the bodies of men, beinge the state & condition of the life to come, which S. Paule calleth the redemption of our bodies: when our bodies shalbe raysed vppe from death & shalbe regenerate, that is to say newe borne into the heauenly glory, not into earthlye corruption. For then ẏ creature it selfe shalbe deliuered from ẏ bondage of corruption into the glorye of the sonnes of God. If wẽ well consider the time of the iudgement to come, in the which all things shalbe renued & altered, and that into another state and conditiõ, how can it be more aptly termed then by the name of regeneration? The Apostel Peter calleth this regeneration the restoring of all things. C. For then shall mortallitye be swallowed vp of life. And our vile bodye shall then be transfigured into the heauenly glory of Christ.

Two kindes of regeneration:

1. Regeneratiõ.

2. Rom. 8.

Acter. 3.

1. Cor. 5. Philip. 3.

This regeneratiō notwithstāding ought rather to be referred to the first comming of Christ, because then the worlde began to be renued, and the Churche also arose out of the shadow of death vnto life. And this maner of speache is founde often times in the Prophetes, and agreeth very well to the circumstance of this place. For the renouation and restoringe of the Churche, being so oftentimes promised, so sone as ỳ Messias appeared it brought a wonderful hope of felicity. Christ therfore that hee might staye that erroꝛ, maketh a difference betweene the beginning of his kingdome and the finishing of the same. ¶ *When the sonne of man shall sit in the seat* ¶ M. Hee putteth into the Disciples mindes his gloꝛye to come, beinge as yet but in a base estate, and in such a place where hee sheweth that they must beare ỳ crosse and forsake all for his names sake. ¶ *Ye shall sit also vppon twelue seates* ¶ Bu. Hee speaketh accordinge to the maner of kinges which sit in their heighe throne, and haue their councellers sittinge round about them By a humaine similitude (yet full of magnificence) hee setteth forth (as vnder a shadow) the deuine and perfecte iudgement of his maiesty. This sitting therefore is nothinge els but that which the Apostell speaketh of sayinge: When Christe shall appeare which is your life, then shall you also sit with him in glory. Coloss. 3. And in another place: And then heyres annexed with Christ: if so be that we suffer with him, that wee may also be glorifyed together with him. Rom. 8. C. And it is the selfe same thinge that Luke sayth ỳ Lord spake to his Disciples on this maner: Ye are they which haue bidden with mee in my temptations: and I apoint vnto you a kingdome, as my father hath appointed vnto mee: ỳ ye may eate and drinke at my tabls in the kingdome, & sit on seates, iudginge the twelue tribes of Israell. Luke 22. For, because the Apostels kepte him cōpany all the time of temptations and did constantlye abyde hee pronounceth that they shalbe partakers of his glory. ¶ *Iudginge the twelue tribes of Israell* ¶ C. Hee named the twelue tribes by ỳ same reason which moued him to make twelue Apostels, namely because hee was sente to be a minister of the circumsition for ỳ truthe of God to confirme the promises made vnto the fathers: & (as wee said before now) to the ende hee might gather ỳ remnaunt of the twelue tribes of Israell into one. A. But whereas the Lorde sayth in this place that the Apostels shall be Iudges of Israell, it must be referred to the last day of iudgement as wee shewed before. M. For then they shal condemne the harde harted and vnbeleuinge Israelites. The which is no otherwise to be vnderstoode, then that the faith of ỳ Apostels (which were also Israelites, & vnlearned simple men, and yet embraced Christ) shall take away all excuse from ỳ Israelits. Wee do reade also before that this condempnatiō shal procede from the Ninuits, and from the Quene of the Southe. Matth. And in another place our sauiour Christ sayth: He that refuseth mee and receiueth not my wordes, hath one that Iudgeth him The word that I haue spoken, the same shall iudge him in the last daye. Iohn. Otherwise Christ shall sit a Iudge alone in Iudgemente. C. But this is not spoke as though the Apostels should haue no more excellency thā the Quene of the Southe in the day of Iudgemente. For this is a greate matter that Christe speaketh of here: for what can be greater and more glorious, than to be so accepted and allowed in the day of Iudgement, before the world and the Angels of God, than that thy faithe (O man) shall condemne whole nations that haue bene vnbeleuinge? And yet notwithstanding wee muste not thincke that the Apostels shall haue no more saue this: for the glorye of the kingdome also is promised vnto them. As wee may gather out of the place which wee cited out of Luke a litle before.

29. And euery one that forsaketh house or bretheren, or sisters, or father, or mother, or wife, or childrē, or landes, for my names sake, shall receiue an hundered foulde, and shall inherit euerlastinge life.

¶ *And euery one that forsaketh* ¶ C. After he had lifted vp their mindes to the hope of the life to come, hee dothe also sustaine them with present solace and ioye, and doth cōfirme

Rom. 15.

firme them to beare the Crosse. For God doothe neuer forsake those that are his, thoughe hee suffer theim for a time to be greuously afflicted, but sendeth ayde and helpe in the middest of trouble. Neither is this here onely spoke by the Apostels, but hauinge occasion hee speaketh generally to all the godly. M. To forsake anye thinge for the name of Christe or for Christ, is to set Christ before all thinges, and to loue him aboue all thinges: and to haue him so deere vnto oure hartes, that for his sake wee are ready to forsake all, be it neuer so deere vnto vs, which alureth, leadeth, or constrayneth vs to do anye thinge which is contrary to his glory.

{Or brethereu, or sisters, or father,} C. Hee reherseth our Parentes and the rest of our frendes, to the ende hee might shewe ỳ there is nothing so precious which the rewarde that hee setteth before vs doth not excede. This therefore is the summe and effecte of his wordes: Whosoeuer lose all things willingly for Christs cause, shall notwithstandinge be more happye and blessed in this life than if they had lost nothinge: but their chiefe rewarde is layed vp for them in heauen.

{Shall receiue an hundered foulde} E. The Greeke text signifyeth thus muche, as if thou shouldest saye: Euery thinge shalbe an hundered times doubled, for the Greeke word is a number of moultitude. M. Luke hath, shall receiue much more, least wee should stande vppon this nomber of a hundered fould. As if hee should haue said none shall sustaine losse for my sake but shall rather haue greate gayne both in this life, & also in the life to come. Marke hath: hee shall receiue an hundered foulde nowe in this life, houses, bretheren, sisters, mothers, childzen, and landes. C. Which promyse notwithstãdyng doth not seeme to agree with experience. For wee see oftentimes, that they which aredepriued, and forced to forsake their Parentes, theyr childzen and the rest of theyr kinsfolkes, & to leaue their wiues widowes, and to be dispoyled of all their substance for the testimonye of Christ, are so far from the recouering of their owne againe with aduantage, that all their life time they are constrayned to liue in exile and banishement with great penurye. But wee aunswere againe to cõmon experience, that if any man rightly consider and esteeme the present grace of God by the which their mysteries are holpen, hee will confesse that it is not in vaine preferred before all the riches of ỳ world. For although the vnbeleuinge do florishe, yet notwithstandinge, because they know not what shall befall them to morrowe, it muste nedes be that they burne alwayes in great perplexitye and feare, neither can they without great torment tourne the whele of fortune, which to them pertayneth. But God doth make the hartes of those that are his ioyfull, ỳ they maye thincke that little which they possesse and the trouble that they suffer, hauinge the grace and fauore of Christ, to be more pleasaunte and sweete vnto them, than if they had exceedinge aboundance, without Christe. In the which sence the Euangelist Marke addeth these wordes: with persecutions. As if Christ should haue sayde: Although the Godlye all their life time remaine in persecutiõ and though ỳ Crosse do (as it were) cleaue vnto their backes, yet notwithstanding the sauce of the grace of God is so swete, that their condition is more pleasaunte & desiered then the delights of kinges.

Aunswere.

The vngodly are alwayes vncertaine of their estate.

Gods grace is sweete to those that enioy the same.

M. For they shalbe so farre from losing the ayde & helpe of kinsfolkes, that they shall gette many more in my kyngdome than they had before, and of greater fidelity and trust. For loke how many fellowes they shall finde & partakers of theyr fayth, so many bretheren, so many sisters so many fathers and mothers, so manye childzen, so many kinsfolkes and frends they shall finde. For they are our Parets, sisters, bretherene, father and mother which heare the word of God and kepe it.

Math. 12.

B. When hee sayth therefore: An hundered foulde, hee meaneth that wee shal haue a more infinite deale of pleasure in vsinge that small quantity in persecution, which the Lord hath geuẽ vs for this present life, than wee had with the abundaunce of those thinges which wee enioyed before wee knewe the Gospell. For the childzen of God esteeme so much of the knowledge thereof, that they will

not chaūge the same for the whole worlde. Furthermore because they that feare the Lord shall want nothing that is good, and to them that seeke the kingdome of God, and the righteousnes thereof, all thinges needefull shalbe geuen, although Christians are banished from their house, and are lefte destitute of thinges necessary, yet notwithstanding nothinge shalbe wanting vnto them, the vse whereof might either be profitable vnto them or necessary. In the meane time they haue learned of S. Paule to be content with those thinges that they haue: they knowe howe to be low, and howe to creede, they know how to be full, and how to be hungrye, both to haue plentie and to suffer neede. {And shall inherite euerlasting life.} Bu. This truely is the greatest comfort of al, to be the heyre of God and coheyre with Christ, that is, to be partaker of the graces of God. A So in another place our Sauiour Christe doth call those that are dis to the bearing of the crosse manfully, by the consideration of this creeding benefite, saying: Be glad and reioyce, for great is your reward in heauen.

Psalme 33. Matth. 6.

Philip. 4.

Matth. 5.

30. But many that are firste, shalbe last, and the last shalbe first.

{But many that are first} BV. This sentence teacheth vs that modestie becommeth those that are Saints. Z. Because Peter very ambitiously had sayde: Behold, we haue forsaken all & folowed thee, what reward shall we haue therfore: the Lord fore shewed that it woulde come to passe that many in the Church shold conceiue a great opinion of thē selues, by reason of their workes and merits, for the which they think that eternall life is due vnto thē, for the which they should glorye, and boast thē selues to be most acceptable vnto God: Such were the Scribes & Pharises in Christes time, & such are the Scribes and Pharises in these our dayes (I mean the Papistes) whom our Sauiour Christ pronounceth here to be last or farthest from the kingdome of heauen, that is to say, such as shalbe excluded and shut out of the kingdom of heauen. This sentence therefore serueth greatly to driue away the slouthfulnes of the flesh. For our Sauiour Christe here sheweth that they which are neuer so forward in their race, except they go on still and continue to the ende, shall not obteyne: According to S Paule, which sayth that all which runne do not obteyne the game. And in another place he exhorteth by his owne example to forget those thinges whiche are behinde, and to seeke to gette those thinges which are before, according to the marke appoynted. But where as he saith: {And the last shalbe first,} he taketh awai all desperation from the greatest sinner, whom the goodman of the house may call into his vineyard to be a labourer when he will, and geue him eternall life: as to the theefe hanging on the crosse, which deserued no such thing Do we not see that the Iewes boasting them selues to be the first in the lawe, to be made last and to be reiected: & that the Gentiles which were last are nowe become firste and most acceptable vnto God, to whom he hath geuen repentaunce vnto life? The whiche thing our Sauiour Christe doth more largely declare in the Chapter folowing.

Mens merits deserue damnation.

Perseuerance

1. Corin.

Philip.

Luke

Actes.

The. xx. Chapter.

1 FOr the kingdom of heauen is like vnto a manne that is an housholder, vvhich vvent out earlye in the moruing to hire labourers into his vineyard.

{For the kingdome of heauen} Bu. Here our Sauiour Christe according to his maner to make the matter more euident and playne, taketh a parable, by the which he might make manifest his sētence (which went before:) Many that are first shalbe last and the last shalbe first. C But we must see howe this similitude maye be made apt and applied to the purpose Certaine interpreters coniecture this to be the summe and effect: Because the heauenly inheritaunce is not gotten by the merites of workes, but is geuen freelye, that therfore the glorye of all men shalbe alike. But truely, Christ doth not here dispute of the equalitie of the heauenlye glorye,

glory, or of the state and condition of the godly that shalbe: but hée onlye sheeweth that there is no cause why they shoulde glory or boast more thē other, which are first, or excell by reason of time: because the Lorde so often as it shall please him, may call those whom hée might séeme to neglecte for a time and so eyther make them equall, or preferre thē before those that were first. If any man go about to discusse exactlye euerye parte of this parable, hée shal shewe himselfe to curious. Therefore wée muste searche no farther then the counsell and purpose of oure seuiour Christ. But wée said a little before, that hée had no other respecte than that he mighte continually stirre vp his Apostels to go forward. Wée do knowe that slouthfulnes doth arise moste commonlye of to much trust: and so it commeth to passe that many, as it were in ỳ running of a race do faint and fall downe in the middest of the waye. Therefore Paule commaundeth vs to forget those things that are behinde, that wée considering what remayneth vnto vs, maye with a good courage prepare oure selues to runne. {The kingdome of heauen is like}

A. To know what the kingdome of Heauen is, reade the fower & twentye verse of the thirtene Chapter going before.

C. The sence and meaninge is, that the maner of the deuine callinge is euen as if a man should hyer workemen earlye in the morning at a certaine price to dresse his Vineyarde: and afterwarde shoulde send other labourers without couenant or grément, to whom notwithstanding hée should geue the same rewarde. But hée therefore maketh mencion of ỳ kingdome of Heauen, because hee compareth a spirituall kinde of life to that which is earthy: and the rewarde also of eternall life to moneye, by the which men doe reward those that worke for them.

{Which went out early in the morninge} E. Or so sone as it ware day. C. The day in this place is deuided, according to the old maner: for they did begin at the rysinge of the Sunne: and then the other partes of the day were equall or a like. But the howers of the day were eyther longer or shorter, according to the time: for they were longer in Sommer than in Winter. Beside that diuision, there were fower speciall partes of the day, euen as of the night: and therefore here is mencion made of the thirde, sixt, and ninth hower. Bu. But one of the clocke after midnighte (according to the howers of the Iewes) was correspondent to fiue of the clocke before none, or in the morninge, and three of the clocke, to nyne, fiue to twelue, nine to three, and a leuen to fiue. Wherefore Christe sayde: are there not twelue howers of the daye?

{To hyer labourers into his vineyarde,} C. Here wée muste note that wée are conducted, called, and sent of God the father, which is the husbande man, to labour in his Vineyarde, and that wée are not created to liue idelye and vnprofitablye in this life without fruite, but that wée mighte labour to the Lord in honest fruition acceptable vnto God, and profitable to our bretheren. For there are many which do not thincke that they are borne to other men, thincking it sufficient if they do no iniury to any man: but truly wée ought to be such as must séeke for the profit of all men. In the meane time let vs know that oure whole life is vnprofitable, and that wée are woorthelye condempned of sluggishnes, vntill euerye one of vs do frame our liues according to the calling, and commaundement of God. Wherevppon it followeth that their busying of themselues doth profite nothinge at all, which rashlye take this or that kinde of life in hande, and haue no regarde to the commaunde ment of God. B. It is not therefore as S. Paule sayth, neither in the willer nor in the runner, but in the mercye of God, both that any man is called to the kingdome of God, and also that hée bringeth forth fruite in the same. Let vs therefore commende our selues vnto him, when wee go about to frame oure liues, that hée may gouerne vs with his counsaile. No mān is borne for him selfe. Rom. 9.

2. And when the agreement was made with the labourers for a penny a day, hee sent them into his Vineyarde.

{And when the agreement was made} C. Some very subtillye vnderstande this place as though Christ should discerne or sonder the Iewes

the Iewes from the Gentiles. For they say that the Iewes were called the couenant being made at the firste howre, because the Lord had promised euerlasting life vnto them vnder a condition, if they fulfilled the lawe: but that in calling of the Gentiles there was no condition made, at the least of workes, because saluation was offered vnto them freely in Christ. But all suche subtill expositions are vnsauery, because the Lorde did not make any difference in the couenant or condition, but onely in time, because that they which came into the vineyarde not long before the euening, receiued the like reward with the first. For although we knowe that God in time past promised in the lawe to the Iewes the rewarde of workes, we knowe notwithstandinge that this wanted effecte, because there was neuer no man that God gaue saluation by his merits. Why then (may some man say) did Christ make mention of the condition speaking of the first, and when he spake of other beide his purpose? Surely he did it to the ende he might teache that the last are had in as great estimation e honor, without iniury done to any man, as if they had bene called at the first. For speaking properly, he owethe nothing to any man, and by his right he requireth of vs, which are bound vnto him, whatsoeuer we are able to do. But because he doth freely geue vnto vs the reward, he is saide to condition for those workes, which are due vnto him. Hereupon also it commeth, that vnder the name of a reward, he vouchsafeth to bestowe the crowne, which notwithstanding he freely geueth vnto vs. To conclude, that he might shewe we haue no cause to quarell or contende with God, if he make them partakers of the same honor that we haue, which came a great while after vs, he borowed a similitude of the common maner of men, whoe firste condition of the rewarde, and then sende the workemen to their labor. {For a peny a day.} The latine texte for a peny hath denarius, which is a kinde of Romane coyne, woorth a groate, that is three frenche shillinges and fiue pence, as Guilielmus Budæus supposeth. And it is likely that this was the rewarde in those dayes of a dayes labour. That which is conteyned in the thirde, fourth and fifte verses, pertaineth to the same effect that the other doth going before.

No man hath at any time gotten saluatiō by his merites.

Question.

Answer.

6 And about the eleuenth howre he went out, and found other standing idle, and sayde vnto them, why stand ye here all the day idle?

{And about the eleuenth howre} A. We haue shewed already that by this howre he vnderstandeth the end of the day. M. We must here note by the way that the workemen do not runne of their owne voluntary will into the vineyard, but are called and sent by the goodman of the house. For he sendeth not nor calleth vnto lordes and prelates, which liue as rauens to the carrian: but labourers: as concerning the which matter, reade the ninth Chapter going before.

8. And when euen was come, the lord of the vineyarde sayth vnto his stewarde: call the labourers, and geue them their hire, beginning at the last vntill the first.

{And when euen was come.} C. In that the goodman of the house commaundeth to begin at the last, there is no misery to be sought for, as though God would crowne the first, which by order of time are last. For this interpretation shoulde be farre disagreing from the doctrine of Paule, which sayth: We which shal liue and shal remayne in the comming of the Lorde, shall not come ere they which slepe. But Christ here appointed a contrarye order: because other wise he coulde not expresse that which hereafter he addeth, sayinge, that the firste murmured because more was not geuen vnto them. Moreouer, he doth not affirme, neither is it his meaning that this murmuring shalbe in the last day, but he onely denyeth that there shalbe anye cause of murmuring then. For the figure called prosopopœia which he bringeth in, doth not a litle manifest this doctrine, that the liberalitie of God is not subiect to any complaints and murmuringes of men, when he bestoweth vpon the vnworthy without their merite, great rewards. They therfore had a vayne imagination, which thought that the Iewes were touched in these

words.

wordes, which were malicious and enuious toward the Gentiles. For it were an absurde thinge to haue such made equall in rewarde to the sonnes of God. But this wickednes doth not belonge to the faythfull to murmure against God. But truely this is the simple sence and meaning of this place, that it is in the handes and choyse of God (seing that he doth defraud no man of his iust reward) to geue them an vndeserued recompēce, which be called late: that the first might be last and the last first.

15. Is it not lavvfull for me to do as me listeth vvith mine ovvne goodes? Is thine eye euill because mine is good?

{Is it not lavvfull.} A. By these wordes he declareth, that the gentlenes and liberalitie of God cannot iustly be reproued of any man, although he geue rich rewards to the vnworthy and vndeseruing.

{Is thine eye euill?} E. He put the eye for the mind: for malice pertaineth to the mind, and not to the corporall eye. As if he should haue saide: Art thou therfore greued, because thou seest me gentle towardes those whom it pleaseth me?

16. So the last shalbe first, and the first last: for many be called but fevve be chosen.

{So the last shalbe first.} C. Christe doth not nowe ioyne the Iewes to the Gentiles as in another place neither the reprobate which swerue from the fayth, to the elect which persever and continue: so that the sentence which some adde vnto this, doth in no poynt agrée with the same.

{Many are called, but fevve.} C. The purpose of Christ is onely to shewe that as euery man is called before another, so he ought more carefully to runne: and then to exhort all men to modestie, least they prefer themselues before another, but that they admit and geue way one to another to come to the cōmon rewarde. The Apostles were séene to take vnto themselues some great and excellent thing, because they were the first fruites of the whole Churche: neither did Christe denye but that they shoulde sit as Iudges to iudge the twelue tribes of Israell: but least any ambition or vayne trust in themselues should make them prowde, they were also to be admonished that others which shoulde be called a great while after them, shoulde be felowes and partakers with them of the same glory, because God is bounde to no man, but calleth enery one whom it pleaseth him of his frée mercye, and being called, he geueth them what rewarde séemeth him good. A. This is the simple and bare exposition of the parable set before vs, the which more safely may be followed, then standing vpon euery part to fayne and inuent more matters which are not according to the minde of Christ. So the parable of the steward, in the sixtene of Luke, is not set before vs to be obserued and followed in all poyntes, that we also shoulde deceiue and begile our maisters: but onely the industrye of the steward is commended vnto vs to be followed, which so carefully prouided for him selfe, and that by his maisters goodes: and because so wittily he had founde out that which was best for him selfe. If any man nowe should curiously searche, and go about to teach what the debters, what the boke of accomptes, the oyle, the wheate, and measure signified in that parable: that man shoulde easyly decline from the purpose of Christe, and shoulde followe his owne inuentions and vayne comentes, and shoulde also offende the Church and not teache it. For these similitudes are not set forth before vs to the ende they shoulde be obserued in all poyntes. For Paule also compareth Adam and Christ together, and saith, that Adam was a type and figure of Christe: when as notwithstanding Adam left vnto vs, for our inheritaunce, sinne and death, but Christ life and righteousnes. Rom. 5.

17. And Iesus going vp to Hierusalem tooke the tvvelue disciples aside in the vvay, and sayde vnto them.

{And Iesus going vp to Hierusalem.} B. Nowe our Sauiour Christ doth more playnely preache and speake of his death and passion to his disciples. M. For nowe the time of his passion was at hand, the time of darkenes and offence: and this was the last iorney that he made to Hierusalem. But the disciples which followed him were astonied and afrayde: for he attending to Ierusalem went before them. Marke. 10.

Therefore

Therefore although they were admonished and tolde before, what the end of the Lorde shoulde be, yet notwithstandinge because that, which he had often spoken, did profite them nothing at all, he nowe repeteth the whole summe agayn from the beginning to the ending, and exhorteth them to constancy, least they should fall so sone as they were tempted. But he confirmeth them by two maner of wayes: for he forshewing that which shoulde come doth not only gard and fortefie them, least a sodaine mischiefe, and unlooked for should cause them to faynte: but also by the offence of the crosse he setteth before them a shewe of his deitie, least that a sodaine onset shoulde discourage them, they being perswaded that he is the sonne of God, and therefore the conquerer of death. The second way, by the which he doth confirme them, is of the resurrection which should shortly followe. A And truelye, this exhortation was very necessary for them. C. For, because they sawe by experience before, that he had grieuous aduersaryes at Hierusalem, they go with Christe, not onely afeard, but also greatly astonished. They therfore rather wished that he woulde seke to be quiet in some bye way or corner without daunger, then willingly to put him selfe into the handes of such cruell enemyes. But although this feare might by many meanes be reprehended as vngodly, yet notwithstanding in that they followed Christ, they shewe a signe of great obedience and pietie. It had (truely) bene farre better, therefullye, and without sorowe to runne and make haste to what soeuer the sonne of God would haue led the: but their reuerence destroyeth great praise, in that they rather seke to venture them selues then to forsake him. M. Our Euangelist Mathewe sayeth here that he assended or went vp to Hierusalem, because it stode vpon an hye ground. {Tooke the twelue.}

C. It might seme straunge, seing fear had inuaded them al, insomuch that they were without consolation, why he maketh the twelue onely priuy to his secret purpose It is likely that he did therefore hide his death and keepe it secret, because he would not haue it spreade abroade before the time. Furthermore, because he did not loke for any fruite or profite of his admonition out of hande, he thought it better to commit the same to a fewe, which afterwards might be witnesses of it. For as the seede which is cast into the earth doeth not by and by growe and ware grene, euen so we knowe that Christ had spoken many things to his Apostles, which by and by brought not forth fruit. But and if he had spoken these wordes generally in the eares of all me, it might haue come to passe, that many for feare would haue fled from him, and would haue made his secretes common to all men. So contemptible was the death of Christ that he semed rashly to bring the same vpon him Therfore he speaketh to his Apostles in secrete, that they afterwardes (as we shewed before) might be witnesses.

18. Beholde vve go vp to Hierosalē, and the sonne of man shalbe betrayd vnto the chiefe Priestes, and vnto the Scribes, and they shal condemne him to death. {Behold, vve go vp to Hierusalem.}

M. Here we se howe patiently he beareth the imperfection of his disciples: he had twise before shewed them of these thinges: and had exhorted them in all paynes to deny them selues, to the sufferance of the crosse, and to the following of him, and although he findeth them as yet carnall and weake, yet notwithstanding he doeth not reiecte them, or more sharpely reproue them, but foretelleth them of that which should shortly come to passe, saying: {And the sonne of man shalbe}

C. Hereby we perceyue that Christ was armed with diuine fortitude to ouercom and vanquish the terrors of death, who wittingly and willingly maketh haste to subdue the same. For why doth he take his way, no man compelling him to suffer the most shameful death of the crosse, but onely because the inuincible power of the spirite, did subdue feare and al humain affections? A. So he saith in another place: The prince of this worlde cōmeth, and hath naught in me. But that the worlde may knowe that I loue the father. And as the father gaue me a commaunde-

maundement, euen so do I. B. Therefore hee goeth nowe to take this punishment willingly vpon him, which before he oftentimes fled: because now his hower was come. After this maner all the children of God behaue themselues. In all thinges they followe and obey the commaundementes of God, they abyde constant, and their mindes do not fainte in the workes of God, but they rather go forward cherefullye and boldly. A. Of the which matter wee haue Paule for an example, who, when the brethren did beseche that he woulde not go vp to Hierusalem, aunswered after this maner: What do ye weepinge and breinge mine harte? I am ready not to be bounde onelye, but also to dye at Hierusalem for the name of ỹ Lord Iesu. C. The Euangelist Luke addeth saynge: And all thinges shall be fulfilled which were written by the prophetes, as concerninge the sonne of man. Therefore Christ did not onelye foreshew those things that were at hand but hee addeth also a lesson, namelye, that those thinges which the Prophets had written must be fulfilled in the sonne of man. For this was an excellent remedy to ouercome temptation, to know the very markes and token in the ignominy of the Crosse, by the which the Prophetes did signe the promised author of saluation. Hereyppon also they might knowe that nothinge came by chaunce, but that all thinges were certainlye determined and appointed before of God. And there is no doubt, but that the Lord did also declare out of the Prophets what maner of fruite of his death they should loke for. For the Prophets do not onely teach that Christ shall suffer: but they adde also the cause, namelye, that hee might reconcile ỹ world vnto God. The Angell brought this forewarninge into ỹ womens mindes after the resurrection, when he saide: Hee is risen, hee is not here: Remember how he spake vnto you when hee was yet in Galile, sayinge: that the sonne of man must be deliuered into the handes of sinfull men, and be crucifyed and the thirde daye rise againe. And Christ himselfe sayde vnto his Disciples: These are the woordes which I spake vnto you: while I was with you: that all maner thinges must nedes be fulfilled which were written of me in ỹ Lawe of Moyses, and in the Prophetes and in the Psalmes.

19. And shall deliuer him to the Gentiles to be mocked, and to be scourged, and to be crucifyed: and the thirde day hee shall ryse againe.

{*And shall deliuer him to the Gentiles*} C. In ỹ our sauioure doth more nerelye declare the circumstãces, hee setteth forth a more plaine documente and instruction of his deity. For as hee was man hee could not coniecture that after hee shoulde be condemned of the hye Priestes and Scribes, hee should be deliuered to the Gentiles, and be spitted vppon, and reprochfullye handeled, whipped, and at the laste hanged on the Crosse. M. And it is well knowen that ỹ Romane power did adiudge him that punishmente, and that it did appoint him that death which at that time was moste cruell and ignominious. C. Wee must also note, that although the Lord knewe the infirmitie of his Disciples, yet notwithstandinge hee woulde not hide this greuous stombling blocke of offence. For there could be nothinge worse at that time to strike and ouerthrow the mindes of the godly, than to see the whole order of the Churche againste Christ: yet notwithstandinge hee dooth not spare by deceyuinge their infirmitye, but trulye declaringe the matter it selfe, hee sheweth a meane to ouercome temptacion, namelye that they should certainlye looke for a resurrection: for hee addeth. {*And the third daye hee shall ryse againe*} But because it was necessary for death to go before, hee placeth in the meane time their triumphe & reioysinge in hope. A. Reade the sixtene Chapter goinge before. The Euangelist Luke addeth: And they vnderstoode none of these thinges, and this sayinge was hidden from them, and they vnderstode not what was spoken. What this dulnes was, not to vnderstand those thinges which were spoken plainly and familliarlye, not of no misticall or secrete matter, our Sauiour Christ tolde them. But it shalbe necessarye also Luke. 18.

also here to repete that which wee spake before namelye, ỳ they were kepte in so grosse ignorance, because when they had fayned to themselues a ioyful and happy successe, they did count it for a greate absurdity ỳ Christ shold dye so opprobrious a death. Wherby we gather how greatly a false imaginatiõ doth bewitch & deceiue men. Wherefore let vs beware least wee being intangled by any deceites, and fayned persuasions, doe ware blinde in the cleare light. Wee must also note that although those admonitions did nothinge profite the Apostles at the very instante yet notwithstanding it did profite afterward. For all things being finished they began to call to minde these thinges and many other which they had heard before of their maister, insomuche that at the lengthe they were not vnprofitable, although at the firste they did profite nothinge at all. Euenso when wee profite not at the first sight in the worde of God, wee must not geue ouer, for the woorde maye haue his force in due time. Also there are left many infirmities in saints that they may know how that saluation commeth onely from God.

Blindnes cõmeth of false perswasion.

20 Then came to him the mother of Zebedes children: with her sonnes, worshippinge h m, and desiringe a certaine thinge of him.

{Then came to him the mother} Bu. This historye declareth how corrupt the nature of man is, and what flesh seketh in the Gospell or the kingdome of God. C. It containeth certainly an euident spectacle of the vanity of mã For it teacheth that ambitiõ or some other vice is alwayes wrapped in a right and godly zeale, in somuch that they which follow Christ haue respect vnto that which they ought not. For they go farre beside the marke, which being not content with Christ alone, seeke for this and that without Christ and his promises. Neyther is it enoughe in the beginning to addicte the minde simplely vnto Christe, excepte the same maner of purity continue alwayes: because oftentimes wicked affections crepe in, in the middest of the race, by the which we are drawen a parte. For it is likely that the two sonnes of Zebede did geue themselues seuerely at the first vnto Christ: but when they see that they are in so small fauour with him, & heare mention made of the kingdome at hand, they are by and by carped to a wicked desier. If this thing happened to two of the chiefe Disciples, how carefully and circumspectly oughte wee to walke, if we meane not to decline from the right waye, specially when as any plausible occasion doth offer it selfe, wee muste take heede least the desier of honor do infecte the affection of piety and godlines. The Euangelist Mathewe sayethe that the wife of Zebede came and desired that her two sonnes might sit in the hyest seates of ỳ kingdome of Christ. Marke sayth that the two sonnes themselues made this petition. His wordes are these: And James and Johnthe sonnes of Zebede came vnto him saying, Maister wee woulde that thou shouldest do for vs whatsoeuer wee desier. He saide vnto them, what would yee that I shoulde do for you? They sayd vnto him graunt vnto vs &c. C. But it is likely ỳ their mother made this petition, because they were ashamed to do it. But it may be gathered ỳ this was their desier because Christe made ỳ answeare vnto them and not vnto ỳ mother. Marke

Perseuerãce. Impuritye.

{Worshipping him and desiring}

C. In that the mother as a suter declareth that shee woulde demaunde somewhat, before shee declareth her minde, and the sonnes themselues (as appeareth by Marke) do after a sort condition that hee shall graunte whatsoeuer they aske: they declare by this fearefull and doubtinge insinuation, that their owne conscience doth accuse them of an vnlawful demaunde. It is manifest therefore that the Euangelist studiously and wyselye wente aboute to describe the rashnes of the two sonnes of Zebede, not onelye in the petition it selfe, but also in the maner and forme of making the petition. First of all they go aboute as it were to blinde the Lorde by makinge a promise, sayinge, wee will that thou do for vs whatsoeuer wee aske. They shew not what they will demaunde, but they demaunde the assente and agreemente of Christe to their petitiõ, before they make it, because afterward it should not be lawful for him to denye

deny. And because they saye not simply, That which wee are about to demaũd, but, whatsoeuer wee shall demaunde: Christ therefore aunswereth, What wil ye haue mee to do for you? not allowinge their rashnes but biddinge them to declare what they demaunde. As if hee should haue saide, It may be vnreasonable and not to be graunted which ye go about to aske.

21. And hee saythe vnto her, what wilte thou? She saide vnto him: graunte that these my two sonnes, may sit, the one on the right hand, and the other on the left, in thy kingdome.

And hee sayth vnto her. A. Namely to the mother of Iohn and Iames, whom Mathewe reporteth to make the petition.

Graunt that these C. This was worthy of praise in the sonnes of Zebede to hope for the kingdome of Christe, no parte whereof as yet appeared. They see that hee is contemptible vnder the base forme of a seruaunt: yea they see that hee is despised of the world, and subiecte to manye reproches: yet notwithstandinge they perswade themselues that in shorte time he shalbe a king of great power, because hee had so taughte them. M. They had heard that the keyes of the kingdome of heauen were promised vnto Peter, then that the twelue Apostles shoulde sit vpon twelue seates to iudge the twelue tribes of Israell, and that the resurrection of the Lord should be shortly, after the which they thought that the maiestye of his kingdome should follow: insomuch ỹ they thought ỹ the time was now come to seke for superiorityein the kingdome of heauen: A. the which kingdome (as they dreamed) shoulde carnal & of this world. M. To sit at the righte or lefte hande of Christ in the kingdome, is nothinge els than to haue superiority in his kingdom. Wee haue here truly an excellent example of fayth: but hereby we perceiue how easily the pure seede, so sone as it is sowne in our hartes, is corrupted: because they imagined to themselues an earthly kingdome: and were by and by foolishly fallen to couet the chiefest seates in the same Therfore seing this wicked desire did flow of the generall beginning of fayth, which of it selfe deserued not a little praise, wee must pray vnto the Lord that he will not only open the eyes of our minde but also ỹ hee will alwayes direct them, and make them behold the true marke. Wee must praye also that he will not onlye geue vs faith, but also that hee will kepe the same from all mixture.

22. But Iesus aunswered and said: ye wot not what yee aske. Are yee able to drinke of the cup that I shall drinke of, and to be baptised with the baptim, that I am baptized with? They said vnto him wee are.

But Iesus aunswered and said M. Christe here after a sort condemneth their ambition, by the which they desired more then became them: and also their foolishe imagination of a carnall and earthlye kingdome. C. For in steede of the heauenly kingdome of Christ they had conceyued a vaine opinion. As touching the first, ỹ is to say ambition, whosoeuer, being not content with the free grace of God desyereth to excell, goeth beyond his boundes, and rashlye intrudeth himselfe farther than it doth become him, the same is vnthanckefull vnto God. It is nowe to absurde and peruerse a thinge to measure the spirituall kingdome of Christe according to our fleshly sence and imaginatiõ. And truly, loke howe much ỹ more vaine speculations do please the nature of mã, so much the more they ought to be auoyded: euen as wee see the Bookes of subtill deceiuers to be replenished wyth such vaine and fayned imaginacions. Ambition.

B. These two Disciples craued temporal dignitye which lasteth but for a time: to whom a spirituall and euerlastinge dignity was promised, but not withoute the sufferinge of persecution. For it is not meete that the seruaunte shoulde be in better case than the maister: but it is necessarye that they which will reigne with Christ that they also dye with him.

Are ye able to drinke of the cup that I shal drinke of?

B. The Greeke text, for this word (cup) vnderstandeth all manner of drinkinge vessels, by a more generall worde.

E. Nowe oure sauiour Christe to the ende hee might reprehende ambition, and reclayme his Disciples frõ a wicked

Affliction pertaineth to all the children of God.

desire, setteth before them the crosse, and all kinde of calamitie which all the children of God must suffer: as if he shoulde haue saide: haue ye so much ease, & are ye so free from the present warre, that ye prouide already for the glorye of the triumphe? For if they had bene seriously busyed and occupied about the exercises of their calling, they should neuer haue had this fond ymagination come in their mindes. Wherefore by this sentence our Sauioure Christe commaundeth them which triumph before the victorye, to be occupied in the exercise and busynes of godlynes. And certainlye by this bridle ambitiō is very wel stayed: because such is our condition, so longe as we are pilgrims in this worlde, ỳ it ought to shake of all vayne delightes. We are beset on euery side with a thousand daūgers: one while the enemy by subtill and craftye meanes setteth vpon vs, another while he setteth vpon vs by open warre. Is not he worse then mad, which among so many deathes, carelesly pleaseth and deligh-teth him selfe in depainting out the victorye? The Lorde commaundeth his Disciples to be certaine and sure of the victorye, and to triumph in the middest of death: because otherwise they should not be bold ynough to fight manfully & boldlye: but it is one thing to prepare them selues to fight cheerefully, and to endeuour them selues wholly therunto, vpon hope of the rewardes set before them, and it is another thinge to be vnmindfull of the warre, to forsake the enemy, to neglect all daunger, and to triumph before the victorye, the which should not be loked for before the battaile wer fought. Moreouer this vntimely making of hast, doth very much drawe men from their vocation. For euē as the more cowardly that a mā is in ỳ warre, the more he seketh for the pray and spoyle: euen so in the kingdome of Christ, none desire more the superioritie then they which seke to auoyd all laboure and payne. Our Sauiour Christe therefore dooth not without good cause appoynte those souldiers, their statiō and abiding place which they shall not passe, whose mindes are elevated and puffed vp with vayne glory. But

Affliction is a bridle for ambition.

this is the summe of his wordes, ỳ none hath the crowne prepared for him, but he which fighteth lawfully: and that none shalbe partaker of the life and kingdome of Christe, but he which is a partaker of his passion and death. M. Christ therefore asketh them, if they could suffer the crosse and punishment which he shoulde suffer. For so he meaneth by the drinking of the cup which he should drinke of, and by the baptising of the baptime wherewith hee shoulde be baptized. C For we knowe that by Baptisme ỳ faythfull enter into ỳ denying of thē selues, to the crucifying of the old man, & to the bering of the crosse. But it is to be doubted whether ỳ Lord do draw this word cup, to the misterye of his supper or no, but because his suppper was not then instituted & in vse, it is better to take it more simply for ỳ measure of afflictions which ỳ Lord appointeth to euery mā. For, because it pertaineth vnto him to lay vpō euery man his burthen as it semeth him best, euē as the goodman of the house deuideth equal portions amongst those that ar his, therfore he is saide to geue the cup to drinke. A. Wherupō our sauiour Christ saith in another place: O my father, if this cuppe may not passe frō me, except I drink of ỳ same, thy wil be don. Also he saith to Peter in another place: Shall I not drinke of ỳ cup which my father hath geuē me? B. He calleth the same also Baptisme, as we haue shewed alredy, for it was euen as a washing away of death, & a purging to euerlasting life. The same Metaphor he vsed also in another place, as when he said: I must be baptised with a Baptime: and howe am I payned till it be ended? B. But the metaphor of the cuppe in the Scriptures is often times taken in both partes. For certainly God hath measured to euery man both aduersitie and prosperitie, and he shal drinke his portion whether he will or no. It is taken in euill part, as when it is said: storme and tempest shalbe their portion to drinke. It is taken in good part, as when it is sayde: The Lorde is my portion and my cup. C. Moreouer in the wordes of Christe there is not a litle consolation, to mitigate and asswage the sharpenes of the crosse,

2. Tym.

Rom.

Math.

Iohn. 26.

Luke.

Psalm.

Psalm. 14.

croſſe, when as Chriſte in the ſame ioyneth him ſelfe vnto vs For what can be more excellent then for vs to haue all thinges common with the ſonne of God: for ſo it commeth to paſſe that thoſe thinges which ſeme deadly vnto vs, do turn to our ſaluation and life. But he whiche deſireth to be altogether free from the Croſſe, howe ſhall he be counted among the diſciples of Chriſt, which refuſeth to be ſubiect to his Baptiſme: for this is nothing els then to refuſe to be inſtructed in the firſt principles. But nowe let vs learne ſo often as we heare mentiō made of Baptiſme, to remember that we are baptiſed vpon this condition, and to this ende, that we ſhould willingly beare the croſſe. A. For all they which will liue godly in Chriſt Ieſus muſt ſuffer perſecution. {They ſay vnto him, we are} C. In that Iames and Iohn do ſo carelеſſye boaſte that they are able and ready to drinke of the cup, their carnall confidence is perceiued: for when we are out of daunger, we thinke we can do all thinges. Theſe two diſciples perſwade them ſelues that they are able to do muche by their owne ſtrength, and that without God, forgetting their owne imbecillitie. But at the length it came to paſſe that their raſhnes was bewrayed. For when they ſawe that the Lorde was apprehended in the garden, all fled awaye and lefte him alone. Notwithſtanding this was commendable in them that they offered them ſelues readyly to beare the croſſe.

23. He ſaide vnto them: ye ſhall drinke in deede of my cup, and be baptiſed vvith the Baptime that I am baptiſed vvith. But to ſit on my righte hande and on my lefte, is not mine to geue: but it ſhall chaunce vnto them, that it is prepared for of my father.

{He ſaide vnto them: ye ſhall drinke.} C. Nowe he openeth vnto them and to all other the ſtate and condition of his kingdome, and ſheweth what ſhall come to paſſe as concerning the ſame, that they might arme them ſelues with patience: becauſe by many tribulations we muſt enter into the kingdome of heauen. For this is the kingdome of Chriſt: and he which is the head in this kingdome teſtifyeth by his example, that the ſame is neceſſary. He ſayth my cup, as if he ſhoulde ſaye, By my example ſuffer perſecution. Or els he ſayth, my cup, to bring a conſolation to them to beare the croſſe willingly: as if he ſhoulde haue ſayde, I am a companion in the croſſe with you, and you with me. Alſo vnder the perſon of theſe two men he ſpeaketh vnto all his ſeruauntes generallye. For although many faythfull men do dye naturally, and not a violent or bloudy death, yet notwithſtanding it is common to all men, as S. Paule teacheth, to be faſhioned accordyng to the ymage of Chriſte. So that we are all the daye longe as ſheepe appoynted to be ſlayne. But vnder the name of Croſſe the Scripture comprehendeth all kinde of ſorowes and affliction, as bondes, priſonment, ſcourgings, baniſhment, ignominye, and ſuch like. Theſe two diſciples were not exerciſed in theſe thinges, which (truelye) do tame the fleſhe, and the affections of the fleſhe, and doo bridle ſinne alſo.

Rom. 8. Pſalm. 44. Rom. 8.

{But to ſit on my right hande, and on my lefte, is.} A. What hee meaneth by theſe woords read the one and twenty Verſe goinge before. { Is not myne to geue } C. By this aunſwere our ſauiour Chriſt derogateth nothing from himſelfe, but only ſheweth that his father hath not enioyned vnto him this office, that hee ſhould aſſigne to anye man his proper ſeate in the kingedome of heauen. He is come truelye to bringe all thoſe that are his into euerlaſting life: but it is ſufficient vnto vs, and wee ought there with to be contente that the inheritance purchaſed with his bloud abydeth for vs. For how much one ſhall excell another in glory it is neither our partes to ſeeke, neyther was it the will of God that Chriſt ſhould reueale ỹ ſame vnto vs, but woulde haue the ſame deferred euen vntill the laſt reuelation. Nowe let vs note the purpoſe of Chriſt: for he diſputeth not here of his owne power, but he only ſheweth wherefore hee was ſent of the father, and what is agreable to his callinge. And therefore hee maketh a difference betweene the maner of teaching committed vnto him, and the

secrete purpose of God. Euen as when hee sayth in another place, as concerning the day of Iudgement, But of that day & houer knoweth no man no not the Angels which are in heauen, neyther the sonne himselfe saue the father only. A very profitable admonition ý wee might learne soberlye to be wyse, and that wee might not go about to burst out into the secrete misteries of God: and specially that wee should not be to curious in searching out the state of the life to come: for it hath not yet appeared what wee shalbe, neither shall it appeare vntill suche time as God hath made vs like vnto himselfe. *{ But it shall chaunce vnto them that it is }*

Marke. 13.

1. Iohn 3.

M These two presumed to take the prerogatiue of glory vnto them selues, because they were a kin vnto Christ: but Christ teacheth that it was not meete ý the glorye of the kingdome of Heauen shoulde be geuen for that cause. He teacheth therefore that the glory of the lyfe to come muste be loked for by the onlye grace of the merciful God, which choseth his electe without any respect of workes or merits. Wherefore in the daye of Iudgement hee shall say, Come ye blessed of my father possesse the kingdome prepared for you from the beginning of the world. And ý Apostell Paule sayth, Euen as hee chose vs in himselfe before the foundation of the world was layed. So that we must note that there is not an equalitie appoynted amõge the sõnes of God, after that they are receiued into the heauenly glorye: but that degree of honor is promised to euery man, to the which they are ordeyned by the eternall counsell and purpose of God.

Matth. 25.

Ephesi. 1.

24 And when the ten heard this, they disdayned at the two brethren.

{ And when the ten heard this. } BV. Truely sayth the holy Prophete of God, that the heart of man is wicked and inscrutable. For we may see euen in the disciples a certayne bottomlesse pit of errors, and ý when one vice is cut of, another is in his place, yea, and euen those things which we thought cut of to florishe againe: For euen nowe the Lorde had stayed the ambition of his two disciples: and by and by he is constrayned to driue the same out of the other ten disciples hartes, and not only that, but the pestilent disease of enuye also. M. For whereas the other ten are saide to disdaine the twoo disciples which were brethren, it was not because they did hate this ambition, A. but because they them selues also being led by ambition, did seeke to excell in the kingdome of Christ. M. So that this disdain did arise of the ambition which lay secret in their harts. C. The Euãgelist Luke doeth seeme to referre this contention of the disciples vnto another time. But whosoeuer doth wisely consider that two and twenty Chapter of Luke shall finde that the words which were spoken at diuers times, (ý order being neglected) were knit together. Therefore the contention for the superiority wherof Luke maketh mention, had his originall hereupon, because the sonnes of Zebede did couet to haue the chiefe seates in the kingdom of Christ. And yet notwithstanding the indignation and disdaine of the other ten was not to be allowed: for seeing the ambition in the two brethren was greuously reprehended, insomuch that they went away from Christ with shame, what did it hurt the other ten that they had foolishly desired that which they had not gotten? But the Lorde went about by this occasion to haue the disease which lurked in them to be reuealed: for there was not one of the which willingly woulde geue place to another, but euery man in his heart hoped to excell the rest: so it came to passe that one of them enuyed another, and contended one with another. Wherefore if this vice were in rusticall, rude, and base men, and if it bursted forth in them vpon a light, or almoste vppon no occasion, howe muche more ought we to take heede when there is sufficient matter to kindle the secrete fyre? We do see by experience howe ambition doeth burne in the greatnes of power and honour, and it casteth out flames farre and wide, were it not that the modestie of the spirite did restrayne from heauen the naturall pride which cleaueth vnto man. M. We do see howe great ambition and pride remayned in the sonnes of Iacob, the twelue patriarkes, and

Ieremy. 17.

and how greuously they toke it to haue their brother Iosephe preferred before them. A. Let vs therefore so much as we may tourne our selues awaye from this pestilent disease ambition.

25. But Iesus called them vnto him and saide: ye know that the Princes of the nations haue dominion ouer them. And they that are great men exercise authority vppon them.

{But Iesus called them vnto him} M. Christ cā in no wise abyde the discord and disagrēment of those that are his: therefore hee calling his Apostles vnto him, cutteth of againe the rote and occasion of the euill takinge to make them all of one minde. C. In that hee calleth them vnto him to the ende hē might secretly reprehende them, we gather that seinge they were ashamed of their desyer, that they did not openlye complaine, but that there was a secrete murmuring amongest them, and that euery man priuily did preferre himselfe before another.

{Ye knowe that the Princes} C. The Lorde according to his accustomed godnes and mercye dooth not altogether reiecte and condemne the Disciples striuing for the superiority, but beareth with their infirmity so much as might be. The which example Paule also commendeth vnto vs sayinge, We which are strong ought to beare ỹ infirmity of those that are weake, and not to please our selues. But hee caryeth them from those base thinges, to things more excellēt, takinge from them both the error, and affection also of ambition. And the Disciples for their parte do very wel harken to the counsell of the Lord: that in them also they might haue an example of perfection to follow, which alwayes alleage for their excuse the errors and infirmities of the Apostles. For so doth the infirmity of ỹ Apostles please some, but let also their aptnes to be taught, and obedience please them in like maner. Moreouer Christ doth not in this place generally shewe how deadlye and pestiferous a disease ambitiō is, but doth simplely admonish that there is nothing more folish than to contend for nothing. For hee shewēth that there was no superiority (which was the cause of their contention) in his kingdome. They are deceiued therefore which extende this sayinge without exception to all the godlye, whē as Christ only by the matter it selfe teacheth ỹ the Apostles were ridiculous which disputed about the degree and excellency of power and honor in their order: because the office of teachinge to the which they were appointed, hath no affinitye with the Empyres of the worlde. We graunt truly that this doctrine doth extende it selfe aswell to priuate men, as to Kinges and Magistrates: because no mā is worthy to be counted of the flocke of Christe but hee which hath so profited vnder the master of humillitye, that hee will arrogate nothinge to himselfe, but submitteth himselfe altogether to embrace brotherly loue. This is certainlye true: but the purpose of Christe (as wee sayd before) was to make a difference betweene the spirituall regimente of his Church, and the Empyres of this worlde. least the Apostles should bring vnto thē selues Courtlike graces. For all men as they are peereleſſe, and are loued of Kinges, so they come to wealth and honour. But Christe hath put the pastors of his Churche in auctoritye, not they which rule, but they which minister: B. as if Christ should haue sayd, You which are Apostles are called, that ye might declare and shewe foorth the kingdome of Heauen: this your state and condition is not like vnto the state of the Princes of this worlde. Excellent is the dignitye of kings: but there is a great difference betweene my mynisters and kinges Kings truly do serue neither ought they to be of a proude minde, but to submit themselues vnto the Lorde. But they differ in condition of life: bothe of them oughte to be humble: but the kingdome must otherwise be gouerned than ỹ spirituall gouernemente of the Churche, A. of the which you are made ministers. C. And thus the opinion of the Anabaptistes is confuted, which abolishe kinges & Magistrates from the Church, because Christ sayth that his Disciples shall not be like vnto them: when as the comparison is not here made betweene kinges & prophanemē, but betweene their duties.

Mynisters of Christ.

Anabaptistes

Moreouer Christ had not respect so much to the persons of men, as he had to the state of the Church. For it might be that he which was Lord and ruler of a towne or Cittye, might also for necessities sake, take vpon him ỹ office of teaching. But ỹ purpose of Christ was to declare what the office of the Apostles would beare, & what was contrary to the same. Notwithstandinge it maye be demaunded whye Christ, which appointed distincte orders in the Church taketh away in this place all degrees. For hee seemeth so to direcie all me, or at least so to make them equal, that one of them shoulde not excell another: whereas ỹ reason of nature is farre otherwise. And S. Paule describing the gouernmente of the Churche, doth so reherse diuers ministeries, that he maketh the dignity of the Apostleship to excell ỹ office of a pastor. And no doubt he commaundeth Tymothe and Titus, by the commaundemente of God to gouerne others with authoritye. We aunswere that if euery thinge be wayed wholy, we shall finde that kinges do not rayne iustlye and lawfullye excepte they serue: in this notwithstandinge the Apostolicall office differeth from worldlye gouernment, that Kinges and Magistrates are not by their seruitude let to rule and gouerne, or to raine with great pompe and maiesty ouer their subiectes and to excell them. So Dauid, Ezechias, and others like vnto these, being the voluntary seruaunts of all men, yet notwithstanding they were adorned and beutifyed with ỹ Scepter, with ỹ Diademe, and Throne, and with other excellent thinges appertayning to kinges and Princes. But the gouernment of the Church wil admit no suche thinge: because Christe will haue Pastors to do nothinge els but minister, and to abstaine altogether from Lordshyp. Here also we must note that hee speaketh more of the matter it selfe than of the affection. Christ seperateth his Apostles from the maner and order of kinges, because there is a greate difference betwene the Kingly state, and the Apostolical office. Therefore seing it becommeth bothe of them to be humble, the Apostles must alwayes haue regarde and see what manner of gouerninge of the Church the Lord hath appointed. B. To be short Christ dio not here commaunde that there shoulde be no Kinge or Magistrate (as many falsely haue interpreted this place) but he erhorteth those that are the ministers of his word to beware of ambition. C. As touchinge the letter, Mathew our Euangelist hath, They that are greate men exercise authoritye ouer them: and Luke hath: They that haue authoritye are called gracious: yet notwithstandinge all in one sence: as if hee should haue said that Kinges had plenty and aboundance of all thinges, and that they haue greate riches, insomuche that they may be gracious and liberall. Wher vppon they are called in the Hebrewe tonge Nediuim, of geuing liberally to all men: because tribute is payed them to no other ende than to maintayne their honor. Certaine kings also of Egipte vsurped this word, and were called Euergetes, for they delighted much to be gracious and beneficiall. And the Apostle Paule sayde, The Magistrate is the minister of God for thy wealth. Therefore the Magistrates office is to rule, and in rulinge to do good, namely to maintaine the innocente, and to punishe the giltye and malefactor.

Question.

Ephesi. 4.

1. Timo. 5. Titus. 2

Aunswere.

Liberalitye pertaineth kinges.

Rom. 13.

Lordshyp pertayneth not to Pastors.

Humilitye pertayneth to all estates.

26. It shall not be so amonge you: But whosoeuer will be great among you, let him be your minister.

{ *It shall not be so amonge you,* } C. There is no doubt but that Christ here toucheth ỹ folish imagination by the which he saw his Apostles to be deceiued. You do folishly (sayth hee) and amisse faine vnto your selues a kingdome, the which I abhorre. If therefore yee seeke to do mee faithfull seruice, yee must meditate and study vppon another manner of matter, namely to serue and loue one another.

{ *Whosoeuer will be great amonge you,* } M. Our sauiour Christe mighte seeme here to graunt vnto his Apostles superiority. C. But hee speaketh improperlye, commaundinge him to be a minister, which would be greate. For ambition will not suffer that any man should submit himselfe to his brethren. We graunt truly that

that they flatter after a ſeruile manner which aſpyre vnto honor, but their intẽt is nothing leſſe than to ſerue. But the meaninge and purpoſe of Chriſt is not obſcure: for, becauſe euery man is geuẽ to loue himſelfe, hee pronounceth that ỳ affection muſt be otherwyſe tranſpoſed: as if hee ſhould haue ſayd, Let this onely be your greatnes, excellency, and dignitye, to ſubmitte your ſelues vnto your brethren: let this alſo be your ſuperiorite, to be the ſeruauntes of all men.

M. For the greateſt honor in ỳ Church of Chriſt is that euery man ſhoulde myniſter and ſerue. Therefore hẽ which is called in the Churche to be a Paſtor and gouernor of the Church, muſt know that hẽ hath not obtaynde a Lordſhip but the office of a miniſter or ſeruaunt. Therefore the Apoſtle Peter preſcribing to miniſters the duties of life, ſayth: Raigne not as Lordes ouer the pariſhes, but ſee that yẽ be an enſample to the flocke. And the Apoſtle Paule: Let a man thus wiſe eſtẽme vs as the myniſters of Chriſte, and diſpenſators of the myſteries of God. They therefore which are choſen to a Biſhoprieke haue gotten the myniſtery and office of a ſeruante, not of Lordſhip, not of ſuperiority, not of principallity. Therefore Peter ſpeaking of Iudas ſayth, Hẽ was numbred with vs, and had obtayned fellowſhip in this miniſtration.

27. And whoſoeuer will be chiefe among you, let him be your ſeruaunt.

{ *And whoſo will be chiefe amonge you* } A. This is all one in effect with the ſentence goinge before. By theſe wordes it is euidente and manifeſt that the biſhop of Rome is not of Chriſt, but of the world, & of the deuill ỳ Prince of this world. It is a counterfeyte humilitye which they faine, calling thẽſelues ſeruaunts of ſeruaũtes: for in dẽde they teſtify ỳ they couet to be worſhipped as the kinges of all kinge: but they haue ỳ Lord their iudge.

28. Euen as the ſonne of man came, not to be myniſtred vnto, but to miniſter, and to geue his life a redemptio for manye.

{ *Euen as the ſonne of man* } Bu. The Lord to his commaundement addeth his example to the ende hẽ might the more mightely perſwade. Wee muſt alwayes remẽber that the ſeruaunt is not greater thã Math. 10. his maiſter, neither the diſciple aboue his teacher. Chriſt ſpeaketh here as concerninge the time of his abaſinge, of the which S. Paule writeth thus: When he was in the ſhape of God, hee thoughte it not robbery to be equall with God. Neuertheleſſe hee made himſelfe of no reputacion, takinge on him the ſhape of a ſeruaunte, and became like vnto men, & was found in his apparell as a man. Hẽ Philip. 2. humbled himſelfe, and became obedient to death euen to the death of the Croſſe. Who will refuſe this condition ſeinge ỳ wẽ haue the example of our Lorde and maiſter? Hẽ behaued himſelfe no otherwiſe then it became a ſeruaunte, yea a Rom. 15. ſeruaunte of men: for hee was made the myniſter of circumciſion for the truth of God to confirme the promiſes. Neyther did he only declare himſelfe to be a miniſter and ſeruaunt in death but in ỳ whole race of his life alſo.

{ *And to geue his life alſo a redemption for manye.* }

C. To the ende hẽ might more plainlye proue how farre hẽ was frõ a hye eſtate, he putteth them in remembraunce of his death: as if hee ſhoulde ſaye, Becauſe I haue choſen you to be nerte vnto mẽ in honour, a wicked ambition doth inflame your hartes to rule: but I, to whoſe example yee oughte to frame your liues, came not to exteoll my ſelfe, or to vſurpe vnto mẽ any kingly maieſtye, but I rather tooke vppon mẽ the ignominye of the Croſſe, with the baſe and contẽned forme of the fleſhe alſo. Bu. I am truly the onely ſonne of the liuing God, by whom all thinges weremade, your Lord and maiſter, the Prince of lyfe, and the conquerour of deathe, and the power of Sathans kingdome: yet notwithſtãdinge I arrogate and take vnto mee no dignity. For I came for the commodity of all men, and that I might geue my lyfe for ſinners. Let therefore all your counſayles and ſtudies tend to this ende, that you ſeeke the healthe and profite of all men, and that you abaſe your ſelues to the loweſt degrẽ. C. If anye Philip 2. man do obiecte that Chriſt was therfore Obiection.

exalted

exalted that before him euery knee should bowe: We may easly aunswere, that the thinge which he now speaketh is referred to the time of his abasing, as wee shewed a little before. And therefore the Euangelist Luke addeth that he was so conuersaunt among them, as though he had bene a minister. Not that he was inferiour vnto them either in forme, in name, or in deede: (for he woulde be alwayes acknowledged of them their Lord and master) but because he descended frō the throne of ỹ heauenly glory to so base an estate to take their infirmities vpon him, & not only theires but ỹ infirmities of all men. Moreouer we must remember that there is here a comparison made of the more, and of the lesse, as we maye read in Iohn: where he sayth thus, If I your Lord and master washe your feete, ye ought also to wash one anothers feete.

Aunswere.

Iohn. 13.

{ *A redemption for many* } E. The Greeke word signifyeth properly a price or raunsome by the which captiues are deliuered.

C. But the mencion of deathe (as wee saide before) was made to the ende the Disciples mighte be broughte from the false imagination of an earthye kingdome. Notwithstandinge the force and fruit of the same is very aptly expressed, when that bee affirmeth that his life is a price of our redemption: Wherevppon it followeth that wee are freely reconsiled into the fauoure of God onlye by the raunsome of Christes death. E. The Apostle Paule declareth what that redēption is, namely the remission of sinnes. In whom (sayth hee) we haue redemption by his blood, euen the remission of our sinnes. And in another place: By whom wee haue a redemption by hys blood, euen the remission of our sinnes. And ỹ Apostell Peter sayth: for somuch as ye know how that ye were not redemed with corruptible thinges (as siluer and golde) from your vaine conuersatiō, which ye receiued by the tradition of the fathers: but with the precious blonde of Christ, as of a lambe vndefiled. C. So that by this only worde, redemption, all that the Papistes bragge and prate of their satisfactions is ouerthrowne. For those thinges which Christe affirmeth here of himselfe cannot be true, if we be able to bringe in and alleage anye other price, or anye parte of a price, that hath bene payed for the remission of sinnes.

Christ our redemption.

Ephesi. 1.

Colosſ. 1.

1. Peter. 1.

Popishe satisfaction, by the redemption of Christ ouerthrowen.

To be short: seinge ỹ Christ by his death hath made vs a peculiar people vnto him selfe, this submission, whereof he speaketh here doth so little derogate from his glorye, that it doth rather much more set forth the same. { *For manye* } E. The Greeke word doth somewhat differ from the Latine. The latine terte hath, for many: The Greeke text, for ỹ multitude. C. But Christ here putteth, many, not definitely for anye certaine number, but for a great nomber: because he oppoſeth or setteth himselfe against manye. And in this sence the Apostle Paule taketh it when he sayth: For if through the sinne of one, many be deade: much more plentious vpon many was the grace of God, and gifte by grace: which was of one mā Iesus Christ. In the which place Paule speaketh not of any certaine nomber of mē, but cōprehēdeth all mākinde. E. The Lorde also by this place teacheth ỹ those that are his ought so to be the seruaunts of all men, that they do not onely bestow all that they haue, but their life also, if time and occasion so requyre. Bu. Not because they are able to make satisfaction for other mens sinnes (for that pertayneth onelye to Christe) but because they ought so to loue and desier the healthe & profite of other men, that they should rather dye than forsake their callinge, by ỹ which they are after a sort bound to mē. For a good Sheepeheard geueth his life for his sheepe. Whereuppon the Apostle Paule writeth thus to the Corinthians: I will very gladly bestowe, and will be bestowed for your soules, thoughe the more I loued you, the lesse I am loued againe.

Rom. 5

Iohn. 1

2. Cor. 1

29. And as they departed from Hiericho, much people followed him.

{ *And as they departed from Hiericho* } Bu. The Lorde had saide before that hee came to saue sinners. This sayinge hee nowe confirmeth by a certaine benefite, teaching that the sauinge health and benefits of Christe are perceiued and apprehended by a true faith. For therefore the sayth

faith of the blinde men is depainted vnto vs, that thereby also wee might learne what our faith is. {Muche people followed.}

A. This followinge of Christ is often tymes declared of the Euangelist: But the more that the tyme of Christes glorification drewe nere, the more it is certaine, that the people followed hym. Whereupon his enemys alytell before his passion sayd, beholde all the worlde goeth after hym.

30. And behold two blynd men sittinge by the way syde, whē they heard that Iesus passed by, they cried saying: O Lorde thou sonne of Dauid, haue mercy on vs.

{And beholde two blynd men.} C. Marke and Luke make mencion of this same history, euen as we may gather by the circonstances whiche do very well agrée. But the disagrement doth offende some, because Marke and Mathewe, say that this myracle was shewed vpon one, or two blynde men, as Christ was going out of the Citty: But Luke saith it was done before he came into the Cittie: Further more because Marke an Luke make mēcion but of one blynd man and our Euāgelist Mathewe maketh mencio of two But forsomuche as this is oftentymes founde in the Euangelistes, that in one history the one passeth ouer and omitteth that which is spoken and declared of the other, and again that which two omitte the thirde declareth, it ought not to seme a newe or vnwonted thing in this place. We may truly thus conjecture, ỳ when Christ drewe nere to the Citty, the blind man cryed out: But when that he was not heard by reason of the noyse, he went and sate him downe in the waye that leadeth out of the towne, where at the laste he was called of Christ. So that Luke ỳ Euāgelist begā truly & orderly at the beginning, but doth not prosecute ỳ whole narration to ỳ ende but omitteth the lodging of Christ in ỳ Citty: & the other two Euangelistes do onlye toutche the tyme which was nerest to the shewing of the miracle, omittyng the beginnyng. And it is a probable conjecture, that as our saviour Christe alwayes goinge about to trye the faith of men, did differre them for a tyme, euenso at this tyme he sought to haue a proofe and triall of this blynde man. Moreouer, of the other doute (whether there were two or one) we may easely be resolued: For we do se also in an other place that Marke & Luke do make mention but of the healeling of one Demoniake, or possessed of a deuell, wher as Mathewe sayethe that two were healed, euen as in this place: And yet for al that they do not disagrée. But rather wee may conjecture that by the example of the fyrst which in the beginning craued the grace and fauour of Christe, the second was also moued to com, being in ỳ same necessitye. So that in the beginning of the miracle (of the whiche tyme Marke & Luke make mencion) there was but one, but in the ende (of the whiche Mathewe speaketh) there were two. Againe it may be that Marke and Luke do make mencion but of one, because in that one ỳ power of Christ did as muche appere as in the restoringe of sighte to two. And certainlye Marke doth seme to speake of him whiche he best knewe for he describeth him not only by his owne name but by the name of his Father also saying: Blinde Bartimæus the sonne of Timæus sate by the bye wayes syde begginge. Marke 10. Whereupon it followeth that seing his calamity was commonly knowne to all men, the miracle was the more certaine and wonderfull. The reason why Mathewe maketh mencio of both, is, for that he was present at the miracle and sawe them both restored to sighte. {Sitting by the wayes syde.} A. Namelye to begge as Marke and Luke make mencion of one of them. R. M. In that therfore ỳ Iewes suffered these and suche other to begge openly, it is an argument that they neglected the obseruation of the lawe, and gaue them selues more to the obseruing of ceremonies. For they had a speciall commaundement geuen vnto them: as appereth in the booke of Deutronomy where it is sayde: Ye shall not suffer any to begge among you. But where faith is decayed, godlynes, & integritye can not stand. Deut. 15 {Cryed saying.} C. This crye was a signe of an earnest affection.

O Lord

{*O Lord thou sonne of Dauid.*} C. We said euē nowe, that but one at the firste cryed, but whē another being in the lyke necessity heard him crye for helpe, he cryed also for the same. But these blinde men bringe no smale fame and honor vnto Christ, in crying to him to haue mercy vpon them. For it must nedes be that they were persuaded that the helpe and remedy whiche they neded was in his handes.

{*Thou sonne of Dauid.*} C. In this the fayth of the blynd men doth appeare, that they acknowledge Iesus to be the Messias: for the Iewes knew that the Messias should come of Dauid. They flē therfore for helpe vnto Christ, not only as to a Prophete, but as to the only authour of helth which was promised of God. Euenso ought we to thinke of Christ, & to iudge of hym accordyng to the Scriptures, and not according to our owne Imaginatiōs.

31. And the people rebuked them, because they should hold their peace. But they cried the more, saying: haue mercy on vs O Lorde thou sonne of Dauid.

1 {*And the people rebuked them.*} C. The people rebuked the blinde men, eyther because they thought it vnsemelye for beggers to set Christ a worke, as though it were againste his glory to haue to doe

2 with men of so base estate: ether because they thought that they woulde craue an almes at the handes of Christ which they counted very filthy: other because they sawe that Iesus had no respecte to their crye to geue any answer, thinking their exclamation to be troublesom vnto hym,

3 (when as he rather of purpose fained as though he had no regarde to their crye because ye might haue the more tryall of their fayth & perseuerance in prayer:) or els because som among the people were

4 offended for that they called hym Christ the sonne of Dauid: by the which wordes they cōfessed hym to be the Messias promised in the Prophets. But it is here to be merueyled at, that the Disciples of Christ which followed him for deuty and reuerence sake, would suffer these miserable ones to be driuen from the grace and fauore of Christ, & would seke them selues also so muche as in them laye to stoppe the waye & passage whereby his vertue might appeare. But this commeth often times to passe that the greater parte of men whiche profesſe ỹ name of Christe, do rather staye vs from comming to Christ, than call vs to hym. If Sathan went about by godly and simple men, whome zeale and religion persuaded to followe Christ, to stoppe the waye against these blinde men of comming to Christe, howe much more will he bringe that thinge to passe by hipocrits and vngodly men, if we take not great hede vnto our selues? We haue nede therefore of constancy whiche may put awaye all impediments: Yea the more stombling blockes that Sathan dothe caste in oure waye, the more we haue occasiō to prayse, euen as wee sē that the blinde men, the more they were stayed, the more they cryed. For it followeth.

{*But they cried the more saying.*} C. They persewere and abyde howsoeuer the multitude forbid them: they had therfore a cōstante faith whiche neuer quayleth in tēptations. Yea when they knewe that theire wordes were odious in the eares of some, yet notwithstanding a feruent desyre ouercame feare, in somuche that they cryed with the greater vehemencye. Thou son of Dauid haue mercy on vs. Euē so we must striue against all stayes and lets, and manfully resist them, neyther muste we make an ende vntill wee haue ouercome them. B. So shal euery mā thē also by trew & earnest prayer cal for the mercy of the Lord, when he being oppressed with the like necessitye feeleth howe much he standeth in nede of helpe

32. And Iesus stoode stil, and called them and said: what will ye that I shall doe to you? {*And Iesus stoode still.*} A. The Euangelist Marke speakinge of one of them only writeth thus: And Iesus stoode still and commaunded him to be called, and they called hym that was blind sayinge vnto him. Arise, be of good chere he calleth thee: and he threwe away his cloake, and arose, and came to Iesus. Therefore the Apostles do obey the commaundement of the Lorde, they cal him that was blinde, and incourage him to hope

hope well sayng: Be of good chere, aryse, Jesus calleth thee, whose helpe thou craueste with so loude a voyce.
By the which woordes the blinde man conceyued such a hope, that he casting aside his cloake, by the which he was defended from coulde, ran to Jesus. In the which wee muste consider the cherefulnes of this blinde man, and diligently note the same. So often as wee are called vnto Christe, wee neyther cast of oure cloake, neyther do we leape for Joye, nor runne to him, but doe rather tourne our backes, differ the time, stande still, make excuse, wallowe still in darkenes, and hadde rather in oure fylthy cloakes to begge an Almes of this woorlde then to receyue the blessed light of Jesus, whiche comprehendeth the whole state of felicity If he cast awaye his clocke for Joye of his corporall sight, what oughte wee not to caste of to receyue & possesse Christe the moste comfortable and blessed lighte?

{What will ye that I shall do.} M. Christe was not ignorante of their demaunde, but because it was not knowen vnto the people, that they craued so greate a thynge, somuche excellinge humaine power, thinkinge rather that they desired som almes at his handes, he therfore asketh them what they would haue, to the ende they mighte make open declaration of the same, that is, howe greate faythe and truste they hadde in hym, whose helpe they desyered wyth so greate a crye. For in the qualitye and largenes of the petition, the qualitye and largenes of theire faythe appered also. C. He doth therefore verye frendlye and courteouslye demaunde what they desyere to haue donne vnto them: because he was determined to graunt theyre petitions. For there is no doubte, but that by the specialll motion of the spirite they made their petitions vnto hym: because, as the Lorde will not haue all men to escape theire corporall diseases, so also he will not suffer them to praye. There is a rule prescribed vnto vs, what, howe, and to what ende, wee shoulde craue anye thynge at the handes of God: from the which rule we maye not decline, except the Lord by the secrete motion of his spirite doe make vs to wishe for some speciall thinge: which commeth verye seldome to passe. But Christe (as it was sayde euen nowe) asketh them what they would haue, not so muche for theyr own sakes, as for the people that stood by For we doe see howe the woorlde deuoureth the benefites of God without sence, excepte they bee styrred vp by prouocations. Therefore Christe by his voyce maketh the people standinge by to geue harde vnto the miracle, euen as hereafter he did by a visible signe, when by touchinge he opened their eyes.

33. They sayd vnto hym: Lord, that our eyes may be opened. A. The Euãgelist Marke saith that Bartimæus, made answer, saying, Lord that I may receiue my sighte: Vsynge the Chalde woorde Rabboni, for the whiche the Hebrewes haue Rab. or Rabbi, that is to say Lorde.

34. So Jesus had compassion on them, and touched their eyes, and immediatlye their eyes receiued sight. And they followed hym.

{Jesus had compassion on them.} A. These blinde men craued the mercy of Christ to helpe their miserye, as appeareth in the thirty verse going before, and now the Euangelist sheweth that Christ was not only led by his free grace & goodnes to heale them, but also by the compassion that he had of their misery. As concerning this cõpassion reade the ninth chapter going before. {And touched their eyes.} A. Marke saith that Christe added farther sayinge, Get thee hence thy faith hath made thee safe. And Luke hath, receiue thy syghte thy faith hath saued thee. C. Where, by the name of fayth, not only the sure truste of the recouringe of their sighte is vnderstood, but also a farther persuasion, namely, that Jesus was the Messias promised of God. For the blynde man did not rashely or without good cõsideration, adde vnto Christe the name of the sonne of Dauid, Christ ascribeth the receiuing of the syghte to the fayth of the blynde men: because although the power & glorye of Christ doth pearce euẽ to the vnbeleuing somtimes yet notwithstandinge

Mar. 10. Luk. 18.

Infidels haue no profite by gods benefites.

no man doth truely and profitably enioy his benefits, but he which by Faythe apprehendeth the same yea to the vnbeleuing the vse of Gods gyftes is so farre frō doing them good, that it is very hurteful vnto them. Wherfore the health of ỹ Christ speaketh here, is not restrained to the externall health, but it comprehendeth a whole and safe mynde also: as if Christ should haue saide that the blind man obtained by fayth his desyere at the merciful handes of God. Wherefore if God bestoed his grace vppon the blynde man for his fayth, it followeth that Iustification commeth by fayth.

Iustification commeth by fayth.

{*And by and by they receyued theire sighte*} Bu. In that that they receiue their sight so sone, the power and great vertewe of Christe is declared. {*And they followed him.*} C. This is a signe of greate thankefulnes that the blinde men woulde wayte vppon Christe. And although it be vncertayne whether they continued with him anye long time or no, yet notwithstandyng it was a great argument of their thankefulnes that they followed Christ to sett forth his grace and power, thoughe but for a time. The Euangelist Luke hath. And they followed hym glorifying God For to this ende we are illuminated of Christ, that wee should followe him the true lighte and the author of the same. A. And certainly so many as haue truly felte the redemption of Christe, they can not chose but followe their Sauior, and glorify God in all thinges, which by his only grace hath brought them therevnto. C. Luke also addeth that the people gaue the glory vnto God, which maketh not a littel to proue the certainty of the miracle.

The xxi. Chapter.

AND when they drewe nie to Hierusalē and were com to Bethphage, vnto mount Oliuete: then sent Iesus twoo of his Disciples.

{*And, when they drewe nye to Hierusalem.*} Bu. Hytherto oure Euangelist Matthewe hath described: What the Lorde dyd in Galilee, and in his Iorneye cōmyng from Galile to Hierusalem: and now he declareth what he did in that holye and kingly City it selfe. And the nerer that he approched to his death & crosse, the more liuelye he declareth his power, vertue, and strengthe. For nowe he entring into that holy Citty with a newe and case kynde of pompe declareth him selfe to be the promised king and deliuerer, which the Israelits had long looked for.

C. Oure sauiour Christe therfore dothe not sende his Disciples for an Asse, because he was werye of his Iorney, but to an other ende and purpose. For seynge the tyme of his deathe was at hande, he mente to shewe after a solemne maner what the nature of hys Kyngdome was. The whiche thynge treuly he began to doe euen from the tyme of his Baptisme: but this shewe remaineth for hym to sette forthe euen in the ende of his callynge: and (if a man might so speake) it was the laste pageante he hadde to playe. For why did he hetherto abstayne from the name of a Kynge, and nowe geueth libertye to haue hymselfe proclaymed a Kynge, but onely becaus he was not farre from the ende of his race? Therefore when his Assention into heauen was at hande, he woulde haue his Kyngdome openly proclaymed in earthe. This hadde bene a fooliche kynde of pompe and verye ridiculouse, hadde it not bene that Zachary hadde before Prophesyed of the same. To the ende Christe might take vnto hym selfe the honor of a Kynge, he entereth into Hierusalem ryding vppon an Asse, a worthye pompe in deede to declare a Kynge. Moreouer the beaste which he rode vppon was not so rude and base as the furniture that belongeth vnto it was: For the Disciples for wante of a saddell were fayne to laye theyre clothes vppon the Asses backe: which was a token of greate pouertye and nedines. We graunt that he wanted no waytinge men, for a greate multitude followed hym: But what were

surely suche as came oute of poore villages in the waye as he wente. Ioyfull shoutes and cryes are made: but of whome? surelye of poore men, and the contemned sorte of the people. Therfore he might seme to do all that he could to make hymselfe a Iesting stocke to all men. But because there were two thinges adioyned vnto hym to bee done, namely to shew som document or example of his kyngdome, and to teache that it was not like vnto terrene or earthlye Empyres, he vsed this base estat in ryding to Hierusalem. Howbeit this also might peraduenture seeme vnsauory, and without reason, were it not that God had longe before witnessed the same by his Prophete, namely, that his kynge which shoulde come to restore saluation to his people, shoulde ryde after the maner that oure Euangelist maketh mencion here. Therefore leaste the contemptible and base estate of Christe doe hinder vs from the beholding, in this spectacle, the spirituall Kingdome of Christe, let vs laye before oure eyes the worde of the Lorde by the mouth of his Prophete, by the which God, vnder that deformitye of a beggar, doth more beautify his son, than if he should shyne in all the maiesticall robes of a King. Without this sauce, this history will neuer be sauory or pleasaunt vnto vs. Wherefore the woordes of our Euangelist Mathewe are of great force, when he saith that in this, the saying of the Prophete is fulfilled: because, he seing that men which are to much addicted vnto pompe and glorious shewes, could not by the naturall sence and vnderstanding of the flesshe gather any profit by the history, bringeth them from the bare beholding of the thing, to the consideratiō of the Prophesy, as we shal heare anon. {And were come to Beth.} M. This Bethphage was a litle village at the bottome or foote of the mounte of Olives, which was nere to the Citty of Hierusalem, being distant from the same not a bouet two myles as we may reade in the first chapter of the Actes.

{He sent two of his Disciples.} A. What the names of these twoo Disciples were, none of the Euangelistes make mencio.

2. Saying vnto them: Go into the town that lyeth ouer against you, & anon, ye shall fynde an Asse bounde, and a coulte wyth her: loose them and bringe them vnto me.

{Go into the towne that lyeth.} M. Some very fondly haue expounded this place, sayinge that by this towne he ment the Citty Hierusalem: the which Citty (say they) be called a towne in contempte. C. But the woordes of Christ ought to be vnderstode of some village that was in ỳ Suburbes, beinge suche a one as we see commonly adioyninge to Citties in the which they vsed asses for cariage betwen the Citty and the towne. Again it may be that Bethanye or some other suche towne laye so betwene Bethphage and Hierusalem, that they which were at Bethphage could not se Hierusalem.

{That lyeth ouer against you.} A. That is, which lyeth righte before your face. He sheweth them a place which was in their sighte, which could not be Hierusalem by reason of the hill which laye betwene. For Bethphage stoode of one syde of the hill, and Hierusalem on the other.

{And anon ye shal fynde an Asse.} C. Seinge that Christ was so nere the Citty, it can not be thought that he sent for the Asse to ease hym of his Iorney: (for it had bene a smale matter to walke that two miles on foote) but euen as kinges ascende and syt in theyr charriots, because they will be sene, euen so the Lorde ment to be sene of all men, and by som token to seme to allowe the crys and shoutes of those that followed him, leaste they shoulde thinke that it was done agaynst his will, and ỳ withoute his consente they attributed vnto him the honour of a kinge.

M. He which was Lord of all men, and of all thinges ells, borroweth a poore mans beast to ryde vppon, and hath nothinge of his owne: beinge made poore for our sakes although hee were the richest of all. C. And leaste anye thinge shoulde staye the Disciples from fulfillinge his will and commaundement, the Lorde doth prevent certaine doubts which might arise in their myndes. 2. Cor. 8.

R.g. And

And firste of all he declareth that he sendeth them not by chaunce when he saith that euen in the enteraunce into the towne they shall fynde an Asse with her coulte. M. A wonderfull foreknowledge truelye it was, which beinge absente coulde tel where and what maner of Asse it was, that he shoulde occupy. The lyke of this wee reade in the Gospell after saint Jhon, where it is thus written. Nathanaell sayth vnto him: whence knowest thou me? Jesus answered and saide vnto hym: Before that Philip called thee, when thou wast vnder the figge tree, I sawe thee. C. Furthermore he saith that no man shall denye them the asse, but will suffer them to lead it awaye. For it followeth.

Jhon. i.

Mar. 11. Luke. 19.

3. And if any man saye ought vnto you, say ye, the Lorde hath nede of them: and straytewaye he will let them go.

{And if any man saye.} B. The Euangelists Marke and Luke adde to this, sayinge, Why do ye so, why doe ye louse hym? Thus shall ye saye vnto hym, the Lorde hath nede thereof. C. By this meanes the Lorde declared a notable argument and proofe of his Godhead: For to knowe a thinge not presente, and to bende the harts of men to agree to his will, belongeth vnto God and not to a mortal man. For although it might be that the owner of the Asse hauinge a good opinion of Christe might graunte willinglye the loue of the same: Yet notwithstanding to knowe and foreshewe whether he wer at home or no, to describe the Asse so merely, and to knowe whether he would credit his Disciples comming as strangers, it was not in the power of a mortall man. B. By these thinges therfore he went about to reueale and make manifeste his power and Deity to his Apostells, leaste afterwarde they shoulde doubte or dispayre of the same when they shoulde see him hange on the crosse with synners. {Saye ye the Lorde hath nede of them.}

M. The Lorde sought not to take away any mans cattell, although he were the Lorde of all creatures, but firste shewed his necessity, and then with their consent led and toke them awaye.

{And straite waye he will let them go.} Some translations haue. And he letteth them go: But it is better to read it in the futer tence, than in the present tence.

4. All this was done, that it might be fulfilled which was spoken by the Prophete, saying. {All this was don.}

M. The Euangelist here sheweth a reason, why Christe commaunded the Asse to be brought, that he sittinge vpon the same might ryde into Hierusalem: namely that those thinges which were spoken of before by Zacharias the Prophete might be fulfilled. And the Euangelist Jhon alleageth ỳ same place, to the same ende and purpose saynge: And Jesus gate a young Asse, and sate thereon, as it is written Feare not daughter of Sion, beholde thy Kyng commeth on an Asses coulte. Moreouer the Euangelist brought in this place of Scripture, to ỳ ende we might se that Christ came not because we had deserued his comminge, but because he would performe and fulfill the treuth of God: For asmuche as he was promised long before were. It was necessary therfore that this portion of Scripture shuld be fulfilled in Christ, because it was appointed by God that before his passion he shoulde ryde into Hierusalem vpon an Asse. And it was therfore foreshewed by the holye Ghoste, because it shoulde com to passe: ỳ it should come to passe because it was so appointed by the eternall decree and purpose of God: and it was appointed by God, because it semed vnto him good by that meanes to set forthe the quality & quantitye of his Kyngdome. The quality, because it shoulde be full of righteousnes, sauing healthe, peace, and humility: the quantity, because it shoulde be ample, large and full of power.

5. Tel ye the daughter of Sion: behold thy Kinge commeth vnto thee meke, sitting vpō an Asse, and a coulte, the foale of an Asse vsed to the Yoake.

{Tell ye the daughter of Sion.} E. This testimonye of Scripture is taken out of the ninthe chapter of the prophesye of Zacharye, howbeit the Euangelist dothe not agree with the Hebrewe text nether with the three seore and tene interpretors. L. For firste of all wee must

must note that the Euangelistes had no speciall regarde to cite euerye woorde of the Prophetes but counted it sufficient to alleage theire meaninge, and manifestlye to declare that those things wherof they prophesyed were fulfylled, and that specially to this ende they mighte geue vs occasion to searche the Scriptures, to se what they had omitted, and how that nothinge was prophesyed of before by the Prophetes whiche was not fulfylled. This place therfore of the Prophete Zachary, accordinge to the Hebrewe terte is thus written: Reioyce thou greatelye, O daughter Sion, be glad O daughter Hierusalem. For lo thy kynge commeth vnto thee, euen the righteouse, and Sauiour. Lowlye and simple is he, he rydeth vpon an Asse and vppon the foale of an Asse. For these woordes of the Euangelistes Tell ye the daughter of Sion, are not in Zachary, as touching the very woorde: yet notwithstandinge the Euangelistes verye conninglye and aptly transferreth that to all the godly teachers, which God commanded one Prophete onely to testify. For this was the onelye hope, by the which the sonnes of God ought to erecte and confoorte themselues, namelye that the Redemer at the lenghte shoulde com.

And therefore the Prophete teacheth that full and sufficient matter of Ioye is brought vnto the faythful by the comminge of Christe. For seing that God canne no otherwyse be fauorable vnto them than by the meane of a Mediator who deliuereth those that are his from all euell: What thynge can there be without hym whiche can exhillerate and make glad the harts of men, who are drowned in theire synnes, and oppressed with manye miseries? And euen as it is necessarie, Christe beinge absent, that wee bee sorowfull and heauy, euen so againe the Prophete admonisheth the faythfull that there is good cause why they shoulde reioyce when a Redemer is com vnto them.

C. This therefore is an exhortation to Prophetes & Preachers, to declare these glad tydings to the Churche of Israell: for by the name of sonnes the Prophets did call as well the Cittyes themselues, as the Cittizenes that dwelte in them.

For so often as wee heare the Lorde speakynge, let all Prophetes Apostels, and Pastors knowe that they are commaunded to speake in the name of the Lorde and to declare theire Embassage. Tell ye (sayth he) the daughter of Sion. He commaundeth therefore his Ministers to speake vnto the congregation of Saincts and to the Churche of Hierusalem, and to declare vnto them the commynge of theyre Christ.

The daughter of Sion, and the daughter of Hierusalem, are bothe putt for the Churche whiche was at Hierusalem. For Sion was a parte of the Cittye. The Euangelistes beinge contente that he had shewed the place of the Prophete, exhorteth the Ministers of the Churche to declare that the Prophesy of the Prophete as concernynge the Messias is fulfylled. when they se Iesus syttynge on an Asse to enter into Hierusalem, as it was Prophesyed before.

{Behold.} E. By this woorde he goeth about as one hauynge som greate and waighty matter to speake of, to awake vs from sleepe, and inkydelitye, to the ende wee mighte with the greater Ioye receyue this Ioyfull tydynges. {The Kynge commeth.}

L. That is to saye whiche was promised vnto thee, whose peculiar people thou arte, who onelye ought to gouerne thee all other sette aside, but in spirite, not in externall rule and Empire: of whome thou shalte and arte so gouerned, that beinge deliuered from synnes, from Deuells, from Hellegates, from the flesche, from the woorld, thou mayest most pleasantly be brought vp & gouerned of him, in grace, in spirit, in lyfe, in heauen in God: the which thinge commeth to thee onelye by Fayth, by the which thou doest beleue him to be suche a King, and that he doth vse no other gouernmēt, & that he came to no other end. For if thou do not beleue these thinges of him, thou shalt neuer attaine the by any

Christe a spirituall kyng.

other thing nor by thine owne labor and industry. For suche a one as thou doest deme and esteme, thou hast: whatsoeuer thou doest persuade and promise thy selfe to be in him, that same shalte thou finde in him: and in all thinges, as thou beleuest so shall it be vnto thee, before euer abyding, all one and immutable, which is the Kyng of life, of grace, of felicitye, whether ye be so tought or no

Commeth vnto thee. He it is that commeth.

1 For it is not thou ỳ cõmest bringing thy selfe vnto hym: his dwellynge is so hye and so farre hence that thou canste not com vnto him by thy riches, by thy worke or by thy labor: that thou mightest haue nothing to boaste that thou by thine own merite or deserte hadest purchased hym vnto thee. He commeth also because he foreshewed the same in the Prophetes and promised that he woulde com. So that nowe he hath faythfully performed his promises, and is com. Bu. Thou haste looked for hym a longe tyme O Sion, and haste werved thy selfe wyth wayting where and when thou shouldest beholde that Kynge whiche in all ages was promised to com into the worlde.

Christ commeth to vs. not we to him.

2

3 Nowe therfore he commeth, there is no cause why thou shouldest wayte for his comminge anye more. And he commeth treuly, to thee, that is to thy vse, for thy profite, not for any matter of his owne, as commonly Kinges do: but to saue thee, to lyfte vp thee, and to make thee happy. B. He came also to make thee his peculiar people. For Christe thought it not sufficiente to make vs free from tyrannye, from the rule of sinne, deathe and hell, and to bee oure Kyng: but also to geue hym selfe wholely vnto vs, that whatsoeuer pertayned vnto hym might be our owne. Of the which saincte Paule wrighteth saying: God spared not his owne sonne, but gaue hym for vs all: how we then with him shoulde he not geue vs all thinges?

4

Rom. 8.

And againe hee saythe: Christe is made vnto vs of God Sanctification, righteousnes, wisedome, and redemption.

1. Cor. 1.

In this therefor that he commeth vnto thee thou haste a greate benefyte aboue all other, namelye, that thou mightest haue power ouer those thinges that belonge vnto him. Euen as the wyfe taketh those things for her owne which pertaine to her husbande, namelye the apparell with the which he adorned and beautifyed her, so we take those thinges which pertaine to Christ as oure owne.

The rightes ousnes of Christ ma nath bee

Besyde these woordes of the Euangelist we may reade in the Prophete more, namely, whē he saith that he is righteouse and a sauiour. Christ is here saide to be righteouse, because of the righteousnes wherewith he is saide to Justify vs, and not of that whereby he iudgeth vs.

For all those thinges which the Scripture attributeth to God and Christ our sauiour, ought to be referred vnto vs. He came therfore righteouse vnto thee, that is, he came to iustify thee by his grace only: beinge not ignorant of thy vnrighteousnes. And that thou mightest be made righteouse thou haddest no nede of anye thinge that pertained vnto thee, but of his grace, of his goodnes, and liberalitie, that thou mightest by hym alone obtaine righteousnes. In this sence the Apostel Paule vseth these woordes when he sayth, Christ is ỳ obteyner of mercy through faith by the meanes of his bloud to declare his righteousnes, in that he forgeueth the synnes that are paste, whiche God did suffer, to shewe at this tyme his righteousnes, that he might be counted iuste, and the Justifyer of hym which beleueth in Jesus. For he should not haue com a Sauiour to euerye one, if he had come with his seuere, strayte, and Judgeinge iustice, but rather a condemner to all menne: Forsomuche as all men are vniuste, and synners.

Rom. 3.

But now hee commeth not onelye to make vs Godlye and Just, but also to saue so many as receyue hym: that wee maye acknowledge hym onelye to be the righteouse, and Sauioure, which is Juste and a Sauiour, bothe iustifyinge and sauinge vs, and that by his owne mercy and goodnes, and by no deserte or merite of oures, but by his free grace offered vnto vs.

Make. B. In that our Euangelist saith that Christ came meke, it is nothing cõtrarye to that which the Prophets hath.

when

when he sayth that hée came poore and afflicted: for there is none meeke but hee which willingly suffereth affliction, and so hée is also poore. Moreouer Christ was not poore but with mekenes, as wée read in the fifte Chapter going before. Furthermore the Hebrewe worde Ani, which signifyeth poore and the which also Zacharias vseth in this place, doth not alwayes signifye him to be poore which is destitute of moneye and other riches, but which is of a broke hart and humble spirit: who is altogether frée frō wrathe and arrogancy, and full of humillity and mekenes. Of the which signification & meaninge wee haue an expresse example in our sauiour Christ when Luke describeth him to haue wept ouer Hierusalem, and to bewaile the miserye of the same at this his enterance therein. So that the Hebrew worde signifyeth that which thou readest here as concerninge the behauioure of our sauiour Christ, whether thou interprete it to be poore or meke. His harte is oppressed as thou séest with affliction and compassion ouer Hierusalem: here is no shewe of anger or token of reuenge, but a certaine signe of mekenes bewayling the destruction of his ennemyes. The affliction of the harte with the which hée was disquieted and troubled, had made him so gentle and méeke, that no anger no cruelty, no threatning, nor no reuenge, could once take place in his minde: hée could do nothinge but suffer, and offer his inspeakeable goodnes to his ennemies. Behould this is the cause why the Prophete calleth him here poore, and the Euangelist méeke. Blessed is hée to whom it is geuen thus to beleeue and acknowledge Christ.

And sitting vpon an Asse. B. The Greeke & the Hebrew worde also signifyeth eyther the male or female kinde. But the other thre Euangelistes do declare that it was a male: and the Euangelist John who bringeth in the same place of the Prophete Zachary, writeth thus: And Jesus got a yonge Asse and sate thereon, as it is written: Feare not daughter of Sion, behold thy Kinge commeth sitting vppō an Asses coulte. And whereas the Prophete writteth that Jesus rode vpon an Asse and the coulte of an Asse: hée vseth a figure very common to the Prophets, by the which they double one thinge by diuers voyces. For accordinge to the maner of the Scripture hée putteth þ coulte of an Asse, in steede of an Asse. And the Hebrewe worde, for the which wee haue this worde coulte doth properly signifya beaste broken to the saddell and méete to ryde vppon, and not a coult: as wée may euidently gather by that place where we reade these wordes: And hee had thirtye sonnes which roode vppon thirtye Asse coultes. C. But very fonde is the allegory which many make here in þ Asse and the coulte. For they make the Asse a figure of the people of the Jewes, which a longe time had beene subiecte and accustomed to the yoake of the Lawe. And by the coulte they saye that the Gentiles are vnderstode: And that Christ did therfore first sit vppon an Asse, because hee ought to begin at the Jewes: and that hee afterward rode vppon the coulte, because after that hée had done his office conterninge the Jewes, hée shoulde finishe his worke in the Gentiles. And our Euangelist Mathew truly séemeth to note the ryding vppon them both. But seinge the figure called Synecdoche, is often vsed in the Scripture, it is no maruell if he name two for one. B. But by the other two Euangelistes (as it is said before) it is euidente that Christ vsed but the coult only. And the Prophet Zachary taketh away all doubt, who accoding to the familiar vse of the Hebrewe tongue repeteth one thinge twyse. C. But whereas the Euangelist sayth that the foale of the Asse was vsed to the yoake (that is to say, which was vsed dayly to carry burthens, and to labour) which woordes the Prophet hath not, the Euangelist therefore did it to expresse of what kinde of Asse the Prophete spake, as if hee shoulde haue saide: The prophesye is fulfilled in that Asse, which was brought vp not to iourneye, but to carrye burthens (accordinge to the manner of that countreye) vppon whose coulte the Lorde did ride. So abiecte and base was the fulfillinge of this prophesye, least any man should thincke that the Prophete did forshewe anye ex-

Iudges. 10. and 12.

Synecdoche is a figure where parte is vsed for the whole, & the whole for the parte.

cellent thinge or pompouse maiestye.

C. The Euangelist Mathew therefore went about to shew what maner of king Christ should come, namelye, farre vnlike to the kinges of this worlde which excell in gorgious and sumptuouse ornamentes.

6. The Disciples went and did as Iesus commaunded them.

{The Disciples went and} C. Here the redines of ỳ Disciples in seking all meanes to obey and fulfill their maisters will & commaundement, is to be commended, who without delaye did that which hee bad them. For Christ was not of so great authority that his name only was sufficient to move straungers & vnacquainted persons: furthermore, the Disciples might haue feared the infamy of theft. Hereby therfore it appeareth how great a credit they had in their maisters worde when that they annswere not nor question about the matter, but bearinge them bould vppon his commaundemente and promise make hast to the place whereunto they were sente, and being come thither they were not deceiued of their expectation. The which thinge ought to be a lesson vnto vs, that we may learne to quiet and contente our selues with the promises of God, and to go forwarde to the fulfilling of his promises throughe all manner of lets that we by our obedience may fulfill thos thinges which hee commaundeth. For hee, all impedimentes beinge removed, will finde outs the waye, and will not suffer our trauaile to be voyde & of none effecte. R. Luke sayth, They which were sent wente their way, and founde as he had saide vnto them.

Gods promises are sufficient to cõtent the godly.

7. And brought the Asse, and the coult, and put on them their clothes and set him thereon.

{And brought the Asse,} A. Our Euangelist Mathewe omitteth certaine thinges which are red in Luke. For hee sayth ỳ it was said vnto ỳ Disciples which loused the coulte: Why louse ye the coulte? which saide, Because the Lord hath nede there of but all these are included in the verse goinge before: for so the Disciples made annsweare as they were cõmaunded of Christ.

{And put on them their clothes} L. The Greke worde doth rather signifye, gownes, and cloakes, than apparell. The Disciples spred therefore their cloakes vppon the Asse in stede of a sadle.

{And set him thereon,} A. Namely, vppon their garmentes, not vppon the Asse and the coulte, as thoughe he had rieden vppon them both. For we haue declared alrady that Christ sate vppon the coulte onely. And the Euangelist Marke hath these wordes: And they brought ỳ coulte to Iesus, and layde their garmentes vppon him and he sate theron. B. Our sauiour Christ thought good to make this shew of his kingdome vnto the people before he should suffer, ỳ thereby he might confirme the good in the fayth towardes him, and might make the wicked voyde of excuse. It was a great pompe therefore & very kingly if we haue respect to the desier of the people and to their reioysinge, and to the vertue and power also by the which he cast the byers and sellers out of the temple and made himselfe to be feared of his cruell enemies.

C. Furthermore the Iewes themselues are constrayned to expound the Prophesy of Zacharye, (which was then fulfilled) of the Messias, notwithstanding they deride vs, iudginge vs to be deluded vnder the shadowe of the Asse, because wee attribute the honor of the Messias to the sonne of Mary. But our fayth is not only grounded vppon this place, of ỳ Prophete, but vpon far greater testimonies. Moreouer, whē we say & affirme ỳ Iesus is Christe we take not the greunde therof vpon this that he entered into Hierusalem rydinge vppon an Asse: But hereRom.
vppon we ground the same because hee made the blind to see, the deafe to here, ỳ lame to walke, and the dead to rise out of their graues, & because he rayled himself to life (being put to death) the third daye. Yet notwithstãding this confirmation of ỳ base enterance of Christ into Hierusale must not be despised, because ỳ almighty did foreshew by the mouth of ỳ Prophete Zachary ỳ same thinge, that men might knowe that the kingdome of his sonne was disagreing with the pompe, glory, & power of this worlde, and that it was also rather spirituall.

8. And many of the people spred their garmentes in the waye: Other cutte downe braunches from the trees, and strawed them in the waye.

{And many of the people} C. Here the Euãgelistes do declare that Christ was knowen of the people to be a king. M. Surely the counsel and purpose of God in this was wonderfull that hee vseth the rude, simple, and abiecte sort of people, and not the great Cittizenes of Hierusalem, the Scribes, Pharisees, and hye Priestes, to receiue his sonne, and to set forth the beginning of his kingdome, and so stirreth vp their minds, and maketh them so ioyfull, that setting all feare aside of ỳ hyer powers, and of excommunication, they proclaime him with open crye to be their kinge and the Lordes annointed, and so condemned their elders. And that these men were not Cittizenes of Hierusalem but suche as came from farre by reason of the feast daye, wee maye gather by the wordes of Iohn who sayth: On the nexte daye much people that were come to the feast, when they heard that Iesus should come to Hierusalem, toke braunches of Palme trees, and wente forthe to mẽte him, and cryed. It might seeme truly a Maygame or iesting matter for the rude multitude cuttinge downe bowes, and spreading their garments in the way, to geue vnto Christ ỳ vaine title of a king: notwithstanding as they did this in good earnest, and did faithfullye declare their mindes, euen so Christe thoughte them mete and worthye proclaymers of his kingdome. Neither is there any cause why we should maruaile at any such beginning, when as he sitting at this daye at the right hand of his father doth sende obscure and base men from his heauenly throne, of whom his maiestie is celebrated in a most contemptible maner.

{Other cut downe braunches} C. Manye coniecture that the cutting of the braunches of the Palme trees came of an auncient and solemne custome of the day: as concerninge the which matter we may read much in the three and twenty Chapter of Leuiticus: but it is a greate deale more probable that this honor was geuen vnto Christe at a sodaine by the motion of the spirit, first in the Disciples, who had premeditated of no suche thinge: than in the multitude which was set one by the Disciples, as may be gathered by ỳ wordes of Luke where hee sayth, And when hee was nowe come nye to the goinge downe of mount Oliuet, the whole multitude of the Disciples began to reioyce, and to praise God with a lowde voyce for all the myracles that they had seene saynge: Blessed be the kinge that commeth in the name of the Lord. Luke 19.

9. Moreouer the people that wente before, and they that came after cryed saying: Hosanna to the sonne of Dauid. Blessed is hee that commeth in the name of the Lorde. Hosanna in the hyest.

{Moreouer the people} B. This acclamation and crye is taken out of the hundreth and eightene Psalme, wher (other thinges properly aunswering and agreeing to the presente pompe of the Lorde) it is thus red. The same stone which the builders refused is become the head stone in the corner. This was the Lords doing & it is marueilous in our eyes. This is the daye which the Lord hath made: wee will reioyce and be glad in it. Helpe nowe O Lord: O Lord sende vs now prosperity. Blessed be hee that commeth in the name of the Lord &c. This verce: Helpe now O Lord: O Lorde sende vs nowe prosperitye, was applyed of them vnto Christ: whereby it is euidente that the Psalmes were then vsed. Psalm. 118.

C. Also the Euangelist Mathew doth not without good cause reite the Hebrewe wordes, ỳ we might know that these acclamations and ioyful cryes were not rashely geuen vnto Christe, and that the petitions and wordes of the Disciples were not spokẽ without consideration: but that they reuerentlye followed the order of prayer which the holye ghost had committed to the whole Churche by the mouthe of the Prophete. For although hee do there speake as concerninge the kingedome, yet notwithstandinge there is no doubte but that hee himselfe hath specially respecte and would that others also shoulde haue regarde to the eternall and euerlastinge succession, which the Lorde had

had promised vnto him. For he framed & gaue vnto the Church a perpetuall law of praying, which, notwithstanding that the riches of the kingdom were decayed, was in vse. And so the custome preuayled and grew that oftentimes they made their prayers as concerning the promised redemption, in these woordes. Also it was the purpose of Mathewe (as wee touched euen now) to recite the verse in Hebrewe, to the ende he might teache ỳ Christ was knowen to the people to be ỳ Messias and redemer. E. This shoute therefore of the people was a wishinge of prosperity, and a prosperous crye, euē as we̅ in these dayes, when anye Magistrate is newlye chosen into his office, shoute and wishe him good successe.

After the same maner this people was affectioned towards Christ, they thought now that his corporall kingdome should begin and prosper, therefore they prayed and wished that all things might happen vnto him luckelye. For this woorde Hosiah-na is as muche to saye as helpe now, or saue and prosper althinges that this man taketh in hande. B. And when they added, to the sonne of Dauid, it was as muche as if they shoulde haue sayed, Helpe Lorde wee beseeche the̅, and prosper all things that belonge to this sonne of Dauid, that his kingdome maye prosper luckely and take good successe: prosper him thou (we̅ say) which dwellest in the hyest. This crye of the people semeth to agree̅ with that whereof mention is made in the tenthe Chapter of the firste booke of Kinges where the people sayde, God saue kinge Saule: and in the first Chapter of the thirde booke of kinges, where the people cryed, God saue kinge Solomon. A. Therefore the Disciples and the multitude, beinge moued by the instincte of the spirite, prayed for the felicitye of the king, & for ỳ prosperous successe also of his kingdome. C. And truly as the spirit of God did then appoint that people to praye dailye for the kingdome of Christe, euen so also hee doth nowe prescribe the same rule vnto vs. And seing that God will raigne by no other meanes than by ỳ power of his sonne, we̅ ought dayly to wishe and praye for his kingdome, according as wee are taught, Thy kingdome come: vnder the which sentence ỳ same is noted which more plainely in the Psalme is expressed.

1.King. 10.
3.King. 1.

Psalm.

{ *Blessed is hee that commeth in the name of the Lorde* }

C. The Hebrewe woorde (Berach) in the Psalme, out of the which these were taken, signifyeth to praise and to encrease one with goodes, wherupon commeth the Hebrewe participle Baruch, that is praysed, blessed, or increasee with gwdes. By this voyce therefore they wish vnto Christ the encrease of all goodnes, and ỳ prosperous successe of all thinges. For repetitiō seemeth to be a familiar thinge to the Hebrewes and oftentimes vsed of them For that which before they wished in these woordes Hosanna to the sonne of Dauid, or God prosper the sonne of Dauid, they nowe wishe againe in sayinge, Blessed is hee that commeth in the name of the Lord: as if they should haue sayde, Hitherto wee haue beene oppressed with diuers tyrannies, but nowe oure kinge comminge all thinges shal prosper well and hee shalbe happye, which commeth vnto vs in ỳ name of the Lord, or beinge sente or annointed of God: saue, prosper, and blesse thou him therfore which dwellest in ỳ hyest. The Euangelist sayth expressly in the name of the Lorde, because the Messias should come as one sent, and not as one that thrusteth in himselfe, but should be sent of ỳ father. For hee is said to come in the name of the Lorde, which intrudeth not himselfe, but taketh the kingdome at the will and commaundement of God. The which thinge maye more certainly be gathered by the woordes of Marke when hee sayth, Blessed be the kingdome that commeth in the name of him, that is the Lorde of oure father Dauid. For they spake after this maner in respecte of the promises, because the Lord had promised that he woulde at the lengthe be the deliuerer of that people, and had appointed a meane, namely the renuinge and restoringe of the kingdome of Dauid. B. The like and the very selfe same meaninge almost had those prayers of the seruauntes of Solomon, when they sayd, As God hath beene with my Lorde the kinge, euen so be hee with

Marke

Solomon

Solomon also, and make his seate greater, than the seate of my lord kyng Dauids hath bene. C. We do see therefore that the honour of a mediatour (of whom all good thinges, and the benefite of saluation was hoped for) is attributed vnto Christ. But seing they were rude and ignorante people which called the kingdome of Christ the kingdome of Dauid, we may hereby learne that this doctrine was comon and well knowne to the vulgar sorte, which doctrine semeth to some at this daye very harde, because they are not exercised in the Scriptures.

{Hosanna in the hiest.} B. This repetition dothe declare a greate feruencye to be in the people, which hartely and vnfainedly receyued Christe to be their kinge: as if they shoulde haue saide, Thou O God whiche dwellest in the heauens, saue the kynge whiche thou hast sente vnto vs, C. and delyuer vs by Christ, whiche in thy name is come vnto vs. C. The Euangelist Luke addeth somewhat more, saying, peace in heauen, and glory in the hiest: In the whiche there were no obscuritie if it were agreable to the songe of the Angell in the seconde of Luke. For there the Angelles assigne glorye to God in heauen, and peace to men in earthe: but here bothe peace and glory are referred to God. In sence notwithstandinge there is no disagreement: for althoughe the Angelles do more distinctely shewe the cause why it was necessarye that the glory and prayse shoulde be yelded vnto God, (namely because by his mercy men inioy peace in this worlde) yet notwithstandinge, it meaneth the same thinge that the multitude in this place proclaymeth, namely that there is peace in heauen: because we knowe that myserable consciences in this worlde are no other waies pacified then by the reconciliation of God to them from heauen.

10 And when he was come to Hierusalem, all the citie was moued, saying: VVho is this?

{And when he was come.} Bu. It was necessary that the glory of the kynge Christe shoulde not be obscure or hidden, but euidente and manifest, and therefore by the ordinance of God al the citizens of Hierusalem, are moued at this vnwonted sight, that we might knowe that the comminge of Christe in this order and apperance was not vnfruitefull and voyde of profyte. C. The matter was not done in huggermugger, or by stealth in secret without the knowledge of the hye priestes and Scribes, but openly all the people beholdinge the same. Wherefore in that contemptible state of the flesshe, the maiestie of the spirite was euidente: for howe coulde al men haue suffered (without their greate perill) that Christ shold be brought into the Citie with kinglike pompe, excepte they had bene amased at the sighte? A. This sighte therefore might haue seemed a laughinge game, had not the power of God ben presente. C. This therefore is the somme that the enterannce of Christe into the citie was neyther secrete, nor his ennemies quiet, because they contempned hym: but rather that they were staied by secret feare, because God had stricken theym so, that they durste not attempte any thynge. In the meane time the careleste securytie of the citie is reprehended, and the zeale and religion of straungers is commended. For when the citizens (by reason of the noyse) make enquirye, who it was, they plainly declare them selues to be none of the disciples of Christ. Finally, these wordes ought to be extended to all those thinges whiche pertayne to the kyngedome of Christ, the whiche kingdome semeth to the worlde contemptyble and base, and the ministers and seruauntes of this kingdome do seme vnto them to be madde and out of their witts: but in the meane time God blesseth their labour, and finisheth his worke begon contrary to the expectation of all men.

Bu. All the worlde is stricken and amased at the preachinge of Christe, as the Actes of the Apostelles do testifie: but neuertheleste the kinge of kinges is receyued of the saincts, howe so euer the worlde dothe rage. And here specially the power of God is perfected in weakeneste. 2. Cor. 12.

{VVho is this?} M. This is maruelouse that this princelike and excellente citie in the whiche the worshyp of God dyd dwell, and in the whiche the authority of

ritie of the priestes was greate, was so ignorante of Christ promised in the prophetes and declared by so many miracles that nowe at the last it asketh who this is whom the cittie seeth to enter with so greate honoure of the moultitude, and with suche publyque consente.

So vnknowne likewise is the trueth of Christ at this day, and that in those places where the sayncturary of the worde, and priestly obstinacie do dwell & rayne, that they say euen as these dyd at the herynge of the worde of Christe: what doctrine is this?

11 And the people saide: this is Iesus a prophet of Nazareth a citie of Galile.

{And the people saide.} S. Oure Euangelist sayethe here that the multitude made answere to the demaunde. This confession is the effect of the word of God wonderfully worcking in the multitude: it is also the effecte of fayethe, whiche is not offended at the baseneſſe of the person.

Confession of Christ is the effect of faith.

{This is Iesus a Prophete.} S. By this woorde (Iesus) the people make a differrence betwene hym and the other prophetes. For all other proclaymers and preachers of the worde among the Iewes, were prophetes, but not Iesuses, that is to say sauiours. Moreouer by this worde Iesus, the multitude confesse the bothe that the promised Messias was now present, and also his proper office, which is to saue.

No prophete was Iesus but Christe.

M. The people therfore vnderstand that prophete of whom Moyses wright thus sayinge. A prophete shal the lorde your God rayse vp vnto you of your brethern lyke vnto mee, hym shall you heare.

Deut.18.

The which place Peter and Steuen both do interprete of Christe

Act.3.&7.

{of Nazareth a Cittie of Galile.} A. Where Christe was nourished and brought vp.

Luke. 4:

12 And Iesus wente into the Temple of God, and cast out all them that solde and bought in the temple, and ouerthrewe the tables of the money changers, and the seates of them that solde dooues.

{And Iesus went into the temple.} Bu. It was the manner of kynges in olde tyme beinge receiued of the people to restore and amend those thinges which were dispraid and corrupted, eyther by the negligence orels by the malice of other princes. For so Dauid beinge setled and establyshed in the kingedome, exercised, and restored iudgement and righteousenes whiche had bene neglected in the time of Saules gouernement. After the same manner therefore oure kynge and lorde Iesus Christ, being receyued of the people, and acknowleged to be theyr kynge, wente straight waye into the temple,

A, to the ende he mighte correcte and amende the greate abuse which was there admitted. B. And trewly these thinges were done, euen the selfe same day vpon the whiche he entered into Hierusalem, ryding on an Asse, and the people shoutinge vnto hym: as playnely may be gathered both by our Euangelist Mathew and Luke also, although Marke seeme to write otherwise. C. For he sayethe simplely that Christ the same daye of his enterance into the cittie, beheldc al thinges: and that hee caste the byers and sellers out of the temple the day following. But thus these places may be reconciled: Marke, hauynge not spoken of the purginge of the temple, bringethe in the same at the last, but out of order & place. He declareth that the fyrst daye hee came into the temple, & there beheldc all thinges. But to what ende dyd hee thus beholde theym, but onely to correcte that whiche was amisse? For seinge that hee had ofte times before beheld and viewed the temple, it cannot be thought that he was moued by the newenes of the sight. But when Marke should haue by order added by and by, that they which bought and soulde were caste out of the temple, he then sayth that Christ went out of the cittie. But that whiche he omitted worthy of mention, he rehearseth afterward. Peraduenture some man wyll saye that Marke obserued that tyme whiche was neglected of the other two: but this whiche we haue already noted, is more probable a greate deale. For it is lykely that this shewe of Christes power was sette forthe in the presence of the people. But who so euer dothe dyligently marke and consider, howe lyttell the Euangelystes obserued the notynge of tymes, this dy-

uersitie of

uersitie of wryting shall not offende.

And cast out all them that soulde. Bu. Here we must acknowledge the office of Christe, that he was the hye priest of the temple, hauynge power in the temple. Furthermore, we must acknowledge hym to be a kynge, but spirituall, yea, the trewthe of the temple, being endewed with great power, to take awaye offences and stombling blockes. C. But for all this, hee oftentimes commynge into the temple, and seinge these abuses before his face, dydde but twise onely moue his hande to correcte theim: once in the begynnynge of his imbassage, and nowe agayne, in the ende of the same. But seinge there was then an vtter confusion of all thynges, and the temple with the sacrifices thereof beinge brought to vtter decaye, Christe thoughte it sufficiente openly to reprehende the same twise onely. When that therefore he had declared hym selfe to be a teacher, and a prophet sent of God to stirre vp the Iewes, and to make the more attentiue, he toke in hand to purge the temple. And the Euangelist John onely in his second chapter toucheth this former history. But nowe towarde the ende of his rase, he takyng the same power againe to hym selfe, admonyshethe ỳ Iewes as concernyng the pollutyng & defyling the temple, and dothe also shew that there is a new reformation at hand. In the meane tyme, notwithstandynge there is no doubte, but that hee testifyed hym selfe to be bothe a kynge and also a hyghe priest (as wee towched euen now) and the chiefe gouernour of the worshyp of the temple. But this pertayneth not to euery prywate personne: but the zeale with the which Christ was moued to do these thynges, belongeth to all the godly. For leaste any man rashely rushe oute beyonde his boundes, vnder the pretence of Imitation, he must fyrst se how farre his vocation will extende it selfe. If there be any abuses crepte into the Churche of God, it becommeth all the sonnes of God to be greued. But because God hath not geuen power & auctoritie to euery man those inthiche are prinate personnes let them sighe, vntill suche tyme as it shall please God to sende a remedy. We grāte certainely that they are worse than insensible blockes, whiche are nothynge moued, and not displeased at the defylynge of the temple: neither is it sufficient that they be sorrowfull in mynde, except they withdrawe them selues from the corruption and abuse, and testifie with their tongue, that they desyre a reformation, so often as occasion shall serue: but lett them whiche haue not auctoritie publyke, seke to amende those abuses with their tongue, whiche they cannot remedy with their hande: C. and lette them praye vnto the lorde, that he wyll either pourge his Churche him selfe, or els suffer those to pourge it, to whom hee hath committed power and auctoritie. Notwithstanding some demaunde here, why Christ dyd correcte this small and tollerable abuse, when he sawe the temple to be replenished with grosse superstitions, whiche he let alone. We aunswere that it was neyther the purpose of Christe to restore all the sacrede ceremonyes into their former vse, neyther that he had any consideration, which faltes were greter, and whiche lesse: but that he had onlye this regarde, that vnder one visible signe, he might teache that the partes of the temple were committed vnto him of God to be purged: and also that he might shewe ỳ the worshyp of God was corrupted with palpable & sensible abuse. Notwithstandinge this market of byng and selling in the temple wanted not a cloke: for they sayde that it was an ease to the people, least they shoulde be troubled to seke their sacrifyces a farre of: and then that euery man whiche mente to offer, might haue money at hand. But these choppers and changers dyd not sit in the temple, but in the courte or parde of the temple, which place is oftentymes in the scriptures called the temple. But because there was nothing more vnseemely for ỳ maiestie of the tẽple, then to haue a faire or market created so nere the same, this prophanatiõ was not tollerable. And our sauiour Christ did the more earnestly inuey against the same, because it was opẽly knowen ỳ this abuse was brought in by the couetousenesse of the prestes, to receyue their spilthy lukre.

Question.

Aunswere.

For as a man enteringe into a shoppe or bowth, in the which diuerse fine and pleasante thinges are to be soulde, is intysed and allured by the glitteringe shewe therof to buie somewhat, where as at the first enterance into the same, hee had no such affection: euen so the priestes of the temple layde their entisynge snares, that by craste and subtiltie they might drawe vnto them some gayne by oblations of euery one. M. God trewely had commanded to offer, but yet he woulde not haue his institution to serue for the mayntenaunce of the couetousenes of men: furthermore he coulde not abide to haue his holy temple so prophaned. For what face or shewe of the temple was this?

Couetousnes crept into the temple of Hierusalem.

Christ therefore beinge entered into the temple, syrste of all purgeth this fowle spotte and blemishe, to declare how gretly they dyd displease, & howe vntollerable they were in the Churche. which vnder the shewe & pretence of pietie, sought after nothynge but gayne. There were many other wicked abuses in the temple whiche he lefte vntouched, to teache vs that those cuyles whiche do moste nerely concerne the glory of God, ought first of all to be pourged, and that there is wickednesse more abhominable in the syghte of God then Hypocrisie.

Hypocrisie most abhominable.

And where as he dothe not onelye by his worde, but also by his dede abolishe those thinges out of the temple of God, whiche dyd displease hym, although hee knewe that in shorte tyme, bothe the cittie and temple shoulde be destroyed, theye are taughte whiche haue receyued power from God in the Church, that they ought not onelye by their woorde, but also by theyr deede pourge the congregations of Chryste, although theye knowe that their corruption, superstition, and Idolatrye shall syrmelye abyde styll in the hartes of the reprobate. A. For by this meanes God hath geuen theim power, to seeke chiefely and syrste of all, for the settyng forthe of his diuyne worshyppe.

13 It is written, my house shall be called the howse of prayer. But ye haue made it a denne of theeues.

{It is written.} B. Our sauiour Chryste here sheweth a reason of his doing, bringynge in the ende and vse of the howse of God. {My house is the house of prayer.}

C. This place is taken oute of the prophesie of Esay, whiche verye well agreed with the circumstance of the tyme. For there is foreshewed the callynge of the Gentiles. Esayas therefore promiseth that God wyll bringe to passe, not onely that the temple shal recouer the excellencie that it was wonte to haue, but also that all nations rounde about shall come thither, and that all the worlde shal come into trewe and syncere godlynes. It is certaynе trewely that he speaketh metaphorically,: for the prophetes do shadowe by figures of the lawe, the spirituall worshyp of God, which should be vnder the kingedome of Christ. This certaynely was neuer fulfilled that al people came to Hierusalem to worshippe. Esay. 56

When as therefore he pronounceth that the temple shoulde be a place of prayer for all nations, it is as muche as if he sholde haue saide that the Gentiles shoulde be gathered together into the church of God that with one mouthe and consente together, they might call vpon the true God, with the sonnes of Abraham. But because he maketh mention of the temple, in respect that it was then the visible and publike place of pyetie, Christ dothe not without good cause cast the Iewes in the teethe, that they haue brought the same to an other vse than at the syrste it was appoynted for. The sence and meaninge therfore is this, namely, that God wold haue the temple staud hytherto as a signe to the whiche all the worshippers of hym myghte be tyed. Howe vnworthely and wyckedly therefore do they conuert it to a prophane markette? Moreouer in the tyme or age of Christe this temple was in dede the house of prayer, that is to say, so longe as the lawe with the shadowes thereof florished. For it began to be the house of prayer to all nations so soone as the doctrine of the Gospell sounded by the whiche the whole worlde grewe into one consente of fayth. And although it were afterwarde quyghte ouerthrowne, yet notwithstandynge, the effect of this prophesye appereth as yet vnto this daye,

For.

For, because the lawe went out of Sion, it is necessary that all they which seke to praie aright haue respecte to that beginnynge. Wee graunte truely that there is no differēce of places, because the lorde wyll be called vpon in euery place: but as the faithfull ar said to speake with the tongue of Canaan, whiche professe that they worshyp the God of Israell, euenso they are said to come into the temple, because from thence trewe religion came: and there was the selfe same beginning of waters, which in a short space did wonderfully increase and flowe and geue lyfe to the drinkers therof, as testifieth the prophete Ezechiel. In like maner also those waters of lyfe had their beginninge, whiche ranne the halfe parte of them towarde the east sea, and the other half to the vttermost sea, as we may reade in the propheste of Zachary. At this day, although wee vse temples to make holy metinges and cōpynges together, yet notwithstanding there is a diuersitie betwene oure temples and that: because seing that Christe is nowe come, the erterne and shadowed Image therof is not set before vs, as it was in times past before the fathers vnder the lawe. A. Therfore the temple of Hierusalē had a special significatiō. But the truethe ought to be in vs, that we may be the lyuely tēple of the liuinge God. C. Furthermore wee must note that by the name of praier the prophete noteth the whole worshippe of God For although there were many ceremonies at that time, yet notwithstanding his purpose was to teach the Iewes briefely to what ende euery one of them oughte to be referred, namely that they might worshippe God spiritually as it is said in the Psalme more plainly: for ther also God reuoketh al ỹ ererciſes of godlines to praier. {But ye haue made it a den of theues}

C. Our sauiour Christ doth here declare ỹ the cōplainte of Ieremy did verye well serue for his time, in the which the temple was no lesse abused. Bu. For this place is take out of the. 7. chapter of Jeremy, where the prophete accuseth ỹ people for the abuse of the tēple and ceremonies, euen as Hypocrites abusinge the name of god, whose propertie is to tourn ỹ trueth of god into a lie. C The Iewes were contented with the vaine pretence of the tēple, as though it were sufficient to obserue externall ceremonies, and by this trust they gaue vnto thē selues libertie to syn. But the prophete reclaymeth them, declaringe that God is not tyed to the tēple, or bound to erternall ceremonies, & therefore they do falsely bragge of the name of the temple, whiche they had made a den of theues. For as theues do more boldely sin & offend in their dennes, because they hope they shal escape vnpunished: euen so Hypocrites ware so bold vnder the pretence of godlines, that they are not afraide almost to mocke God.

But because this denne is metaphorically extended to all corruptions & abuses, Christ doth very well applie this present place of the Prophete to the present occasion. C. For as theues lurking in their dennes go craftely about to spoyle men, euen soo these priestes in the temple of God, and vnder the pretence of the worshyppe of God, brought men vnto theyr praye. For they which exercise and seke after gayne in the house of God, doo couer theym selues with the holye cloake of Goddes worshippe, that thereuppon, as by deceptes, they myghte sette vppon the symple people and spoyle theim. For as the obscurenesse of the caue or denne doth hyde the theefe, euen so Hypocrisye and the pretenced shewe of Goddes worshipp do coner and hyde these couetouse priestes & theues, that they be not knowen. Otherwyse who coulde perceiue that the temple at any time were a den of theues, beinge so holy, so excellente and sumptuouse, in the which there was nothyng pretended but the worshyppe of God, and the trewe worshyp of God? The Euangeliste Marke addethe that Christe gaue commandement that no man sholde cary a vessell through the temple, that is, he woulde not suffer that any thing sholde be sene there contrarye to the holy thynges. To be shorte, Chryste toke awaye whatsoeuer did obscure the reuerēce and maiestie of the temple.

Hypocrisy is a denne for a theefe,

14 And the blynde and halte came vnto hym in the temple, and hee healed them.

Two special offices belong vnto Christ.
1
2

S. Two speciall offices belonge vnto Christ, one is to louse mennes consciences from impietie, and this pertaineth to ỹ sowle: the other is the healinge of corporall diseases, & this pertayneth to the body: as for example in this place. For the blynde & the lame come vnto Christ, beinge certainely perswaded that hee is the sautour. C. And least that the authoritie which he had vsurped vnto hym selfe contrary to the vsuall manner and custome, should be suspected of rashenes, he confirmeth the same by miracles. He healed therefore the blinde and the lame in the temple, that al men might see that the honour and right of the Messias did truely appertaine vnto him. For the prophetes did foreshewe that he shoulde be knowne by these markes and excellente tokens. Wherby againe we may behold and se that whiche we shewed a lyttel before, that it pertaineth not to euery priuate person to imitate and followe this dede of Christ, and rashely to exalte hym selfe into the throne of the Messias.
And this truely we muste note, that the blinde and the lame whiche were healed were witnesses of the deuyne power of Christe, euen as thoughe God had made a proclamation with his own voice from heauen to the multitude. M. For after this manner God wente aboute to take awaye all excuse from this people.

15 VVhen the chief priests and Scribes sawe the wonders that he did, and the children crying in the temple saying: Hosanna to the sonne of Dauid they disdayned. {VVhen the chiefe priestes.}

Bu. We haue hearde how the godly receiued the king Christ: in these woordes it is shewed how the wicked do enuy his glory: they disdaine that Christ shoulde be glorifyed, and they hate & calumniate hym for his well doinge, and that for no other cause thā for that they perceiue that he resisted their cuyll affections. C. The Euangelist Luke sayth that the Pharyseies wold haue had Christ to rebuke his Disciples: for then the Disciples cried onely. But he aunswereth, that if they should holde their peace, the stones wold crye: because God would sooner make the stones to speake, than to suffer the kyngedome of his sonne to be ouerwhelmed. The Scribes & Phariseies thought they had bitten Christ shrewdely, when they obiecte and cast in his teeth that hee sought the praise of children: but he answereth their obiection as followeth.

Luke 19.

16 And sayde vnto hym: heareste thou what these saye? But Iesus saith vnto thē, why not? Haue ye neuer red: Out of the mouthes of babes & sucklinges thou hast ordeined prayse?

{Heareſt thou what theſe ſaye.} C. Notable and greate was the malice of the byghe priestes, as concerninge the signes whiche they had sene they say nothinge, but they cauill and calumniate at the acclamation of the children: when as notwithstandinge withoute all doubte the excellente shewe of myracles did more greeue them then the voyce of the children. For those myracles gaue a greatter testimonie vnto Christe, than the crying of the children. A. Not withstandinge wee muste se wherefore these priestes were so malycyously offended at those prosperouse cries of the children, C. and what thynge dyd moste of all pricke them.
Wee knowe howe earnestly and straitely they stroue for their ryghte. for zeale drone them to this passe, that they wold haue the cruell and straighte lawe abide fyrme vnto them selues, which they had once vsurped. Againe this was not the smallest impayringe and diminishinge of the Empire, if it had bene lawefull for the people to attrybute the name of a kynge to Christe: yea, in the smallestе thynges they wouldе haue their decrees to be counted for dyuine oracles, that it myghte not be lawefull to allowe or to release any thynge, excepte it had passed by their consente. So that they counte it an absurde and peruerse thynge to haue any man extolled with the title of the Messias by the people, whome they with their consente, hadde not aduaunced thereunto by semme decree.
And trewelye it had bene meete if that they had discharged their office and calling, that they shoulde haue gone before al the people as authors and captaynes.
For the priestes were created and apoin-

ted, that

ted, that all men myghte seeke for the knowledge of the lawe at their lyppes: and that they mighte be the angelles and interpreters of the Lorde of hostes. But because they had falsely extinguished the lighte of the trueth, Christe dothe verye aptely aunswere, that they profyte nothinge at all, whilesse they go about to suppresse the doctryne of salvation, because rather then they shall bringe that to passe, it shall by violence burste out of the stones. Notwithstanding vnder this there is conteyned a secrete grauntinge: for Christ dothe not deny but that this is a preposterouse order, that the vnlerned multitude and children should be the first that with their voyce and crye should celebrate the comminge of the Messias: but because they do maliciouslye choake the truethe, whiche oughte to be the lawfull witnesses thereof, he saithe it is no mervaile if God stirre vp others, and do chose children in their steede, to their greate ignominie and shame. Hereby there cõmeth to vs no small consolation. For although the wicked wyll not a little seke to couer and obscure the kyngedome of Christe, yet notwithstandinge here wee heare that all their labours and deuyses are in vaine. They hope when they haue destroyed somme, and slayed other some throughe feare from helpinge forwarde the kingedome of Christ, that they haue obteyned their purpose. But trewly the lorde will frustrate their expectation: because he wyll rather geue mouthes and tongues to stones than the kingedome of his sonne shold want witnesses. C. The priestes and scribes speake in contempt, saying. Dooste thou heare what these say? As if they should say, Thou seekest praise of these children which knowe not what they say. {But Iesus saithe vnto them: why not?}

Bu. That is to saye, I heare them well enoughe. The whiche answere doth constantely meintaine it all doubte beinge wholly taken away: but it semeth to signifie somwhat more, as if he should haue saide, The voice whiche you your selues ought to vtter, these children do expresse.

{Haue ye neuer redde: Out of the mouthe of babes.}

C. The priestes and Scribes take occasion to calumniate of that, that he suffereth him selfe to be called a kyng of children: according to the manner of the wicked, which alwaies prowdely despise humilitie in the disciples of Christ. This malice Christ confuteth by the testimonie of the Prophete Dauid, whiche maketh infantes also to be proclaymers of the glory of God. A. This place whiche our sauiour Christ alleageth is take out of the. viii. Psalme, C where, as towchinge the letter is thus written, Out of the mouth of very babes & sucklings hast thou ordayned strength. By the whiche wordes the prophet meaneth ỳ although tongues holde their peace, yet God hath no nede of other retorikians or eloquente personnes, to set forthe his power, than yonge infantes, whiche as yet hange on their mothers breastes. They trewly are many, but the wonderfull prouydence of God, whiche shyneth in them, is like vnto the sounde of greate eloquence. Psalm. 8.

A. as if the Prophete Dauid shoulde haue sayde. Thy wonderfull workes (O Lorde) which thou shewest in infants, (whom thou wonderfully preseruest) do declare that thou arte suche a one which hathe a care for mankinde, by whose prouidence all things are gouerned. There is no great nede of eloquence to extoll & set forthe thy power, the very infantes which suche their mothers teates, doe preache the same. C. For they whiche wayte and consider with them selues how the childe is begotten in the wombe of his mother, howe the same is nourished there for the space of nyne moneths, how the same at length is wonderfully borne, and how it kyndeth fode to nourishe it so sone as it commeth into the worlde: he must of necessitie not only kele & confesse that God is the creator of the worlde, but also he shal wonder & merueyl at ỳ same. Euen so the Sonne and the Mone, although they be dombe creatures, yet notwithstanding they are saide to preache & set forthe the prayses of God. Yea trewly whatsoeuer is in heauen, & whatsoeuer is in the earth, although it wãt a tonge, yet notwithstanding it setteth forth the praise of God. To be shorte, seing in the tonge of infants the glory of God dothe sounde, Christe doth hereby gather that

it is no abſurditye at all if he receiue the prayſe of Infants whiche are endewed with the vſe of ſpeaking. As if he ſhould ſaye, If Infants do preache the power of God to all men, why do ye counte it an vnſemelye thing that childzen ſhould yelde prayſes vnto me at this daye? For theſe of the twayne are moze fete therevnto becauſe they haue their tonges.

By theſe woozdes (but couertly) he proueth hym ſelfe to be God. M. There are certaine which ſaye that the Lozde vſurped this place, not accozdinge to the letter, (ſeinge that they were neyther ſucklinges noz infants which cried Hoſanna in the temple: but childzen of moze riper age then thoſe of whom the Prophet maketh mencion in the Pſalmes) but accozdinge to the ſpirite of the Prophete, whome they ſaye had not reſpecte in this place to infants and ſuckelinges in age, but to childzen in ſpirite and eſtimation. Becauſe the lyttel childzen did geue teſtimonye in the temple to the power of God, whome the Scribes and Phariſeis beinge enemies to God and deſierouſe of reuenge and bloudy men did moſt obſtinatly reſiſte: therefoze they thinke that this verſe was obiected vnto thē of Chriſt But the fozmer expoſition is moze apte, and agreable to the ſence.

M. Mozeouer by this example we are taughte not to be childzen in vnderſtanding, but in malice, that we may deliuer out of our mouthes the prayſe of God, to the confuſion of wiſedome and the power of this wozlde, and that wee maye inſtruct oure childzen with a ſinguler ſtudy to the prayſe of God, all hypocriſy and diſſimulation being ſet aparte.

17. And he lefte them and went out of the Citty vnto Bethany and had his abiding there. {And the lefte them.}

M. The Euangeliſte Marke hath. And when he had looked rounde about vppon all thinges, and now the euen tyde was come, he wente oute vnto Bethany with the twelue. Many ſhewe a reaſon why our Sauiour Chriſte did ſo, namely, becauſe he would not befoze the time geue occaſion to his enemys to laye handes on hym. {Vnto Bethany.} Where he had raiſed Lazarus from death.

Marke. 11.

{And had his abiding there.} Deſyring rather to haue to do with the godly and faithful, than to abyde in the Citty which was ſo muche cozrupted.

18. In the morning as he retourned into the Citty againe, he hongred.

{In the morning.} M. That is to ſaye retourning from Bethany. For the Euãgeliſt Marke hath. When he went oute of Bethany. C. For we muſt note that betwen that ſollem enteraunce of Chriſt into Hieruſalem and the daye of paſcoer, he lodged at Bethany: and the daye time he came into the temple to teache. M. And ſo writteth the Euangeliſte Luke ſaying: In the daie time he taught in the Temple: and at nighte, he wente out, and abode in the mounte that is called Oliuete. And all the people came in the mozninge to him in the temple for to heare hym. Mathewe and Marke make mencion of the hiſtozy which happened in the meane time, namelye, that Chriſt comming into the Citty an hũgered, came vnto the figge tree, & when he founde nothinge of the ſame but leaues he did curſe it, and the tre being accurſt vaniſhed awaie by and by. Yet notwithſtanding the narration of Mathewe and Marke ſeme ſomwhat to differ For Mathewe ſayth that this was done, the daye after that Chriſt had profeſſed hym ſelfe to be a kinge: But Marke repozteth it to be done tye day following. Notwithſtanding the ſolucion is ſone made: For in this they agree that Chriſte when he came into the City the nert day after his ſolem enteraunce into the ſame, curſed the tree. Onely Marke expreſſeth that whiche Mathewe omitteth, namely, that the Diſciples marked what was done by the witheringe of the tre the daye ſolowinge. Althoughe therfoze that Marke moze diſtinctlye noted the ozder of the tyme, yet notwithſtanding he doth not diſagre from Mathewe.

Luke 21.

{He retorned into the Citty againe.} M. Let vs here learne that Chriſte preached the woozde in that place and time when all thinges were thoughte paſte all hope of recouery (as it ſemed then to the Citty zenes of Hieruſalem): For all were not paſte

past hope of amendement, but there remained some in whome the truth might take place. {He hongered.} C. We doubt not but that all men will graunte that Christ did not fayne this honger, but that he did truely fele and suffer ỳ same For we knowe that of his owne free will he was subiecte to oure infirmities: although his nature were free and at liberty. As concerninge the which matter we maye reade more in the forthe of Ihon.

19. And when he had spyed a figge tree in the waie, he came to it, and founde nothinge thereon, but leaues onely, and saide vnto it: Neuer frute growe on thee henceforwardes. And anone the figge tree withered awaye.

{And when he had espyed the figge tree.} E. Or a certaine figge tree. For the Hebrewes vsurpe this woorde (wone) for certaine.

{He came to it and founde nothing thereon.} M. The Euangelist Marke addeth. For the time of figges was not yet come. C Therfore some here demaunde how he was deceiued seking frute on a tree where none was to be founde, specially seing that the time of bearing frute was not yet come: then, why he toke suche displeasure at the tree in the which there was no falte? But there is no absurdity at al herein if we say that as he was man the kynde of the tree was vnknowne vnto hym: notwithstandinge it may be that he came of purpose knowinge well enoughe what shoulde come to passe. Certainly as he was man he mighte seke for meate well enough. For we muste alwayes haue this discretion and consideration in the scriptures, that when mention is made of deuyne matters, wee muste consider of God: and when mention is made of humaine thinges, then we muste haue respecte vnto man: & in those thinges that pertaine to the office of a Mediator, wee muste consider that God is manifested in the flesh. The Godhead gaue place so often as it was necessary that the humanity shoulde eyther do or suffer. He was able by his woorde to prouide meate for hymselfe, yet notwithstanding he dyd it not. Furthermore as he was God hee knewe that tyme of figges was not yet come. {Neuer frute growe on the henceforwardes.}

C. In that Christ curseth the figge tree, we muste not so take it as though it were done in anger, or as thoughe he poured out his displeasure against the figge tree: as cõmonly blinde rashe and vnruly men are wonte to do, who curse those thinges ỳ haue no lyfe, when they can not frame them to their mynde: for if he had thus done, his reuenge should not onely haue ben vniuste, but also childishe and ridiculouse. But seinge that hunger was grieuouse vnto him by reason of the flesh he sought by a contrary affectiõ to ouercome the same, to the ende he myght set forthe the glory of the father: accordyng to that whiche he sayth in an other place, My meate is to do the will of my father. For there also he stryueth with werines and thirste. And we may coniecture very probablye that hunger was an occasion vnto hym to shewe forthe a myracle, and to teache his disciples. Therefore when hunger oppressed him, hee hauynge not meate in a readynes, he feedeth and satisfieth him self by an other meanes, namely by settynge forthe the glory of God. And hee woulde declare in the tree, what the ende of Hypocrites shalbe, and how vayne and friuolouse their ostentation and braggynge is. Ihon. 4.

{And anone the fygtree wythered awaye.} C. Here by we may learne of what force the woord of cursinge is, namelye, that the tree might be condemned of vnfruitefulnes: euen as lykewise God dothe blesse when by his voyce hee inspireth fertilitie and fruitefulnes into any thing what soeuer

20 And when his Disciples sawe it, they merualled sayinge. Howe sone is the fygtree wythered away?

{And when his disciples.} C It is euident by the woordes of Marke, that the fygtree dyd not wyther out of hande, or at leaste that it was not marked of the Disciples, vntyll they sawe the nexte daye followinge that it was voyde of all greenes. And the same Marke also, assigneth that to Peter, whiche Matthewe attributeth to all the disciples: but seing that Christ dothe aunswere in the plurall nomber, we may

we maye easely gather that one demanded the question in the name of the rest.

21. Iesus answered and said vnto them: verely I saie vnto you. If ye haue faith, & doubt not, ye shal not only doe this, that is happened vnto the figge tree: but also if ye shall saye to this mountaine, remoue and caste thy selfe into the sea it shall be done.

{If ye haue faith.} C. Oure Sauioure Christ dothe farther extende the vse of the miracle, to the end he might animate his Disciples to fayth & truste. M. And whereas Christe doth aunswere as concerninge the power of faythe, and not of the mistery which he had in hand, it was done by ỳ wisedome of the spirite, which frameth all thinges to the profite of the hearers. It was better by this deede to admonish the Disciples what the power of faith was, that they might crave the same, than to expounde what this deede did signify mistically. But these wordes which we reade here are as muche in effecte as if Christ should haue said: Meruayle not without reason at that which was done, but knowe and vnderstãde ye whereby it was done, namely by the power of God: but and if ye woulde haue the same to appere vnto you, haue confidence in God, as saith the Euangelist Marke. We are saide to haue confidence in God, when we haue respecte to God alone, C. And do promise vnto our selues & loke for those thinges at the handes of God whereof wee haue nede. Faythe therefore is not a confused opinion of God, but a certaine persuasion as cõcerning the promises of God. {And doubt not.} E. The Euangelist Marke hath. And doubteth not in his harte. And as it were declaring what it is to doubte, he addeth by and by sayinge: But shall beleue that those thinges which he saithe shall come to passe, whatsoeuer he saythe he shall haue. Where doubtinge is there faythe is wantyng. And there is no accesse vnto God without fayth when wee do certainlye determine to haue our prayers heards of God, and do doubte nothynge of this matter.

Confidence in God.

Doubtig putteth awaye fayth.

{But if ye shall say to this mountaine.} C. Christ dothe not here teache that hilles maye be remoued, but sheweth onelye the certaintie of faith. They which cleaue vnto the Lorde by a sure and vndoubted faith, are able (the Lorde when he seeth good aydinge them) to do that which semeth impossible to flesche. A. Reade the seuentene chapter goinge before where Christ teacheth the self same thing.

22. And all things that ye aske in praier (if ye beleue) ye shall receiue them.

{And all things that ye shall aske in prayer.} C. Because faith, (if there be any at all) bursteth forth into prayers, and pearceth euen to the treasurs of the grace of God, (which are declared by the worde) to enioye them, therefore Christe ioyneth prayer to faith. For if he shoulde haue saide that we shall haue whatsoeuer we wishe for, faithe might seeme to some impertinente or to secure. Wherefore Christ doth shewe that they do truely beleue, which bearing them selues bolde of his goodnes, and promises, do humbly flee vnto him. A. Therefore the Euangelist Marke as it were expounding what it is to beleue, wrote saying, and shal not doubte in his harte, but shal beleue that those thinges which he saith shall come to passe, whatsoeuer he sayth he shall haue. Therefore I say vnto you, whatsoeuer thinges ye desyre when ye praye, beleue that ye receyue them, and ye shall haue them. C. This place serueth very well to expresse and set forthe the force and nature of faythe, namely because the certainty and assurance resteth in the goodnes of GOD, whiche putteth awaye all doubte. For Christ doth not acknowledge any to beleue, but those whiche do vndoubtedlye persuade them selues that God is fauorable vnto them, and doubte not but that he will graunte whatsoeuer they aske. Whereby we may see howe diuelishlye Papistes were bewitched, whiche affirme that we ought to doubte of oure saluation: yea they saye that it is folishe presumption, if we persuading oure selues of the fauore of God towardes vs, dare presente oure selues before hym. And yet truely the Apostell Paule dothe specially commende this benefite of Christe because by fayth in hym we haue boldnes

Mar. 11.

boulones and confidence to come vnto God. Furthermoze this place teacheth that the true crample of faith is contayned in prayers. If anye man do obiecte these petitions were neuer hearde of that mountaines shoulde caste themselues into the sea, we may easely aunswer that Chriſte did not geue liberty to the fonde and vnlawfull requestes of men, when he ioyneth prayers to the rule of fayth. For so it is necessary that the spirite of God do bringe into obedience all our affectiõs being bridled by the word of God. Oure sauiour Chriſt doth require an vndoubted faith & truſt of prayer with out wauering. But how shall the mind of manne conceiue the same but by the worde of God. We se therfore now, that our Sauiour Chriſte dothe promise nothing to his Disciples, excepte they kepe them selues within the limits of his diuine will. A. Hereupon the Apoſtell Saint Jhon saith. This is the truſt that we haue to Godwardes, that if we aske any thinge of him according to his wyll he heareth vs.

23. And when he was come into the tẽple, the chefe Prieſtes and elders of the people came vnto him (as he was teachinge) and saide. By what authority doeſte thou these thinges, and who gaue thee this authority?

{*And when he was come into the Temple.*}

Bu. Chriſte oure Sauiour before as he bare the office of a Kinge expulsed and caste oute of the Temple all those that bought and soulde in the same: and now according to his prieſtly office also, he teacheth the people in the Temple, fulfilling both the office of a prieſt and a king, together. This thing did greatly burne and vexe the mindes of the chefe prieſtes and elders. M. For these men sawe the greate glory of his miracle, and the feruente affection of the people towarde Chriſt: they felte and perceiued a certaine authoritie of the teacher, & of hym which purged the temple: by all ẏ which thinges they loked for nothinge but for the contempte of his authoritye and power, and the obscuration of his wanted glorye. C. But because their other counsells and deuises had not prospered and taken effecte, and their practises by the whiche they wente aboute to reſiſte hym beinge manifeſte, nowe they go about to proue if peraduenture they might put him from the office of teachinge.

They seme not to doubte of the doctrine it selfe whether it were true or false: the prowe wherof they had ofte times alreadye in vaine attempted: neyther durſte they reprehende the glorye of the miracles, because he alwayes set forth the diuine power of God: but by an other way they go about to reproche him, namelye by mouinge a controuersy or doubte as concerninge his callinge, and commandemente. M. They sawe that he hadde neyther any principall or prieſtly forme or shewe of power, as touchinge this worlde, which did these great & waighty matters: the which if any man do without authoritye, he is worthelye counted raſhe and seditiouſe. They come therefore with a greate apparance and ostentation of power, demaundinge by what authoritye he dothe that which he dothe. For they thoughte by this queſtion they mighte conuince hym eyther as a blaſphemer if he saide that he did these thindes by the power of God, seing he was a man: or els as a seditiouſe persoñe, if he aunswered that he vſed his owne authority. They dispute not therfore as concerning his doctrine (as we sayd euẽ nowe) but as concerning formalitye (as we terme it) as if they should haue saide. Although thy doctrine be true, yet notwithſtandinge thou oughteſt not to preſume to teache without thou be licenced thereunto by oure authoritie. C. This truely was a special cooler: for seinge it became no man eyther to intrude hym selfe into the honor of the prieſthoode, or into ẏ office of a Prophete but shoulde wayte for the calling of God: much leſſe was it mete for any mãto take vnto him the name of the Meſſias, vnleſſe he were certainlye knowne to be chosen by God: because it was necessary that he shoulde not only be appointed by ẏ voyce of god, but also by an othe, as it is written in the Pſalme where it is saide: The Lorde Pſalme. 110.
sware and will not repente: thou arte a prieſte for euer after the order of Melchisedech.

sered But they deale wickedly and peruersely, seing that the diuine maiesty of Christe by so many wonders and signes was declared, to aske (as though they wer the most ignorant of al men) frō whence he came For what can be more absurde, than whan they see the hande and power of God to be openly declared, as by making the lame to walke, and the blind to see, to doubte whether any priuate man can rashely take vnto him this liberty or no? But in deede they could not but cōfesse that Christe was sente from heauen, and that God was the author of the workes that he did. They stande therefore vpon this, that he is not the lawfull minister of God, whome they by theyr authorite doe not licence, as though the power hereunto belonginge did wholly rest in them. But truely although they were the lawful gouerners of the Churche, yet notwithstanding it was a monstrouse thinge in them to beare themselues against God.

Nowe let vs note why Christe doth not directly aunswer vnto them: surely because the thing which they demanded of him without shame, was most manifest & plain. {*The chefe priestes and elders came vnto him.*}

A. The Euangelist Marke saith that as he walked in the temple there came to him the hie priestes, and the Scribes, and the elders, and saide vnto hym: by what authority doest thou these things? {*And who gaue thee this authority?*} Repetition is often times vsed in the Scriptures

24. Iesus aunswered and saide vnto thē: I also wil aske of you a certaine thing which if ye tel mē likewise wel tel you by what authority I do these thinges. {*Iesus answered and sayde.*} M. The Lorde vnderstanding their crafte and subtiltye doth not simplely aunswere to their demaunde: (because they did not demaūde this questiō simplely to learne, but to intrappe ỹ answerer): but setteth one question against an other, that he might take and confounde the crafty in theire wylines. Therefore he saith.

{*I also will aske of you a certain thinge.*} Oure Sauiour Christe might seme here to geue an euell example in denyinge to geue a reason of his callinge. But it is not so: For in this question there was contained a full and perfecte aunswere by the which he dio satisfye the aduersarys. For when S. Ihon had witnessed that Iesus was the sonne of GOD, the Pharisees no doubte beinge taughte of him, ought to haue acknowledged Iesus to be the messenger of God, whereby they coulde not doubte, by what authoritie he did both preache and shewe for the miracles: For they helde S. Ihon as the Prophete of God, sente of God, to whom they gaue great credit.

The Lorde also by his demaunde would euidently declare howe wicked and malicious the hye priestes and Phariseys were, not onely for resisting hym, but also because they had shewed the lyke malice towardes others, namely towardes S. Ihon the Baptiste: in whome when they coulde fynde no faulte they reiected his doctrine and ministration of Baptisme: that it might be no meruaple if they did the like here to hym. For when as all the people beleued Ihon the Baptiste to be a Prophete sente of God, and therfore receiued his Baptisme: and the hye priestes Scribes and elders of the people contemned the same (as we may reade in the seuenth of Luke where they are saide to cōtemne the counsel of God) Our Sauiour Christe going aboute to call to minde this their former obstinacye obiecteth vnto them this question to the ende he might detecte and vncouer their deceite, by the which they would seeme to be led by a certeine zeale of defendinge the people, leaste by a contrary and false doctrine they should be seduced by those whiche had receiued no power of God.

25. The baptisme of Ihon: whence was it? frō heauen or of men. And they thoughte amonge them selues saying: if we saye from heauen, he will say vnto vs: Why did ye not beleue him? {*The baptisme of Ihon.*} C. He dothe aske them of the baptisme of S. Ihon, not only that he might shewe that they were vnworthy of al authority, because they had despised the holy Prophete of God: but also that he might reproue them by their

by their owne aunſwere, that they imprudentlye fayned ignorannce in a matter ſo well and euidentlye knowne. S. Jhon was ſente to be the forerunner of Chriſte that he mighte prepare the waie before him: he had pointed out Chriſte with the finger, and had witnessed that he was the onely ſonne of God. Wherupon therfore will the Scribes nowe proue vnto them ſelues the newe authority of Chriſte, when as S. Jhon by his preaching had brought ſufficient credit to the ſame? Therefore that, whereof we ſpake euen now, ſemeth to be true: namely that Chriſt did not vſe any ſubtilty to eſcape, but did ſoūdely in all points ſatiſfye the queſtion obiected againſte hym. For Jhon could not be acknowe-ledged to be the ſeruaunte of God except the Lorde him ſelfe were acknowledged alſo. So that he did not imbolden and encourage troubleſom and peruerſe perſonnes which rashely without the commaundement of God vſurpe vnto them ſelues publike authority: neither did he alſo by his example teache any man ſubtilly to hyde and conceale the truethe, as many crafty perſonnes falſely Imagine him to bee the author. It is certainlye true that we muſt not alwayes anſwer alike, when the wicked craftely go about to deceiue vs: but we muſt ſo wyſely be ware and take hēd of their malice, that the trueth maye alwayes haue her dewe defence. By the Baptiſme of S. Jhon he vnderſtandeth all that pertained to the office of S. Jhon, yea his doctrine alſo. For by and by it followeth that the hye prieſtes gathered of the woordes of the Lorde thus: If we ſaye from heauen: he will ſay vnto vs why do ye not beleue it? But we beleue his doctrine. For he taughte that Jeſus was the ſonne of God, and that the father had geuen vnto him all power. And it ſhall not be amiſſe if by this woorde Baptiſme we vnderſtād the Sacrament of Baptiſme. For Jhon Baptiſed with the Baptiſme of repentaunce, ſaying vnto the people that they ſhould beleue on him, which ſhould come after him: that is on Chriſt Jeſus.

C. To be ſhorte Baptiſme in this place is takē for the whole miniſtery of Jhon. For Chriſt went about to drawe out an aunſwere whether Jhon were ỳ true & lawfull Prophete of God, or whether he were a deceaner. Notwithſtanding this demaunde doth containe a profitable doctrine, namely whether the Baptiſme of Jhon were of God, or of men: becauſe thereby we gather that no doctrine, nor any holye ſigne ought to be admitted amōg the Godly, except it be well knowne that the ſam came from God, and that it is not in the handes of men to inuente any things. Mencion is made of Jhon, whome the Lord in an other place with a ſinguler titel e name ertolleth aboue al other Prophetes. Yet notwithſtanding his Baptiſme is denied of our Sauiour Chriſt to be receiued except it had been commaunded of God. What ſhall wee ſaye then of the fayned and falſe inuented Sacramentes which were ſubtilye brought in of men without the commandements of God. For oure Sauiour Chriſt by theſe woordes doth plainely pronounce that the whole gouernement of the Churche doth ſo depende vpon the will and pleaſure of God, that it is not lawfull for men to bring in any thynge of them ſelues. Bu. That is ſayd to be of heauen, which is vſurped among men by the appointmente and ordinaunce of God. And that is ſayde to bee of men, which is inuented and decreed at the will and pleaſure of man contrary to the ordinaunce of God. So Gamaliell ſayed. For if this conſell or this worke be of mē it will come to naughte, but and if it bee of God ye can not deſtroye it, leaſte happely ye be founde to ſtriue againſt God. He ſaith that to be of men, whiche is inuented by the wicked affection of man, as by the faction, and ſedition of Theudas, and Judas of Galile. The woordes of Chriſte therfore are in effecte as if he ſhoulde haue ſayde, I demaund of you whether the Baptiſme and doctrine of S. Jhon were inuented of Jhon, or whether it were committed vnto him of God.

Matth. 4.

Act. 5.

{And they thought within them ſelues.} C. Here we maye beholde the impiety of the hye prieſtes. They conſider not of the trueth neyther doe they enter into their conſcience, but do rather ſeke to reſiſte than to con-

to confesse that which they knowe to be true. Euen so all the wicked ones, although they fayne them selues to be desirous to learne, yet notwithstandynge they will not geue place to the trueth, if they perceiue that it is contrary to their desyre. {VVhy did ye not beleue him?} A. He bearing witnes of me, affirming that I was the sonne of God, and that all my dedes are directed by the power of God

Bu. For if they had confessed that Ihon had ben a Prophete, and that he had receiued his office from heauē, they muste nedes haue confessed that Iesus was Christe, and that he did all those thinges that he did in the name of his Father. For Ihon had saide vnto them that the Father had geuen all thinges into the handes of his sonne. M. Beholde these wicked ones here confesse ỳ be is worthy to be reprehended which beleuinge the doctrine to be of God, will not imbrace and followe the same.

Iohn 3.

26. But if wee shal saye: of men, then feare wee the people. For all men helde Ihon as a Prophete.

{But if wee shall saye.} M. In stede of these wordes, thē feare we the people, the Euāgelist Luke hath. The multitude wyll stone vs. By the which we haue to note that the wicked stande in feare of theire life. For these twoo vices are alwayes Ioyned with impiety, the study of vaine glory, and feare, not of God, but of mortall men. {For all men helde Ihon as a Prophete.}

Feare & vain glory are alwayes Ioyned with impiety.

A. That is (accordinge to Luke) the people were persuaded that Ihon was a Prophete.

27. And they aunswered Iesus and said: wee can not tell. And he saide vnto them: neither tell I you by what authority I do these thinges.

{They aunswered Iesus.} Bu. When they woulde confesse neither of them, they impudently denie them selues to know that, wherof they were not ignorante. Therefore the wisedome of God maketh the wisedome of man ashamed, and dyrecteth it to suche shiftes, that it can not answere. {Neither tell I you.} M. If he woulde haue followed the order and maner of their answer he should haue said, Neither doe I knowe in what power I do these thinges: because they saide, we knowe not: but he saithe not so: Firste because he coulde not lye. For he knewe by what authority he did those thinges that he did. Secondly, because he knewe that they did not simplely aunswer whē they said we knowe not, but fained ignorance, he thought it better to aunswere, that he would not than that he could not. As if he should haue said: Seing ye will not aunswer to that which ye know, neither wil I aunswere plainly and directly to that which ye demaunde. For after this maner he made as it were a conenāt or promise that he woulde declare what power he vsed, if they had tolde whence the Baptisme of Ihon had bene.

C. Howbeit Christ sendeth them not awaye without aunswere but maketh thē confounded and ashamed, sufficiently declaring by the testimony of Ihon that he had power and authority from God.

Bu. Wherupon also we learne to geue credit vnto Christ, because all his dedes are done by diuine power and authority.

28. VVhat say you to this. A man had two sonnes, and came to the first and saide: Sonne go and worke to day in my vineyarde. {VVhat say you to this.}

C. These wordes do shewe to what end this parable tendeth, when as Christe preferreth those before the Scribes and Pharisees, which were odious and detestable amonge all men. For he taketh away the colloured cloake from these hypocrits, to the ende they shoulde no more boaste them selues for the ministers of God, and seme to be studious of Godlynes which they regarded not. For although their ambition, pride, crueltye, and couetousnes were knowne to all men, yet notwithstandinge they woulde haue borne a face and countenaunce of other mē. And of late whē they came to our Sauiour Christ they falsely semed to becareful for the order of the Church, as though they had ben faythful and honest defenders of the same. Seing therfore they did so grosely dally with God and man, Christe refelleth their impudency, shewing that they were nothinge lesse than those maner of men whiche they

they boasted themselues to be, y that they were so farre frō that dignity in ꝑ which they pleased them selues, that they were far inferiour to the publicans and harlots. For wheras they boasted them selues to be the beste worshippers of God and the faithfullest obseruers of the lawe, oure Sauiour Christe saithe that this is euen as if the sonne shoulo promise, to fulfil his fathers commandement, and yet not withstāding dischargeth the same in no point. For (sayth he) how thinke you of this that I wil shew vnto you? Here he reproueth the of impenitencye because they continue obstinat against God, and tourne them not vnto him: whenas neuertheless they woulde seeme to be the sonnes of God and the doers of his wil. And this is the Scope of the parable, as he himselfe expoūdeth in the two & thirty verse following. In that expositiō, to the ende he might expresse their malice and obstinacy he vseth a collation, compa ringe them not to their equalls, but to their inferiours: for what was more inferiour to the hye Priestes, Scribes, and Phariseys, then publicans and harlots.

29. He answered and said I will not, but afterward he repented and wente.

C. Here he setteth forth the type of publicanes and harlots, whose lyke saythe nothing lesse than we wil not do the wil of God. Suche were Mathewe, Zache, and the synfull woman of whome sainct Luke maketh mention in the vij. chapt.

30. Then came he to the seconde and sayde lykewyse. And he aunswered and said: I will syr, and wente not.

{Then came he to the second.} E. Oure Sauiour Christe goeth forwarde with the parable bringinge in here the aunswere of the other which saide.

{I will syr.} These wordes are read in al Grēkes bookes & in the olde Latin interpretor. It is a kinde of speache declaringe a man to be ready and at hande to do any thinge. C. Specially belonging to the Hebrewes. For when the Hebrewes go aboute to offer their endeuour, and declare that they are in a redynes to fulfyll any thynge, they speake after this maner: Beholde I am here Lorde. Euen so the childe Samuell when he thought that he was called of Heli, saide I am here. For the whiche the Lattines haue I am readye or at hande. M. This sonne did represente the hye Priestes Scribes and Phariseys, who in woordes and profession said. Beholde Lorde wee are here, and are readye to do what soeuer thou commaundest, but in deede they did nothinge lesse. C. It is a vertue deseruing greate praise to fulfill with all diligence the will of God so soone as by his woorde he hath commaunded the same. But as oure Sauiour Christe doth not here commende the promisinge of that which wee fulfill not, so he doth not allow negligence or slacknes in the Lords busines: for to promise, and boaste of that whiche wee doe not, is mere hypocrysire, an a vice lesse tollerable a greate deale. 1. King 3.

31. VVhether of them twayne did the will of the father? And they saide vnto him: the firste. Iesus saith vnto them: verely I saye vnto you: the publicans and harlotes goe into the kingdome of God before you.

{VVhether of them.} M. To do the wyll of the father is (as it followeth by and by) to repente and beleue the Gospel: whiche is to enter into the kyngdome of God.

{And they sayd vnto him.} M. Here our Sauiour Christe dothe by force wreste oute of their mouthes their owne Iudgemēt against the selues: euen as Nathan caused Dauid to do. Bu They could not saye before the people, wee know not, to this question without to greate impudencye, but they are constrained by reason of the manifeste verity to aunswere that which was true. 2. King 12.

{The publicanes and harlots.} When he had heerde theyr aunswere he declareth to what end he propounded the parable, namelye that he might declare that they by their impenitency and hardnes of harte deprined them selues of the kyngdome of God, the which they did not now onely shewe, but also before when Iohn came.

{Go into the kingdome of God before you.} By those woordes oure Sauiour Christe meaneth that the pu-

blicanes and harlots were more ready to repente them and to beleue the Gospel than were the hye Priestes Scribes and Pharisays. For thus doth the verse folowinge teache vs to expounde it. But we muste not vnderstande this woorde (go before) as thoughe the hye Priestes Scribes & elders should followe the Publicanes and harlots into the kingdome of heauen. For the woordes following do deny that, where it is said. And ye when ye had sene it: wer not moued afterward with repentance that ye might haue beleued him. Moreouer the parable following doth sufficiently declare how greatly they were hardened in their malice. For although som of them (as we maye reade in the Actes) were afterward conuerted to the faith: yet notwithstandyng this priestlye corporation, or state of the hye priests, here Scribes and elders of ỳ people abode in their vnbeleefe. Also we se here howe hard a thing it is to bringe them to repentance, which being moste vngodly, yet hypocritically boaste them selues to be the true worshipers of God. Yea this is so harde a thinge that it is more easy to bringe the vilest synners to a newe and reformed life. Wherefore it is no mervayle if these kynde of hypocrits in oure time can by no meanes be broughte to repentance. There is no doubte but that the Pharisays tooke it grevously at the last to be compared to publicanes and synners of most wicked name, when as they thought scorne to haue the holyest sorte of men compared vnto them. C. Nowlet vs note the purpose of Christe. He dothe not onely reprehende the Scribes and Pharisays because they obstinatlye resisted GOD, and because they repented not beinge so often admonished, but he spoyleth and taketh from them that honor wherof they were vnworthy: because their impiety was more abhominable, than the lasciuiouse wyckednes of harlotes. For the one was hypocrisye, the other whoredome: Of the whiche cuells the fyrste is most abhominable in the sight of God.

Act 6.

Hypocrites are hardlye brought to repentaunce.

32 For Iohn came vnto you by the waye of righteousnes and ye beleued hym not: but publicanes and harlotes beleued him. And ye (when ye had sene it) were not moued afterwarde to repentance that ye might haue beleued him.

{For Iohn came.} C. Seinge that John was the faythefull minister of GOD, whatsoeuer he taughte, Christe attributeth it to the persone of GOD himselfe. It had been a more perfecte speache to haue sayde, GOD came shewinge the waye of righteousnes by the mouth of Saincte John: but because S. John dyd not speake in the name of GOD as a private man, he is iustlye as a substitute set in the place of God.

Also this place bryngeth no smale authoritye to the preachyng of the woorde, when they are sayde to bee rebells againste the same whiche despyse the Godly admonitions of the teachers.

A. Wherevppon oure Sauiour Christ sayd not in vayne to hys Apostoles, he whiche heareth you heareth me, he whiche despiseth you despiseth me.

And in an other place: Whosoeuer receaueth whome I sende receaueth me: and he that receaueth me receyueth him that sente me. C. There are some which more subtilly expounde the name of righteousnes, but here it seemeth to signifye nothynge ells, than that the doctrine of Saincte John was pure and true: as if he shoulde haue sayde there was no cause why they shoulde reiecte the same. For whosoeuer receyueth not the true minister of GOD he is a rebell to God. He sayth therefore that they haue no excuse to laye for them selues.

{And ye beleued hym not.} Namelye when he testifyed and declared that I was the Sonne of GOD, and the lambe or sacrifice of GOD takinge awaye the sinnes of the worlde. {Ye were not moued to repentance.} C. He amplifieth their obstinacye because they were moued and stirred vp by no example: the which was a signe of extreame desperation. As if he should haue sayd. When ye saw that publicanes and harlotes entered into the Kyngdome of heauen before you by the chaun-

changinge of their former lyfe, & repentance, beinge moued by the doctrine of John, (whome they beleued preaching me to be the Messias,) ye were moued nothinge at all to repente and beleue hym. M. The hye preestes swellinge with arrogancy and disdaine, would not receyue and imbrace anye waye if they theselues were not the firste that had receiued it, although it were iuste & right, leadinge to lyfe, least these greate ones and of hye degrē might seme to followe the Judgement of the lesser and inferior sorte. Furthermore, they thinking that it was not lawfull for any man to attēpt any thing without their power and authority, sought rather to persiste & abyde by impenitency in their euil, than to put on the shame and dishonestye of the priestly state, and so rather to loke for the terrible Iugement of God, and eternall punishemēt, than to forgo their former glory. C. Moreouer, when Christe saith here that the publicanes beleued, he doth not only meane ỳ they agreed to the worde, but also that they with an earnest affection Imbraced that which they heard. Whereby we gather that fayth doth not only consiste in subscribinge to the true doctrine, but also in framing our liues according to the wil of God, which will we learne by his worde.

33. Harken an other similitude. There was a certain man an housholder, which planted a vineyarde, and hedged it round about and made a wine presse in it, and builte a tower, and let it out to husband men, and wente into a strange coūtrey.

{*There was a certaine man.*} Bu. There was no exhortation to repentance that coulde preuaile anything at all with the aduersaries of the Lorde were it neuer so vehement, neither were the examples of the faithfull in any pointe regarded with them: for they constantly went forwarde in their vnbelefe: wherefore the Lorde in the parable following declareth vnto them the Judgement of God. C. & maketh them inexcusable, that they might haue no occasion to pleade ignorance. Notwithstandynge the wordes of Luke doe seme somwhat to disagree with the wordes of oure Euangeliste Mathewe, who saythe that Christe spake vnto the multitude: But here by the wordes of Mathewe oure Sauioure Christe semeth to speake to the hye Priestes and Scribes. But the solution of this matter is easy, because Christe, although he directe his wordes vnto them, yet notwithstandynge he detected and vncouered their ignominy and shame before the whole multitude. Obiection. Aunswere.

The Euangeliste Marke, when he saith that Christe began to speake in parables, he omitteth that whiche by order shoulde firste haue bene spoken: euen as in other places, of the whole somme, he toucheth but parte. But the somme of this parable is, that it is no new thing if the Priestes and other Rulers of the Churche wickedly go about to defraude God of his righte: For with like cruelty not longe before they raged againste the Prophetes, and nowe they are ready to kill the Sonne of God hym selfe: But they shall not scape vnpunished, because GOD at the lengthe will reuenge his owne right. And he vseth this parable to two endes, namely that he might caste the wicked ingratitude of the hye Priestes in their teeth: and that he might take awaye the offence whiche approched by his death at hande. For they had brought to passe by a false tytell, and had got suche credit among, the ignorante multitude and simple people, that Religion did standc at their wyll and pleasure amonge the Iewes. Christe therefore bothe fortifyeth the weake afore hand, and teacheth that seinge so manye Prophetes afore tyme were slaine one vppon an other by the hye Priestes, there was no cause why anye manne shoulde be troubled nowe if the lyke example also were shewed forth in his personne. Bu. In the ende of the parable he plainely declareth that the Iewes must be reiected, and that the Gentils muste be chosen in their place. C. But nowe let vs consider of euerye parte as it lyeth in order.

{*Which planted a vineyarde.*}

Note here that the vyne was planted of God, whereuppon the Prophete Esay

calleth it ỳ flower of the Lords plãting. Moreouer Christe hymselfe saithe. Euery plante which my heauenlye Father hath not planted shalbe plucked vp by the rootes. Bu. They with whome Christe had to do were not ignorant that this parable was fet euen from the Monuments of the Prophetes. C. For this similitude of the vine is often red in the Scriptures as in Deutronompe, in Esay, in Ieremy, and in the Psalmes. The housholder, is God: the vine, is the house of Israell, as sayth the Prophete Esay in his fyfte chap. C. But our Sauiour Christ only meaneth in this place, that when he setteth the Pastors of his Churche in authority ouer the same, he doth not commit vnto them his righte, but doth euen as if a housholder shoulde committ his vyne or filde to a husbandman, which bestowinge his labor in tillinge the same, payeth his perelye frute therof. And as in the places of Esay and Ieremy before cited he complaineth that he hath receiued no frute, in tillinge whereof he had bestowed greate labour and coste: euen so in this place he accuseth the vyne dressers themselues, which as violẽt robbers rake vnto themselues the perely profite of the vyne. But God planted the vine, when he being mindefull of his frẽ adoptiõ, separated the people, being deliuered out of Egipte as peculiar vnto him selfe, and did promise that he would be their God and Father, calling thẽ into the hope of euerlastinge saluation. This is that planting whereof mencion is made in the. 60. chapter of Esay, and in other places also.

Math 15.

Deut. 32.
Esay. 5.
Ieremy 2.
Psalm. 8.

Esay. 5.

Esay. 60.

{*And hedged it rounde about.*} M. The diligence of God towardes his people is expressed: as if he should haue said. What is there more that mighte haue bene done to my vineyarde, that I haue not done? {*And made a wyne presse in it, and built a towre.*} C. By the wynepresse and towre also, wee maye vnderstande all those small thinges and of litteli waight whiche were adioyned to the doctrine of the lawe to nourishe and encrease the faithe of the people: as Sacrifices and other ceremonies. For God is lyke vnto a prouidente and carefull housholder, which is negligente in nothynge, but prouideth and defendeth this Church in all thinges. {*And let it out to husbãd men.*}

Esay. 5.

C. God truely of him selfe is able without the ayde and helpe of man, to defende and maintaine the well ordered state of his Churche: but hee taketh vnto hym men, as ministers, and vseth their hãdes as meanes. Euen so in time paste he appointed priestes, which should be as it were trimmers of his vyne. But this is to be noted, that when Christe saithe that the husbandemen receiued the vyne well ordered and trimmed in all points at the handes of the housholder, he dothe not a littel sette forthe their faulte. For the more liberally that they were delte with all, so muche the more hatred was their ingratitude worthy of. This argumente the Apostell Paule vseth when hee goeth aboute to exhorte the pastours boldely to discharge their office, because they are chosen stewards to gouerne the house of God, whiche is the piller and grounde of trueth. And he vseth it well. For the more excellent and honorable their cõdition is, the more they are bounde vnto God diligentlie to discharge their worke and office.

God may not want helpe.

Esay 5.

So that their ingratitude & wickednes is most detestable, which lightly regard so great liberality of God and honor also bestowed vpon them.

1. Tim.

A. As concerning this worke in the vineyarde, the Apostel writteth after this sorte saying. M. He made some Apostels, some Prophetes, some Euangelistes, some shepeheardes, and teachers: to the edifying of the saints, to the worke and ministracio, euen to the edifying of the body of Christ, till we all come to the vnity of faith, & knowledge of the sonne of God, vnto a perfect mã, vnto the measure of the full perfecte age of Christe. Except the vine be daily trimmed & cut it can not bringe forth frute: so that the Lorde hath appointed that it shall be ordered as it oughte to bee. Let the faithfull therefore remember that they haue nede of his dressinge, and that without it they can not bringe forthe frute.

Ephe. 4.

{*And vente into a straunge contrey.*}

Bu. This is spoken according to imitacion

on and the maners of men, whiche after they haue committed their possessiõs or landes to their tenantes and fermers depart into some other place. But the Lord neuer departeth, but dayly worketh all in all. S. By these wordes he onelye noteth the expectation which the Lord of the house hath for the frute of his vine. For the Lord speaking of his vine by the mouthe of the Prophets saithe, I loked that it should haue brought forth grapes and it broughte forth thornes. And he declaring in the seuẽth verse following what he ment by Grapes saith, he loked for equity, but see there is wrong.

34. And when the time of the frute drewe nere, he sente his seruauntes to the husbandmen, that they might receiue the frutes of it.

And when the time of the frute. Hitherto he hath made mencion of the benefits shewed vppon this people: nowe it followeth how vniustly they recompenced so louing and beneficiall a Father.

He sente his seruantes. His seruantes were the Prophetes, by whome the Lorde vrged the priestes to render frut vnto god. But it is meruelye why Christ compareth the Prophetes to seruants, who, the grape gatheringe time beinge paste, are sente to requyre frute. For wee knowe also that they were vinedressers, and that the same office that was inioyned the Priestes, belonged vnto them. Wee aunswere that it was not necessarye that Christe shoulde exactly, or scrupulouslye expresse, what was lyke or vnlyke betwene these twoo orders. The priestes certainlye in the beginninge were ordeined for this cause, that they with sounde doctrine shoulde perfectlye and truelye til and instructe the Churche. But when they neglected the worke cõmitted vnto them by slouthfull negligence, the Prophetes were sente as extraordinary helpers to purge and take awaye al wedes that were hurtfull to the vine and supplyed the want of the Priestes. Notwithstandynge in the meane tyme they did sharpelye reprehende the people, they restored the decayed godlynes, they wakened sleapie mindes, and broughte againe the worshippe of God, and a newe life.

And what other thinge was this than to require the yearely profite dewe vnto God out of the vine? The which thing, Christ both aptly and truely applieth to his purpose.

35. And the husband men caughte his seruauntes, and bet one, killed an other, and stoned an other.

And the husbandmen caughte. C. Here the Euangelistes Marke and Luke differ somwhat from Mathewe. For our Euangelist Mathewe saith that he sente many seruants, and when those were euell intreated he maketh mencion of the sending of a greater nomber: but the other twoo saye that he sente them one after an other, and not two or three at once. But we must note that although ỹ purpose of the Euangelists was all one, namely, that ỹ Iewes durste deale so with the sonne as they had dealte oftentimes with the Prophetes before: yet notwithstanding Mathewe doth more expresly declare the matter it selfe, namely, that the Lord by sending so many Prophetes did contende with the malice of ỹ priests. Whereby it doth appeare how incurable their madnes was, which by no meanes could be corrected, and amended.

Bete one, killed an other. S. The priestes allowing and vpholding the false Prophetes which prophesied lyes (as saithe the Prophete Jeremy) killed the true Prophetes of God. Some of the Prophetes they did beate, as Ieremye and Mycheas: Some of them they killed, as Esay and Amos: some they stoned in the temple as Zacharias and Barachias. Iere 5.

36. Againe he sente other seruauntes, mo then the firste, and they did vnto them lykewise.

Againe he sente. S. They shewe also the Prophetes that came in the latter dayes, amonge whome S. Iohn the Baptiste was one. As concernynge these wee reade thus: Moreouer all the Rulers, the Priestes, and the people trespassed more: synning after all the abhominacions of the heathen, and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lorde GOD of their fathers sente to them by his messengers,

sengers, risyng vp betimes and sending, for he had compassion on his people, and one his dwellinge place. But they mocked the messengers of God, and despised his wordes, and misused his Prophetes vntill the wrathe of the Lorde arose against this people, and till there was no remedy. And Christe himselfe saith. Beholde I sende vnto you Prophetes, and wyse men and Scribes and some of them ye shall kill and crucify, and some of them ye shall scourge in your Synagoges, and persecute from Citty to Citty. And againe he sayth: Ierusalem, Ierusalem, which killest the Prophetes, and stonest them which are sente vnto thee.

2. Cron. 36.

Math. 23.

Luke 13.

37. But last of all he sente vnto them his owne Sonne, saying: they will stande in awe of my sonne.

{But last of all he sente his.} A. The goodnes of God (as wee saide before) contendeth with the malice of the Priestes. For although certaine of the Iewes did not beleue yet notwithstanding their vnbelefe could not make the faithe of God of none effecte. Christe was that immaculate lambe, which was ordeined of God to be a sacrifice before the foundation of the worlde: it was necessary therefore that he shoulde be made manifest in these latter dayes, and that he should be sente into this worlde for the truth of God to confirme the promises made vnto the fathers. Moreover God in times paste diuersly and manye wayes spake vnto the fathers by Prophetes, but in these laste dayes he hath spoken to vs by his owne Sonne, whome he hath made heyre of al thinges. {They will stande in awe of my Sonne.}

Rom. 3.

Rom. 15.

Heb. 1.

E. The Euangelist Luke hath: Peraduenture they will stande in awe of my Sonne. But this (peraduenture) is not founde neither in the Greeke bookes, neither in the olde Latine bookes. C. The which cogitatiō truely doth not properly belonge vnto God. For he knew what woulde come to passe without all peraduenture: so that he was not deceiued by hope of better chance. But in parables, we do often times see that humaine affections are attributed vnto hym. Notwithstandinge this sentence was not without cause added of our Sauiour Christe, because he woulde thereby declare as in a glasse how farre passe all recouerye their wickednes was growen, the which they, to euidently declared in risynge with deuelishe fury againste the sonne of God whiche came to bring them to perfecte health.

38. But when the husbandmen sawe the sonne, they said among them selues: this is the heyre: come let vs kil him, and let vs inioye his inheritaunce.

{But when the husbandmen.} A. Nowe he declareth how his sonne was receiued of them. {They sayde among them selues.} E. The Greeke worde is somwhat doubtefull, whether it signify, within themselues, or amōg thē selues, howbeit ỹ most fete sēce is, amōg them selues ỹ thereby we may vnderstande that they had secrete talke among them selues of this conspiracye. But they spake these wordes within thē selues, when (in spight of their teeth) they were constrained to thinke him to be the Messias: and when they sayd, If we let him escape thus, all men will beleue in him, & the Romanes shall come, and take awaye bothe our rome and the people. {Come let vs kil him.} They spake this when Cayphas sayde. It is expedient for you that one man dye, for the people, & not that all the people perishe. Also, awaye with him, crucify hym.

{And let vs inioye his inheritaunce.} But as if they shoulde haue said: This man challengeth the vineyarde for his inheritāce makinge hym selfe the Kyng of the people of God: He arrogateth to hym selfe diuine maiestye makinge hymselfe equal with the Father: come hyther therfore & let vs kill this blasphemouse personne, whereby wee maye in safetye enioye his inheritance. The inheritance of the Lord is the power of all thinges, the people of God, the holy Citty, the dignity of the priesthode, and the gouernement amonge saincts. To the ende therefore (saye they) it maye be lawfull for vs to retayne and kepe the dignitye of the priesthode, and the gouernement ouer the people let vs kill hym, leaste peraduenture the Romaines hearynge that

Iohn. 11.

Iohn. 11.

Iohn. 19.

that a kynge and sauioure is come vnto vs, set vpon vs with battaile, spoyle our cittie, leade our people into captiuitie, and burne oure temple. A. This was the wicked madnes of the priestes.

C For as they by theyr cruell murther of the prophetes, dyd thrust and depriue God (so muche as in them laye) from his inheritaunce: euen so this was the heape of all mischiefes, to kyll the sonne, that they might raygne as in an house without an heyre. For this was the cause that the aduersaries did so rage against Christ leaste they shoulde forgo and lose theyr tyranny as a praie. For he it is by whom God the father wyll rule, and to whom he hath geuen all empire, Therfore the ambition and couetousenes of the priestes is noted, which wente aboute to vsurpe vnto them selues the gouernemente of the vyneyarde, they them selues beynge but seruauntes. This is an exaumple worthy to be noted of the ministers of the Churche, to the ende they maye remember that they are Goddes seruantes, and howe that they ought not challenge and take to them selues his authoritie & rule, but so to laboure in the vyneyarde, that the fruite thereof may remayne to God, and that they may onely seke for his glory. A. For so the lorde sayde vnto his Apostelles, I haue chosen you and ordeined you to go and bryngе forth fruite, and that your fruite shoulde remayne.

39 And they caught him and thrust him out of the vineyarde and slewe him.

{*And they caught him.*} A. That wicked and cruell decree of the Phariseies agaynste the professours of Christ is well enough knowne, by the whiche they conspired that if any confessed hym to be Christ hee shoulde be caste out of the synagogge. Moreouer when they rated the blind mā they saide, Be thou his disciple, for wee are Moyses disciples. {*And slewe him.*}

Bu. For the Lorde Iesus beinge taken, and beinge condemned as a blasphemer, and an excommunicate person, was deliuered to Pilate to be crucifyed. But the rulers of the people were in this poynte chiefely to be blamed, whiche perswaded foolishe and common people, that they shoulde aske to haue Christ geuen them to be crucified, and Barrabas to be louſed.

40 VVhen the lord therfore of the vineyarde commeth, what wyll he do vnto those husbandemen?

Bu. Here the Iudgement of God is shewed, whiche is prepared for all rebellyouse, obstinate and vnthanckefull personnes. For God the father cannot leaue suche horrible and crewell contempte of his onely begotten sonne vnpunyshed.

A. For he had also spoken to them by Moyses, sayinge: Whosoeuer wyll not harken vnto the woordes of the prophete which he shall speake in my name, I wil require it of hym. But those men durste not onely reiecte the sonne of God, teachinge and speakinge vnto them, but also they presumed with violence to put him to death, yea euen to the most shamefull deathe of the crosse. Wherefore they beinge worthy of the crewell vengeance of God, haue felte at the length the hande of the lorde, and the iust punishmentes of theyr rebellion. Deut. 18.

41 They saide vnto him, For as much as they be euill, he will trewely destroie them, and will let out his vineyarde to other husbandemen, whiche shall deliuer him the fruite in dew seasons.

{*He will truely destroye them.*} Bu. Our sauioure Christ by his former question caused the vnwise to confesse the truth. For they are constrayned openly & with theyr owne mouthes to graunte that whiche he wolde hym selfe. C. Notwithstanding the Euangelystes do here varry and dyffer a lyttell. Our Euangelist Matthew saith that they were forced to cōfesse this them selues. Marke saith that Christ did symplelye pronounce what the punishement of suche wycked seruantes shoulde be. And Luke more euidētly as it might seeme dysagreeth from them bothe: for when Christ had pronounced the punishment against these wycked seruauntes, they dyd dislike of it saying, God forbid. But if wee do more depely way & serche for the sence and meaning, we shal finde no repugnance or disagrement at all. For these priestes not perceyuing at the fyrste, that this parable pertayneth vnto them: but thinkinge that Christe spake in dede of suche wicked and vnthanckfull

Mar. 12. Luke. 20.

housebande

housebandemen, they by and by sayde, Suche euyll and vniuste personnes are worthy of destruction. But when they vnderstode that this parable was spoken against them, they retracted and denyed their former sentence, sayinge. God forbyd that the wicked shoulde be destroied, and that we shoulde kyll the Messias.

The wicked are ready to condempne other men, but not them selues, how much so euer they deserue it.

And this is alwayes the manner of the wicked, when other mennes matters are in hande, they wyll streightwaye define & geue Iudgement against them: but yf the case touche the selues, they are some chaunged into an other mynde.

{And wyll let out his vineyarde.} C. They dyd not onely geue sentence against theym selues, being deceiued by the parable, but also they pronounced that the Gentyles shoulde iustely in their steede be receiued into the grace and fauour of the Gospel, and that they shoulde by Faythe a greate deale better order the vyneyarde, then they them selues dyd. The whiche thyng Christe a lyttel after confirmeth saying. The kingedome of God shall be taken frō you and geuē to a nation that shal bring forthe more fruite. M. This therfore is to be noted, that the lord of the house wil let out his vineyarde to other husebande men. For although he shall destroy the wicked, yet notwithstanding he wil not neglecte his vineyard, but wyll alwaies haue a regarde to his Churche, and wyll not suffer it to lye waste: but wyll committe it to the charge of other men, who also stande in the lyke danger and perill of destruction, if they followe the steppes of their predecessours. A. As touching the yeldinge of fruite in dewe time, that pertayneth to stewardes and dispensatours, that they maye be founde faithful

God hath alwaies a care for his church

1. Cor. 4.

42 Iesus saith vnto them: did ye neuer reade in the Scriptures, The stone whiche the builders refused, the same is become the headde of the corner: this is the lordes doinge, and it is merueylouse in our eies.

{Dyd ye neuer reade.} M. Because they wold not admit the parable, in that the wycked shoulde be destroyed, and in that the son of God, the lorde of the vineyarde should be destroyed of them (for they wolde not be counted such, which shoulde kil Christ promised of the prophetes, and comming into his vineyarde) he bringeth in a most euidente place of Scripture oute of the prophete whiche euidently teacheth that Christ shall be reiected of his owne: and that he beinge reiected, shalbe by the wōderfull counsell and power of the Lorde, the prince and heade of the house of God: and that with the greate admiration of al men. C. But this interrogation hath a greate Emphasis and force in it: as if he had sayde: You counte it a very absurde thinge, that it shoulde come to passe that the labourers of the vineyarde shoulde wickedly conspyre against the sonne of God. But I praye you, Dothe the scripture make mention that he should be receyued fauourably with gladnes: or doth it not rather declare that the chyefe rulers shall be his ennemies?

{The stone whiche the buylders refused.} M. As before, the Churche was compared to a vineyarde, euenso nowe it is also compared to a buildinge. Christ is the stone: the priestes, magestrates, and seniours of the people, are the builders. For so saith the Apostel Peter. This is the stone whiche was cast aside of you buylders, whiche is nowe become the head stone in the corner. To builde in the Scripture is oftentimes vsurped for to teache. But this place which our sauiour Christ here alleageth is take out of the same psalme, out of the which the prosperouse cry that the people made to Christ, when they cried Hosanna, was taken. And that it is a prophesie of the kingdome of the Messias, it is hereby euidente, that Dauid was made kinge vpon this condition, that his seate shoulde stande for euer, so long as the sonne and Moone endured, and that the decayed kingedome shoulde come againe, by the grace of God, into his former state. Being therefore that psalme doth contayne a description of Dauiddes kingedome, there is a perpetuitie and a restitution also annexed to the same.

If the Prophete had spoken there of any temporall kingedome, Christ should very improperly haue drawne the same to him self: but we must alwaies note what kingedome God erected and set vp in the personne of Dauid: surely that which be

Act. 4.

ment to

mente to stablishe in the trewe Messias, euen to the ende of the worlde. For that auncient custome of anointing was but a shadowe. Whereby it is gathered that that whiche was done in the personne of Dauid was a foreshewing, and figure of Christe. M. The priestes and Scribes therfore could not denie this Scripture, and say vnto it, God forbyd. For they cõfessed that this Psalme was made of the Messias, and at that tyme also the crye of the people, and the crye of the chyldren shoutinge and sayinge Hosiah-na, blessed is he that commeth in the name of the Lorde, &c. dyd declare what vnderstanding and knowledge the common sorte of people had of the Messias, the whiche cries and shoutes (as we said before) were taken out of this psalme. C. Nowe let vs com to the wordes of the psalme. The priestes & Scribes thought it incredible that Christ should be reiected of the chief rulers of the Churche. But he proueth by the psalme that he muste be placed in his seate by the wonderful power of God in despight of men, the which thing was prefygured in Dauid, who, beinge reiected of the rulers of the people, was receyued of God, to the ende he myght declare what he wolde do at length in his Christ. And the prophete taketh the metaphor of building For seing the church was the holy place of God, Christ (in whō the same was builded) was worthely called the corner stone, that is to saye, that parte whiche holdeth vp the whole buildinge. For the similitude shoulde agree in all poyntes, if any man woulde apply euery parte thereof vnto Christe: but in this it dothe excellently well agree, because the sauinge healthe of the whole Churche resteth in hym, and he vpholdeth vp the state thereof. And therefore other prophetes also tooke hereuppon occasion to followe the same manner of speache, as Esaias, and Daniell. But Esaias commeth nerer to this place, speaking in the person of almyghty God thus: Beholde, I laye in Sion for a foundation a stone, euen a tryed stone, a precious corner stone, a sure foundation, at the whiche bothe the houses of Israell shall stomble. Also this selfe same manner of speaking is often tymes founde in the newe testament. Therfore the somme of this place is that the kingdome of God must be built vpon that stone, which the builders themselues reiect as a cast awaye, and good for nothing: and the sence and meaning is this: that the Messias shall not be chosen by the common consent of men: but when God wyll wonderfully aduaunce hym by his secrete power, and vnlooked for, then shal the princes set themselues against hym, to whom the charge of buildinge was committed. Bu. It is manifest therfore by this testimonie of scripture, and by the iudgemente of Dauid that these housbande men and dressers of the vyneyarde, whiche are sayde to be the builders of this spirituall buildinge, were the greatest ennemies, & wickedst murtherers of the redemer sente vnto them. C. But here we muste consyder twoo thinges. For God before the tyme come hath tolde vs that it shall thus bee, least, the wicked indeuoures and behauioure of men do trouble vs, whiche do arise to hinder the kingedome of Christ. Furthermore hee hath declared that hys power in erectinge and settinge vppe the kingdome of Christ, shall ouercome and preuayle againste all the actions of men. These twoo thynges oughte diligently of vs to be noted. It is verye straunge and wonderful, that the author of saluation shoulde be reiected, and that not of strangers and forreners, but of them of the householde and citizens, not of the foolishe and ignorante multitude, but of the highe priestes and rulers, which held the gouernement of the Churche.

Twoo thinges to be consydered.

1

2

Againste suche absurde furor and vnwōted madnesse of men, oure fayth muste be fortifyed, least that it quayle at the newnesse of the thing. Nowe we se how profytable the forewarnyng is, whiche putteth awaye fearefrom the mindes of the godly, whiche elles they myghte haue at so sorrowfull a syghte. For there is nothinge more vnmeete, than for the members to ryse againste the heade, the housbande men and farmers againste theyr lorde, the counsailers against their king, and for the buylders to caste downe the foundation from the buildinge.

18

It become

Christs kingdo me shall stande in despighte of the wicked.

Ephe. 2.

Question.

1. Cor. 3

Answere.

{Is become the head stone in the corner.} There is such efficacie in this sentence (when God pronounceth that the wicked in reiecting Christe shall so lytell prophyte, that his dignitie shall remaine whole and sounde to hym) that the faithfull bearing theym selues bouldo vppon this promise, maye laugh and deryde the foolishe pride of men in despisynge Christe. For when they haue done all that euer they can, yet not withstãding Christ maugre their beades shall holde that place whiche the father hath geuen hym. And althoughe they stampe and storme as though they were mad, which seme to excell in honour, yet neuertheless he shal stande in his degre, and shal not lose any thing by their wicked contempte. To be shorte, the authoritie of God shall preuayle, that the stone maye be chosen and precious, which holdeth vp the Churche, the kyngdome and temple of God. For he is not saide to be the head corner stone onely because he is a parte of the foundation, when as it is euident by other places, that in him alone the Churche is founded and buylded: but the prophete symply ment, that he sholde be the chiefe stale of the buildinge. Many do subtillye stande vppon these woordes, (of the corner) sayinge that Christ is placed in the corner, because he ioyneth together twoo contrary gates, namely the Iewes and the Gentiles: yet notwithstandinge the prophete Dauid semeth to haue no further respecte, than that the corner stoone shoulde beare the chiefe weight of the building. A. Euen as also the Apostell Paule testifieth sayinge, And are builte vppon the foundation of the Apostels and prophetes Iesus Christ him selfe beinge the heade corner stoone, in whom what buildinge so euer is coupled together, it groweth to an holy temple in the lorde. C. But it may be demaunded howe the spirite calleth theym builders, whiche onely sought the ruyne and destruction of the temple of God, for Paule doth therefore boast hym selfe to be a good builder, because hee builte the Churche vppon Christe onely. It maye easely be aunswered that although theye do wickedly execute the office committed vnto them, yet notwithstandinge the holy ghoste graunted vnto them this title in respecte of their callinge. Euen so the name of a prophete, is oftentimes geue in the Scriptures to seducers, and they are called pastors and shepehardes whiche oftentymes deuoure the flocke lyke vnto wulues. But this is not so honorable vnto them, as it maketh them detestable, when they vtterly ouerthrow and destroy the temple of God, for the buildinge whereof they were appoynted helpers, and ouerseers. Hereupon may be gathered a profitable admonition, namely that the lawefull callinge doth not let or hynder, but that the wicked maye be vngodlye and pernicious ennemies of Christ, which ought to be his mynisters. The Legall priesthode trewely was ordeyned by God: and the lorde of the Leuites, the power and authoritie to gouerne his churche, dothe it followe therfore that they faithfully discharged theyr office? Dydit become therfore the godly to obey them to the denying of Christ? Let the Pope go nowe with his horned bysshoppes and boaste that they are credited in all thinges, because they are set in place of pastors. For althoughe they be rightely called to the rule and gouernemente of the Churche, yet notwithstandynge in vayne do they arrogate vnto them selues more, than to be called gouernours of the Church. But this commeth not alwais to passe, that they which are called shepherdes are rauening wulues, and that they which beare the name of prophetes are seducers, or that theye whiche profesle Christe, and haue the gouernement of his churche, shoulde reiect Christ: (for vnder ỹ lawthere were many godly priestes, & vnder the kyngdome of Christ diuers faithfull Shepeherdes & professours whiche haue paynefully and trewly laboured in buyloing the church) but for all that, because this must be fulfilled, that the buylder shall reiecte the stoone, it is meete that we haue a discretion wisely to discerne the one from the other: and the holy ghoste hath admonished with greate diligence, that the vaine tytell and dignitie of the calling deceiue no man. {This is the lordes doinge.} B. Namely bothe that this stoone shoulde be reiected and cast

and caste aſyde of the builders, & also that it ſhould be made the head of the corner. C. Becauſe the common iudgemente & vnderſtandinge of men is not able to cõprehende this that the paſtors themſelues of the Church ſhold reiect the ſonne of God their Prince, the Prophete doth put vs in minde of the ſecrete counſaile and purpoſe of God: the which, although wé cannot comprehende with our ſence and vnderſtanding yet notwithſtanding wé maye ſuſpecte & wonder at the ſame. Let vs know therefore that here al occaſion is cut of from all queſtions, and that here it is forbidden plainlye that no man Iudge or deeme of ỳ nature of Chriſtes kingdome according to the fleſhe. For what folyſhnes is it for vs to go about to comprehende that myracle withe oure ſlender capacity, which the Prophet exhorteth vs to adore and reuerẽce? Thou wilte admitte nothinge as concerninge the kingdome of Chriſte, but onely that which ſeemeth probable vnto thee: the beginninge whereof the holy ghoſt pronounceth to be a miſtery worthy of great admyration, becauſe it is hidden from mens eyes. Let vs remember therefore that ſo often as wee heare mention to be made of the originall, reſtitution, ſtate, and ſafegarde of the Churche, wee muſt not go about to comprehẽde it with our ſence: but wee muſt geue the honour to the power of God, that wee may maruelle at his ſecrete worke. Here is alſo a ſecrete Antitheſis or compariſon betweene God and men. For wee are not onlye commaunded to embrace the wonderfull maner of the gouernemente of ỳ Churche, becauſe it is the worke of God: but alſo wé are reuoked from the folyſh reuerence of men, which oftentimes obſcureth the glorye of God: as if the Prophete ſhould haue ſaide, Although men haue excellent titles, yet notwithſtãding they doe amiſſe if they ſet them ſame againſt God. By the which the deuilliſhe impiety of the Papiſtes is refelled, who doubt to preferre their owne determination before the word of God. For wher vppon (as they deale) doth the authoritye of the word of God depende, but onely of the will and pleaſure of men, inſomuche that there remayneth no more right vnto God than that which hee receiueth of the Church? But the holy ghoſt hath taught vs another maner of leſſon in this place. namely that ſo ſone as ỳ maieſty of God doth declare it ſelfe all the worlde ought to be ſylent. B. Moreouer the wordes of Peter do confirme this place of Dauid when hee ſayth thus: Him haue yee taken by the handes of vnrighteous perſons, after hee was deliuered by the determinate counſaile and fore knowledge of God, and haue crucifyed & ſlaine him. Act. 2.
A. And againe: Of a truth againſt thy holye childe Ieſus (whom thou haſte annoynted) bothe Herode and alſo Poncius Pilate, with the Gentiles gathered themſelues together (in this cittye) for to doe whatſoeuer thy hande and thy counſaile determined before to be done. Act. 4.
B. Wé ſee therefore howe it commeth to paſſe ỳ the woorkes of God are knowen. Hee doth not worke onely wonderfullye, but by meanes alſo far diſtant from ỳ iudgemente of our reaſon: the which meanes do bring vnto his workes (ſo ſone as they are finiſhed) both a marke by the whiche they are knowen not to be of men but of God, & alſo a certaine admiration. This is declared both by the example of Dauid and of Chriſt. For the exaltacion of them both appeared to be ſpecially of God, and obtayned admiratiõ becauſe both of them were reiected of the builders and Princes of the people. Wherevpon it came to paſſe that ỳ more wickedlye they were reiected, the more their exaltacion obtayned glorye, and admiration.

43 Therefore ſaye I vnto you, the kingdome of God ſhalbe taken from you and geuen to a nation, whiche ſhall brynge forthe the fruites therof.

{The kingedome of God ſhalbe taken from you.} B. This is the concluſion of the parable, & it is ſuch that it contayneth a moſt ſeuere threatning pertayning to al thoſe which haue neglected to bringe forth fruite in ỳ kingdome of Chriſte. C. For hitherto Chriſte directed his talke to the guides & chiefe rulers of the people, but before the multitude: but now he toucheth the multitude themſelues, and that not without cauſe ſeinge that they were companions

and

and helpers of the hie priestes and Scribes in hyndringe the grace of God. The mischiefe trewely began of the priestes: but the people had deserued this by theyr synnes, to haue suche corrupte and degenerate pastors: and the whole sorte of them almost were infected with like malice to rebell againste God. And this is the cause that Christe pronounceth a generall vengeaunce without exception to lyghte vpon them all. For as the priestes despyzed superiozitie, and were ambicyouslye puft vpp, euen so the reste of the people swelled with pryde, vnder the shewe of theyr adoption. But nowe our sauioure Christ playnely sayth that God is not bounde vnto them, and that therefore it wyll come to passe that hee shall geue the honour to others, wherof they made them selues vnworthy.

{And geuen to a nation.} A. By this woorde (geuen) he declareth that this is a free benefyte, that the Gospell shall be preached to the Gentiles. {Whiche shall bringe forthe the fruites thereof.} The Gospell is not therefore preached to the ende it myght lye barren and vnfruiteful, but to the ende it might fructifie. For God dothe require fruite of his vyneyarde, namely the righteousnesse of his kyngedome. Accordinge to that whiche our sauioure Christe saith: Fyrste seeke the kingedome of God, and the righteousenes thereof. And in this place he dothe not onely saye bryngynge forthe fruite: but bringinge forth fruite thereof: because he will not haue al maner of fruite, but suche fruite onelye as is peculyar and belonginge to his kyngdome. The fruites of the kingedome of God are suche as the spirite of God worketh in the hartes of his chyldren, of the whiche the Apostell Paule writethe in the fyfet chapter to the Galathians.

The Gospell is not without fruite.

Math. 9.

Galathi. 5. Ephe. 5.

A. This threteninge therefore is grenouse and feareful, which was once pronounced and executed vpon the Iewes, and is written for our sakes, that if God haue chose vs to be his people, we ought to beware that wee do not lasciuiouselye stande vpon the vayne confidence, and wicked truste of the flesshe, and that wee shewe our selues to be suche sonnes towardes hym, as bothe his clemency, and oure dewtie requireth. For if God spared not the naturall braunches, what wyll he do to those that are but ingrafted and not naturall? The Iewes thought that the kyngedome of God dyd belonge vnto them as an inheritaunce, and therfore they wer carelesly obstinate in their synnes. We are nowe set in their place, but contrary to nature: the kyngedome of God is much lesse tyed vnto vs, except it take deepe roote amongest vs of trewe godlinesse. And as the grenouse threatnynge of our sauioure Christe, conteyninge the depriuation of suche from the kyngedome of God, wherin the prophane the same, ought to terrifie vs: euen so the perpetuitie and euerlastinge contynuaunce thereof, whiche is here noted, ought to comforte the mindes of the godly. For by these woordes our sauioure Christe declarethe, that although the wicked do set at naughte the trewe worshypp of God, yet notwithstandyng they shall neuer bryng to passe that the name of Christ shal be abolished, and that true religion shall perysshe: because God, in whose handes are all the endes of the worlde, will fynde a mansion place, and seate for his kyngdom some where elles.

Rom.

A. Wherefore seyng he hath placed vs by his grace and sauioure in his kyngedome, let vs bringe forth condigne fruites of our callyng, and let vs largely extoll and magnifye (as our ductie is) the mercie of God.

44 And whosoeuer falleth on this stone shall be broken in peeces: but on whom soeuer it falleth, it shall all to grinde him.

{And whosoeuer falleth on this stone.} C. Oure sauioure Christe moze plainely conteyneth that whiche went before. Bu. and euydently declareth, as well to the priestes, as to the whole worlde, howe friuolous, vaine, and pernicious their practises are, which bende them selues against Christe and his kingedome. C. Christ trewely for his parte can leese nothinge, when he is reiected of the wicked: because as their obstinacie is stony, and no lesse harde than steele, euen so he wyll breake them in their hardenes, and so their destruction

struction shalbe more manifeste. He did perceyue greate stubbernenesse to be in the Iewes: it was necessary therefore that this kynde of punishement and vengeance shoulde seuerely be sette before them, that they myghte not so securelye kycke againste the same. This doctrine doth partely teache vs to commytte our selues quietly to be tamed of Christ with a gentle and flexible harte: partelye also he confirmeth the godly againste the obstinacie and furiouse madnes of the wicked, for whom there remaineth horrible destruction. M. To fall vpon the stone, and to stomble at the stone Chryst signifieth all one thynge, namely to refuse Chryste, and not to beleeue hym.

C. Therefore they are sayde to fal vpon Chryste, whiche rushe vppon hym to oppresse hym: not that they clyme aboue hym, but because their madnesse doth so bewitche and carye theim an ende, that they go aboute to throwe downe Christ, as it were from an hye. But her teacheth that this is onely their gaine, euen in the middeste of the conflicte to be broken and brused. But when they do so prowdely exalte them selues, he sheweth that an other thynge shall befall theim, that is to saye, they shall be broken vnder the stoone, vpon the whiche they so boldely rushed. Bu. These men do as they whiche in climynge plucke from a lofte, some greate stone or other vppon theyr owne heades, by the whiche they are broken to peces. For whē they think that they haue ouercome the followers of Chryste, and that they haue broughte theyr purpose to passe, and that they are in safetie voyde of all daunger, then are they moste neere to destruction, and sodayne vengeaunce hangeth ouer theyr heades. A. These thynges are more plentifully declared by the Apostelles: And namely by the Apostel Peter when he saith: Unto you therefore whiche beleue, he is precious: but vnto thē which beleue not, the stone which the buylders refused, the same is begon to be the head of the corner, and a stone that men stomble at, and a rocke wherat they be offended which stombled at the worde, and beleue not that, whereon they were sette. Also the Apostel Paule saith: Beholde, I put in Syon a stone to stomble at, and a rock that men shalbe offended at. And who so euer beleueth on him shall not be confounded. Rom. 9.

45 And when the chiefe priests and Pharisees had hearde his parables they perceiued that he spake of them.

{And when the chiefe priestes.} C. The Euangelist sheweth, how littell Christ profyted, leaste we shoulde meruayle that the doctrine of the gospel at this day constraineth not al mē to obey God. They know (saith the Euangelist) that they spake of him. M. For their conscience was an interpreter to theim of the parables of Christ. For they knewe who they were, how they were affectioned, & what they went about. Euen so at this day, when ỳ ministers of ỳ word do speke against hypocrits, against fornicators against poolators, againste Simoniakes, & against false teachers, by & by the Pope, ỳ bishop, the sacrificing priestes, and the monkes, thinke ỳ they are spoken of. And howe cōmeth this to passe? Surely euery one of them knowe their owne deedes.

46 And they went about to laye handes on him, but they feared the people, because they toke him as a prophete,

{And they went aboute to laye handes.} Bu. They being ouercom by the scriptures & perfect reason, geue not place to the trueth: and although they had herd the deuine iudgement of God, yet notwithstandinge they feare nothinge, but goinge forwarde in their wonted mallice and enuy, they go about and take counsell how they might destroy the lord Iesus. C. Let vs therefore learne that it cannot otherwise com to passe, but that threatenynges shoulde more & more kendell the outragiousnes of the wicked. For as God doth scale our hartes by his word, so also he doth wēd wicked consciences with his whot iron: whereby it cometh to passe that wickednes doth the more increase. Wee muste pray therefore that he will vouchsafe to bring vs to a voluntary feare, least that the bare knowledge of vēgeance do more exasperate vs and prouoke vs to wrathe. Threatninges do make the wiked to rage more and more.

{But they feared the people.} M. Bu. Here the Scribes and Pharyseyes accordynge to theyr manner, are more and more inflamed agaynste Chryste: but

because his honoure was not yet come, they are able to do nothinge, being striken once agayne with vayne feare.

Deliuerance commeth to the godlye in time of neede.

Hereuppon wee haue a synguler comforte and consolation, namelye that the Lorde wyll take and deliuer those that are hys, euen frome the mouthes and chawes of the Lyons. For hee restrayneth his enemies, euen as it were with a brydell, in so muche that they are able to do nothynge without bee graunte them leaue: to the ende he myght proue theyr patience.

{*Because they take hym as a Prophete.*} M. The multitude and common sorte of people thynche a greate deale better of Christ, than the wyse, holy, and chiefe heades of the people. The lyke whereof also we see at this daye. A. For as touchynge those thynges that pertayne to the erade knowe-

Math. 11. ledge of the kingedome of God, God hathe hidden them from the wyse and prudent of this worlde, and hath reuealed them to babes, to base and symple men.

The xxii. Chapter.

1 AND Iesus answered and spake vnto theim agayne by parables and sayd:

2 The kingdom of heauen is lyke vnto a man that was a king, which made a maryage for his sonne.

{*And Iesus answered and spake agayne.*} A. The

Luke 14. Euangelyste Luke rehearseth the same parable, the whiche (as it maye seeme) was propounded of oure Sauioure, not by and by after the parable going before, but before, when hee satte at the table, of a certayne Pharysye: as it appereth by the woordes of Luke.

C. But because it was the purpose of Matthewe, to shewe for what cause the Scrybes were so prouoked to madnes, hee putte this sermon also in conuenyente tyme, and united it to the texte, (neglectynge the order of tyme) emongeste his sermones, that were so hated and detested of the Scrybes and Pharisseyes. And wee muste note the narration of Luke, that when one of the gestes hadde sayde, that theye were blessed whiche eate breade in the kyngedome of heauen, Christe thereuppon toke occasion to caste the ingratitude of the Iewes in theyr teethe. And although it be scarse credyble, that the geste and friende of the Pharysye burste forthe into these woordes by an earneste affection of godlynesse, yet notwithstandynge he sholde not seeme to scoffe or mocke by these woordes: but as men of a meane faithe, and not openlye knowne to be wycked, do in the middest of theyr cuppes prate and talke of euerlastynge lyfe: euen soo it is lykely that this manne caste forthe these woordes, to the ende that hee in lyke case myghte haue some talke with Christ. And his woordes do declare that hee mente nothynge, but that whiche was grosse and terrestriall. for hee dyd not speake of eatynge breadde metaphorically, for the fruition of the glorye eternall, but hee semeth to dreame of a certayne state, replenyshed with the happy store and plentye of all thynges. Notwithstandyng the sence is, that they are blessed whiche do eate the breade of God, after that hee hath chosen and gathered theim into hys kyngedome, to be his sonnes. But lette vs come to the explycation or exposition of the simplitude.

{*The kingedome of heauen is lyke to a man that was a kinge.*}

B. This same simlitude pertaynyth to the same effecte that the other did whiche

went

wente before, although it were propounded and put forth at an other time. For our sauiour Christe goeth not onely about to caste the ingratitude of the Iewes in their tethe, but also their frowarde obstinacye: whiche dyd not onely make them selues vnworthy of the grace of God, but also furiously reiected the same from them. C. And as that excellente man of Sparta, saide somtyme, that the men of Athenes knewe that whiche was ryghte and good, but wolde not do it: euen so here oure sauioure Christe casteth the Iewes in the tethe, sayinge, that they coulde talke well of the kyngdome of God: but when the almyghtye wente about louingely and gentlely to call them vnto hym, they disdaynefully reiected his grace. And there is no doubt but that he did touch the Iewes by name as here after it shall more euidently appere. {Whiche made a maryage for his sonne} In this our Euangelist Matthewe differeth from Luke, that he expresseth many circumstances, and Luke in a shorte somme toucheth the matter onely. For Matthewe saithe, that the kynge made a mariage for his sonne: where as Luke symplely maketh mention of a feaste. Luke also speaketh but of one seruante, and this our Euangelist maketh mention of many. Luke noteth but one sendinge onely: Matthewe noteth more. Luke affyrmeth that they whiche were bydden, onely contemned and despysed the Supper, doinge nothinge elles: but Matthewe saithe that they cuyll intreated some of the seruauntes, and killed other some. To be shorte, oure Euangelist Matthewe saithe, that hee whiche came to the feaste without his weddinge garmente, was cast forthe, of the which the Euangelist Luke maketh no mention at all. But in an other place also wee noted the lyke difference, where as Mathewe in teachynge one thynge, is more plentifull and large than the other. Yet in somme they do verye well agree, that when God vouchesafed to make the Iewes to excell all other nations in honoure, makinge vnto them as it were a weddinge dynner, they despysed the honour offered vnto them. Bu. Therefore the kynge, is the omnipotent father, the well and fulnesse of all good thynges. This kinge and father prepared a maryage for his sonne. By the mariage we may vnderstande the fellowshypp of the sonne of God, the vnytie of the Church, but specially the eternal ioy and heauenly felicitie. C. For Christe is the ende of the lawe: neyther had God any other respecte in his promise than to make him the heade and ruler of his people, and to conioyne hym to the Churche, with the holy bonde of spyrituall wedlocke.

3 And sente foorthe his seruauntes to call them that were bidden to the wedding, and they wolde not come.

{And sent forth his seruauntes.} C. Oure sauioure Christe by these woordes mente to note the twoofolde grace of God: namely in that he preferred the Iewes before other nations: also because hee reuealed to them his adoption by his prophetes. For hee applyeth it to the common custome of men, whiche, when they go about to make a marriage, make a scrol or byll, in the whiche they wryghte the names of those, whom they meane to make their guestes, and then afterwardes they sende for them by their seruantes: Euen so God chose the Iewes before all other, as thoughe they had bene his familiar friendes: then he called the by his prophetes, to the ende they might be partakers of the promised redemption. And although they whiche were first called, lyued not tyll the comminge of Christ, yet notwithstandinge we knowe that all had saluation a lyke sett forth vnto them, from the whiche they were depryued by their owne ingratitude and malyce. For from the beginninge that people wyckedlye despysed the callynge of God. B. Therefore so often as wee heare the Prophetes and seruauntes of God lette vs vnderstande that wee are called, and that the grace of God is offered vnto vs. The fyrste callynge was in the couenaunte that was made with Abraham: when it was sayde vnto him. I wyll be thy God, and the God of thye seede after thee. Luke nowe howe manye were of the seede, so many were called. the same callynge abode vntyll

The first callynge of the Iewes.

Gene. 17.

the commynge of Christe in the flesshe.

{And they wolde not come.} This negligence hath a double ingratitude: fyrst because they dyd respyte God: and secondely because they reiected the dayntie fare of the woorde, by the whiche the soules of men are refreshed. A. This thynge notwithstandinge must not be vnderstoode of all the Iewes, but of the greater part. Euen as this also is to be vnderstande: Iohn. 1. Hee came into his owne, and his owne receyued hym not. That is, Many of his owne dyd not receiue hym. And the greattest parte of the Iewes would not comme.

4 Agayne he sente forth other seruantes, sayinge: tell theim whiche are bidden: Beholde I haue prepared my dinner: my oxen and my fatlynges are killed, and all thinges are readye, come vnto the mariage.

{Agayne he sente forthe, other seruauntes.}

C. He speaketh as though he had sente styll to woonte sorte of menne, because the body of the people was woonte. But the sence and meanynge is, that when the happye and ioyfull daye of the redemption drewe neare, theye were admonyshed to come betyme: for the tyme was promysed vnto theim longe before.

But nowe oure Sauiour Christe saith, that they are vrged by new messengers, at the verye instaunte to make haste to come. For the fyrste callynge, whereof hee speakethe, comprehendeth all the former prophesies, euen vntyll the time that the Gospell was publyshed.

{Tell them that were bydden.} A. To the ende the Iewes myghte require nothinge at the handes of God, whiche hee shewed not vppon them, this gentle and louing inuitation and callinge doth declare to what greate honour hee had promooted them. Bu. Come (sayethe hee) not to laboure, or sorrowe, but to the weddynge. Behold all thinges are prepared for you, the deinties and delicates are sett on the table, and there wanteth nothinge, but that ye fyrste downe thereat, and refreshe your selues. A But our sauiour Christ here by earthly thynges vnderstandethe heauenly thinges, and by carnall thynges spirituall thinges: accordinge to the manner of parables. And these thinges here mentioned do signifie the innumerable benefytes bestowed vpon the people of the Iewes, by whose wicked contempte, their obstinacie and ingratitude was increased, of the which it followeth.

5 But they made lighte of it and wente their waies: one to his farme place, an other to his marchaundise,

{But they made lyght of it.} Bu. Here the obstinacie of the Iewes and cruell ingratytude is condempned. For whe they were called to be partakers of the heauenlye glory, and to the fellowshippe of the son of God, they rather desired the earthely and corruptible thinges.

{And wente one to his farme.} E. or to his owne lande or fyelde. A. The Euangelyste Luke saith. And they began all at once to make excuse. The fyrste said vnto him I haue bought a farme &c. C. By the whiche woordes oure sauiour Christ declarethe that the Iewes were so addicted to the worlde and earthly thynges, that no man hadde any leysure to come vnto God. It is a foule and vnseemely thing, that men whiche are created to the heauenly lyfe, shoulde all together be carryed and enclyned lyke bruite beastes, to earthely thynges. But this disease is generall, soo that there is scarce one amonge a hundred, whiche preferreth the kyngedome of God before transytorye and corruptible rychesse. And although all men haue not one kynde of disease, yet notwithstandynge euerye one is dyuersely ledde by his owne desyre: and so it commeth to passe, that men faule into diuerse vyces. Further we muste note that prophane menne do alleage honest excuses to reiecte the grace offered vnto theim, as thoughe theyr negligence and ingratytude were excusable, when they goinge aboute the busynesse of this presente lyfe, do lyttell regarde or set at naughte the heauenly inheritaunce.

But trewely wee do see here that our sauioure Christe dothe putte away al such excuses from vs, leaste any man should thynche that he did somewhat profyte in alleaginge that he was staied and let by earthly busynesse: nay rather the faltes

of men

of menne are doubled when theye staye theim selues by thynges laweful, by the whiche they rather ought to be holpen. For to what ende doth God graunt vnto vs the commodities of this presente lyfe, but onely to allure and winne vs to him selfe? but trewely euerye man is so lyttell holpen by the benefytes of God, to reache vnto heauen, that they are rather snares to tye hym faste to the earthe.

A. To the whiche ende pertayneth the sentence of oure sauioure Christe in an other place, where he sayethe: He also that receyued the seede into the thornes, is hee that heareth the woorde: and the cares of this worlde, and the deceytefulnesse of rychesse choke vp the woorde, and so is he made vnfruitefull.

6 And the remnante toke his seruantes and intreated them shamefully, and slewe them.

{And the rest tooke his seruauntes.} A. We sayd a lyttel before, that the fyrste callynge dyd comprehende all the former prophetes, euen tyll the tyme that the Gospell was published. C. And although this cruelty was shewed longe ago vpon the Prophetes: yet notwithstandynge because the furiouse madnesse increased in tyme, whiche at the lengthe with all the rygoure that myght be, was shewed towardes Christe and his Apostelles, hee accusethe the people that were of olde tyme, of contempte and of pryde onely. But the laste seruauntes whiche were sent about the supper tyme, euen when supper was readye, were (as saithe oure Sauyoure Christe) euyll intreated and kylled: into suche extreame myschyefe fell this people, when that mad crewelty had caused them prowdely to reiecte the grace offered vnto them.

Yet for all that, hee dothe not laye this faite to all mennes charge: because euen in the laste callynge, whiche was made by the Gospell, the grace of God was derided partely of carelesse contemners, and partely it was furiously reiected of Hypocrites. And thus it was wont to come to passe, that the more God dyd cal the wycked to saluation, the more theye swelled and raged agaynste hym.

M. Here also wee may note that there are twoo sortes of men, whiche despyse the heauenly maryage. The fyrst sorte are they whiche neglecte and care not to come, suche are the Atheistes and contempners of Heauenly thynges, of the whiche sorte, there is a greate multytude at this daye: or elles they are suche whiche beynge called, reioyce that they are delyuered from the dearyne of Sathan, by the whiche they dyde not acknoweledge Christe to be the onely sauyoure: but for all that, beinge wythdrawne by the care of corporall thinges, and beynge inwrapped with the busynesse of this presente lyfe, doo neglecte and make no accompte to come. The seconde sorte are Hypocrites which toyne inhumanitie and crueltie to contempte, and do cruelly intreate and kyll the seruauntes of Christe, by whom theye are called to the maryage. Such were they vnto whom our sauyoure Christe speakethe heare, namely the bygge priestes, Scrybes, Pharisees, and divers of the people, to whom hee hym selfe sayethe, Beholde I sende vnto you Prophetes, wyse men, and Scribes: and some of them shall ye kyll and crucifie, and many of them shall ye beate in your Synagogges, and shall persecute theim from cittie to cittie.

Two sortes of mē despise the heauenlye maryage. 1

2

Math. 23.

7 But when the kynge hearde thereof, he was wrothe, and sente foorthe his men of warre, and destroyed those murtherers, and brente vppe theyr Cittie.

Ponishmente of ingratitude

{But when the kinge hearde thereof.} Bu. Here the ponishemente whiche shoulde be executed vpon the vnthanckeful and murtherynge Iewes is shewed: and therewith is also declared that they shoulde be oppressed by no frowardenesse, which shoulde remayne in God, but by theyr owne insuperable malice.

C. Of this ponyshemente onelye oure Euangelist Matthewe maketh mention: because in Luke there is no mention made of the iniurye doone vnto the seruauntes. Bothe of them saye this, that they were excluded and depryued of the honoure of the feaste, which came not at the tyme appoynted.

Christ therfore doth foreshewe vnto the

Iewes their destruction, because they had oftentimes reiected the grace of God, and furiously rebelled against hym.

{*And brente vppe their Cittie.*} C. This was brought to passe by the armie of the Romaines, whiche destroyed Hierusalem, and slewe and vtterlye destroyed aboue a leuen hundred thousand men: and then they burned the cittie, and made it euen with the grounde. M. Wee muste also note, that the hoste of the Romaynes is called Goddes hoste. Euen so the kinge of Babilon is called Goddes seruaunte, as we maye reade in the prophesie of Ieremie: because the lorde by hym chastened his people. So the lord is oftentimes in the scripture called the lord of hostes. C. This doctrine also belongeth vnto vs for the lyke ponishemente that Christe here threatneth to the Iewes, with the same destruction, also remayneth to all wicked personnes whiche violently ryse against the mynisters of the Gospell. But whosoeuer they be that are so carefull for earthly thinges, that they regard not the callinge of God, all these in the ende shal perishe miserably with pining hunger. Therefore so often as he calleth vs, lette vs be prepared and readye to followe. A. Let vs seke the lord while he maye be founde, let vs call vpon hym while he is nye. For the Lorde will not alwayes suffer the contempners of his woorde, neyther wyll be sleape for euer, but wyll at the lengthe be reuenged of ingratitude.

Ierc. 25

Esay. 55.

8 Then saide he to his seruauntes: the mariage in dede is prepared, but they which were bidden were not worthy,

{*The mariage in dede is prepared.*} Bu. This sentence sheweth, that the vnbeleuynge Iewes perysshed throughe theyr owne faulte. For beinge called, they wold not aunswere: they beinge bydden, refused to come, and they malycyously despysed the grace of God offered vnto them: therfore they made them selues vnworthy of celestial benefytes. M. Euen as Paule also casteth them in the teethe, sayinge, It was mete that the kyngdome of God shoulde fyrste be preached vnto you: but because ye put the same from you, and counte your selues vnworthye of euerlastynge lyfe: beholde, wee go vnto the Gentiles. As concernynge those that were vnworthy, reade the tenthe chapter goinge before.

Act. 13.

9 Go ye therfore out into the hiewaies: and as many as ye finde bid theim to the mariage.

{*Go ye therefore out.*} M. After that the Iewes despysed the Gospell, the Apostelles were sente to the Gentyles. For God in any wyse wouldе haue this mariage fulfylled. Wherefore if any refuse to receyue the grace of God, he doth iustely forsake them and passe to other.

{*Into the hye waies.*} M. That is to saye, into publike and common places, where passengers and straungers vse to walke: As if hee shoulde haue sayde, gette you forthe to all foote pathes, and hie wayes. Get you out into the whole worlde, and preache the Gospell to euery creature.

Mark. 1

{*And as many as ye finde.*} C. Here the callynge of the Gentiles is described, whiche maketh the Iewes to be gelouse, euen as it is sayde in the Canticle or song of Moyses: They haue angered me with that whiche is no God, and prouoked me with their vanities, And I also wyl prouoke them with those which are no people. I wyll anger theim with a foolishe nation. Because they were chosen before all other nations, they immagined and perswaded thē selues that his grace was tyed vnto them. and that hee could not wante theim. And howe prowdely they despysed all other nations, it is wel enoughe knowne. Therefore he compareth the Gentiles to beggars, to blynde, and to lame men. A. Accordinge as it sayd in Luke: Go out quickely into the streetes and quarters of the cittie, and bringe in hither the poore, the feble, and the lame, and the blynde. C. He sayethe that these are called oute of the streetes and hye wayes, as straungers and vnknowen men: notwithstandinge in the meane tyme hee affyrmethe that they muste be putt in the place whiche was neglected of the frendes and familiar sorte. And so he plainly expresseth that whiche was obscurelye preached of the Prophetes. And truely this wickednes of the

Deut. 32

Luke. 14

of the Iewes brought to passe that God heaped his vengeaunce vpon them, and cut them of and planted the wild Olyue braunches into ỳ true Olyue tree: and they beinge banished he receyued the fylthye and polluted Gentiles into his house. Wherefore if he did not then spare the naturall braunches, he will no more spare vs at this daye but will shew the lyke vengeance vppon vs, if wee answere not our callinge. But the Supper shal not be loste, that is prepared for vs: For if we come not God wil prepare other gestes for the same. Bu. He shall alwaies finde where to bestow his grace: Yea, and he shall be founde true in his promises. {Byd them to the mariage.}

M. This is that generall calling by the which, through the externall preachinge of the worde God calleth all men at once vnto hym. A. The Euangelistе Luke addeth that the seruaunt made aunswer to his maister saying. Lord it is done as thou hast commãded & there is yet rome. And the Lorde said to the seruaunte: Go out vnto the hye wayes and hedges and compel them to come, that my house may be filled. By the which wordes our Sauiour Christ declareth that God will rather scrape together all the refuse and of scouring of the worlde than he will admit suche vnthankefull personnes hereafter to his table. Notwithstandinge he dothe seme to applye it to the maner of of the callyng of the Gospel: because the grace of God is not simplelye sett forthe vnto vs, but with doctrine exhortations are adioyned. In the which we may beholde the wonderfull goodnes of God, who when he seeth vs, beinge called, to ware negligente, he dothe seke to driue awaye oure sluggishnes: and that, not only by exhortacion, but also by threateninges he forceth vs to come vnto hym. This constrainte therfore is spirituall: and the violence by the whiche the seruants of Christe do constraine their auditory to come to the feaste of the Gospel is the preachinge of the lawe, and the declaringe of sinnes, whereby it commeth to passe that mens consciences beinge terrefyed with the feare of damnation, are constrained to loke for the true saluation in Christe. So John the Baptist forced his hearers to repentance, that is, to seke Christe, when he said: Nowe is the axe layed vnto the rote of the trée. Euery trée which bringeth not forth good frute is hewen downe and caste into the fyer. And the Apostell Paule writtyng to Timothe sayth thus: Preache thou the worde, be feruent in season, and out of season. Improue, rebuke, exhorte, with all longe suffringe and doctrine.

Math. 3.

2. Tim. 4.

10. And the seruauntes went oute into the hye wayes: and gathered together all, as many as they coulde finde, both good and bad, and the wedding was fornished with ghestes.

{And the seruantes went.} A. As concerninge the sending forth of the Apostles we read thus. And they went and preached euery where. And this was the gathering together of al such as they found in the hye wayes. {Both good and bad.}

Mar. 19.

Math. 13.

M. That is, they gathered without respecte of personnes euery one, refusinge none but the harde harted and suche as were scorners. Oure Sauiour Christe here semeth to speake of the same which he did in the parable of the tares and of the net caste into the Sea. E. There are some which by the good, vnderstande the Iewes (who euen at this daye thinke themselues the good) and by the euel the Gentils: and that Christe spake by the affection of the Iewes, when as bothe of them were euell. But he speaketh here of the calling of the Gentils onelye & before of the calling of Iewes.

{And the wedding was fornished with ghestes.}

E. To come vnto the mariage, is to receiue ỳ Gospel without any respecte, yea though all men do despise the same, notwithstãding to geue our name to Christ, and to desire to be coũted of his Church. But this profession belongeth also to hypocrites: And therfore it followeth.

11. Thẽ the king came in to see the ghests, and when he spyed there a man which had not on a wedding garmente, he sayde vnto him: Frend howe camest thou in hither not hauinge a wedding garment? And he was euen speacheles.

Then

Judgemente of hipocrits.

{Then the king came in.} M. Now followeth the Judgement of these men, which are mingled amonge the Christians without deserte: not as Christians in deede, but in name only. For he doth not here nowe caste the Jewes in the teth with their wicked cõtempte of the grace and calling of God: but he forewarneth them which shoulde be appointed & placed in their rowme, that they defyle not the mariage with their filthy spots, seinge that God had voutchsaked to make them partakers of his heauenly table.

Therefore hitherto he hath taughte that the Jewes must be deprined of a singular priuiledge of honor, by reason of their wicked disdaine and contempte, and that there should be called out of the Prophane and outcaste Gentils those that should succede them.

But now he declareth that suche muste be banished out of this nomber also, as do bring reproch vnto ẏ Church. For, because God calleth all without exception by the Gospell, many vncleane and filthye persones do rushe in amonge the reste: who, although they haue place for a time among the reste, yet notwithstãding at the length when God doth discerne and beholde his ghestes, they are cast out of the doores & punished. The somme of this place is that not all whiche once enter into the Churche shalbe partakers of euerlasting life, but such onely whiche are founde to haue on apparell worthy and mete for the heauenly Palace. M. Therfore it is not sufficient to be nombered amonge those Christians that are called to euerlastynge life: But the hypocrites shalbe discerned from the iust, & ẏ wicked shalbe separated from the good. It is a most certaine signe of perdition to despise the profession of the Christian faythe, and it is necessarye to saluation to imbrace the same. But the sincerite and trueth therof is required also, which onely pertaineth to the electe, withoute the whiche no man is saued, although he be nombred amonge those that are called. And this ingression or enterance of the kyng amõg his ghestes: of the which there is mencõ made here, shalbe in the day of Judgement, in the whiche the reprobate shalbe separated from the electe, euen as Christ himselfe declareth in the parable of the tares, and of the net caste into the the Sea. Also when he speaketh of the goates and of the shepe.

Righteousnes. cõsisteth in the sincerite of profession.

{Which had not on a wedding gar.} C. Many do in vaine here cõtende about the wedding garment, whether it be faithe, or a holye and godly lyfe: seinge that faythe can neither be separated frõ good workes, neither can good workes proceede but frõ faith. But the only meaning of our Sauiour Christe was this, that we are called of the Lord vpon this condition, that wee shoulde by the spirite be made lyke vnto hym, and therefore that we might continually abide in his house we muste put of the olde man with all his pollucions and defiling spottes of sinne, and muste frame and geue oure selues to a new lyfe, that our apparel may answere so honorable a callinge. They therefore are clothed with this wedding garmente whiche haue put on the Lord Jesus Christe, and the newe man, whiche after God is shapen in righteousnes and true holines. And as the weddinge garmente dothe declare the minde to be Joyfull affected towardes the weddinge dinner, & to reuerence the same: euenso also by this weddinge garmente there is required, that the ghestes be such, which with Joye, with reuerence of the diuine Maiestye, and with geuinge of thankes shoulde obtaine and enioye the heauenly benefites. {Frende howe camest thou in.}

A. This is a sharpe reprehẽsion of him, which defyleth so honeste a table of the father with his filthines.

The general Judgement.

{And he was euen speachlesse.} M. Condemnation here procedethe from the giltye conscience. Euenso shall they be speachlesse which are nowe full of tonge, and do glorye of theire fained holynes, when the kinge commeth in the ende of the worlde.

13. Then saide the king to the ministers: Take and binde him hãde and foote and caste him into vtter darkenes there shalbe weepinge and gnashing of teeth.

Take

{Take and binde him hande and foote} A. These woordes do partaine to the describinge and settinge forth the punishment of the reprobate and damned. C. But it may be demanded howe it was mete or Juste that the begger shoulde be so greuously punished for not cõming with his weddinge garmente: as thoughe truelye it were a newe and vnwonted thing to see the miserable which get their lyuing by beggynge by the hye wayes, to go deformed and forne with vncomely apparell. We maye answer, that there is no intreaty here, howe or whence apparel must begotten: for the Lord appointeth those whome he calleth whatsoeuer they bee, & that whereof the Prophete Ezechiell speaketh is fulfilled in all thinges, seing that when God findeth nothinge in vs but miserable nakednes, and filthy vncleanenes, he dothe apparell vs with excellent and costly garmentes. For wee knowe that we are not changed into the Image and likenes of God excepte wee put on Christe. For Christe dothe not affirme that miserable men whiche bring not precious apparell out of their cheste, shalbe caste out: but they whyche are founde in their filthines, when God commeth to haue an ouersighte & triall of his faith. {And caste him into vtter darkenes.} For this matter reade the eyght chapter going before.

14. For manye are called but fewe are chosen.

{Many are called.} C. This conclusion dothe declare that fewe are chosen although many are called. Whereby wee gather that euery particuler member of this parable is not to be discussed. For Christ euen nowe affirmed not that the greater parte shoulde be caste oute, but he maketh mention of one man onelye: and here wee heare that a fewe of a great nomber shalbe retained. And truelye when as at this daye more are gathered together into the Churche by the voyce of the Gospell, than there were in tyme paste by the preachinge of the lawe, yet the leaste parte do approue their faythe by newnes of life. Wherefore leste we shoulde flatter oure selues with a vaine tytell of faith, let euery man seriously examine himselfe, that in the laste election we may be thoughte mete and conuenient ghestes for the Lorde. For (as the Apostell Paule teacheth) there are many kyndes of vessels in the house of the Lorde: Therfore let euery one that calleth vppon the name of the Lorde departe from iniquityy. M. Therfore Christ speaketh of the eternall and generall callinge by the preachinge of the Gospell: of the which there are three degrees. All men are called, yea, euen they also which heare not: they which come, and are deafe in minde are also called.

2. Tymo 2.

Three kindes of callinge.

1.

The seconde sorte enter in and promise that they will serue God: Neuertheles their owne conscience condemneth them, because they haue not the true rote. As Symon Magus, which did not fayne hymselfe to be one of the faithfull, being conuicted in his conscience by the trueth of the Gospell professed the same: but hee had not roote, as Peter casteth him in the teeth. Suche are they truely to whome the Lorde sendeth his holy spirite, and whome for a time only he illuminateth: but at the lengthe by the Juste deserte of their ingratitude he forsaketh them & striketh them with greater blindnes.

2.

Acts.

The thyrde calling is special and of great efficacye, by the whiche God dothe very muche aduance the electe and faythfull onelye, when that by the inwarde lightning of the spirit. He bringeth to passe that the woord preached abydeth in their hartes To these testimony is geuen by the same spirit that they are the adopted sonnes of GOD. Wee can not Judge who are the electe and who are, the reprobate: for we ought to leaue this Judgement vnto God. A. Notwithstandinge by signes there may be some conjecture had: but we muste alwayes beware of rashe Judgement. M. Euerye one that is the electe and chosen of God, is fully certifyed in hymselfe of his calling: the which thing we may dayly beholde. For many are broughte into the Churche whiche afterwardes fal away from the same, either being terrifyed by persecution, or els beinge ouercome, with

3.

Rashe Judgement ought to be auoided.

with some other temptation. Suche truely are of the nomber of them that are called, but are not elected: For hereby oure election is proued, if we persuere to the last ende. C. To be shorte, oure Sauioure Christe by this place teacheth that ỳ external profession of faithe profiteth lytell and sufficeth not that GOD should acknowlege euery one for his sõn which seme to haue obeyed his callyng

Perseuerãce proued our election.

M. And the name of election doth only signifye a separation: because the electe are so discerned that they haue a peculiar lot, as we se often times in Judges.

Bu. We haue harde now in these twoo parables that the Jewes shalbe greuously punished which so oftentimes haue reiected God their caller. And againe that the Gentils shal not be spared which succede and come into the place of the reiected Jewes, if they go forwarde in hypocrisye, and defile their Euangelical profession with filthy and wickednes.

Therfore let euery on of vs in all things feare the Lorde, whiche loueth faith and righteousnes, & hateth hardnes of harte, and wickednes.

15. Then wente the Phariseys, and toke counsell howe they mighte tangle him in his wordes.

{Then wente the Phariseys and toke.}

C. When the Pharises had oftentimes and many wates sought how they might hurte Christe, at the last, they thoughte this ready waye, and excellente meane to bringe their purpose to passe, if they might deliuer him to the deputy as a seditiouse persone, & an inuentor of newe thinges. As concerning tribute, there was at that time (as we may see in an other place) greate contencion amonge the Jewes. For when the Romanes had transported to them selues the tribute whiche God in the lawe of Moses commaunded to be payed vnto him ỳ Jewes oftentimes fretted and saide that it was very vnmete and a horrible thinge not tollerable, that Prophane men shoulde take vnto them selues after this sorte, the righte which pertained vnto God. Moreouer it maye be, that seing that legall appointing of tribute was a witnes vnto them of their adoptiõ, they thought them selues to be spoyled of their dewe honor. Nowe the more poore that any man amonge them was, the more bolde he was to make a tumulte. The Phariseys therfore deuise this snare to take our Sauiour Christe: because howe so euer he shoulde aunswere to this question of payinge tribute he shoulde (as they thoughte) snare hymselfe: if he shoulde denye tribute to be payed, he shoulde be gilty of sedition: but and if he should cõfesse it to be dewe by right, then shoulde he bee counted an enemye to his nation and a betrayer of the liberty of his countreye. But their whole intente was in dede to drawe awaye the people frõ hym. This snare the Euangelist noteth when he sayth

{Howe they mighte tangle hym in his wordes.}

B. So greate was their blindenes that they could not be quiete althoughe they had tried this matter so often before in vaine. To intangle or intrap one in his woordes is to propounde a doubtefull or daungerouse question, out of the which a man hath no lesse trouble to vnfolde himselfe, than out of a snare or net. The Euangelist Marke hath: to take hym in his woordes. And so hath the Euangelist Luke also.

16. And they sente oute vnto him their Disciples, with Herodes seruauntes saying: maister we knowe that thou arte true, and teachest the way of God truely, neyther carest thou for anye man, for thou regardest not the outward apparence of men.

{And they sente out to him.} C. Because the Phariseys were the sworne enemis of Christe, and therefore knewe that they shoulde be suspected, they suborned and craftely set forth certaine of their Disciples. B. Of whome they thoughte hym to haue no knowledge or consideration. Luke saith, that they sente forth spyes, whiche shoulde fayne themselues righteouse men: that is which shoulde deceitfully pretende a simple affection to learn that whiche is true. For the fayninge of righteousnes in this place is not taken generally but it is restrayned to the presente cause excepte they had borne a pre-

tence

tence of docilitie and sincere study, they had not bene admitted.

{With Herodes seruantes.} M. E. He calleth those Herodians or Herodes seruauntes whiche defended Cesars cause. Whē Juda begā now to be tributary to the Romanes, Kinge Herode the sonne of Antipater was by Augustus Cesar, put in authority to gather the tribut.

C They ioyne therfore vnto thē selues the Herodians, whiche did more fauore the Empire of Rome: whereby they were more sette to accuse. But this is worthy to be noted, that although there was great dissention amonge thē selues, yet notwithstanding such was their hatred against Christ, that they could conspire in one againste him. As concerning the secte of the Herodians this is to be noted. Kinge that Herode Antipas was only halfe a Jewe, or vnlyke to his auncetors, and a counterfeyte professor of the lawe, whosoeuer woulde exactly and in euery point obserue ỳ lawe, hym they condemned with their impure worship & counterfeite holynes: for he had flatterers about him which brought in a coolier to his false and peruerse doctrine. So that beside other sectes at that time there was spronge vp a courteiyke religion. {Master.} M. This is a deceitfull dissimulation. E. They are not ashamed of inconstācy, by the which they now call hym master, whereas before, they blasphemed him sayinge that he had the spirite of Beelzebub. A. Euen so in an other place the Pharisees, whiche were the maisters of these imbassators, saide vnto Christ, master we woulde se a signe of thē. And againe, Maister this womā was taken in adultery. But they called him maister whose disciples they woulde not be. For they saide vnto that begger to whome Christe restored his sighte: Be thou his disciple, for wee are Moses Disciples. Here the prouerbe is fulfilled, such lyppes suche lettice. The Pharisees were dissemblers and hypocrites: and their Disciples follow them in all points. {We knowe that thou art true.}

C. This is the righteousnes which they fayned, when they flatteringlye submitted themselues vnto Christe, as thoughe they were desyrouse to learne, and not onely indewed with godlynes, but also throughly persuaded of his doctrine. For if they had spoken without dissimulation, this was the true and right waye.

M. They praise him for ỳ study of truth, because he was free from all dissimulation, because he regarded no man, and because he fayned nothynge.

{And teachest the waye of God truely.} By these wordes they declare what they mente when they said, thou arte true, that is to saye, thou teachest faithfully and truely the will of God, and that which is acceptable vnto him and not vnto men. They fayne and beare a shewe as though they soughte God, and that they were not of the Pharisets minde which said, in what power doest thou these thinges? but rather to be truelye persuaded of the doctrine of Christ, and to beleue that he was a teacher of the trueth sente of God. Math. 21.

{Neyther caresst thou for any man.} As if they should haue sayd: By thy dealing with our Scribes, ỳ Priestes, and elders o the people, thou hast declared, & throughly persuaded vs, that thou art no accepter af persons, and that thou caresst for no man, neither for the people, neither for the nobles and Potentates, neyther for Cesar, nor Herode, but only haste regarde vnto God. Bu. shewing vnto vs with greate liberty those thinges which thou knowest to be acceptable vnto vs.

C. But by the wordes of these slye and subtill deceiuers, a difinition of a true & faithful teacher, such a one as thei semed to persuade thē selues that Christ was, may be gathered. They saye that he is a true teacher, which teacheth the ware of God, that is to saye, which is a true interpretour of God, and that in veritye, that is without anye corruption. The waye of God is opposed or set againste the inuencions or straunge doctrines of men: and trueth against ambition, couetousnes, and other wicked affections which are wont to vitiate and defile the pure order of teachinge. Therfore we must counte him a true teacher whiche thrusteth not in the inuencions of men and

A true teacher.

and departeth not from the true & proper sence of Gods worde: but doth as it were dispence and deliuer that with his handes whiche he hath receyued at the mouth of God. Furthermore he applieth his doctrine by a singuler study of edifiynge to the profite and saluation of the people, and he falcefieth not the same by any traditiõ. As touching that which pertaineth to this latter pece, the Apostel Paule when he saithe that he dothe not choppe and chaunge the woorde of God, he meaneth that he is not like vnto those which eyther beinge couetouse, ambitiouse, or inconstante do falsely and corrupte the purity of doctrine. So that he compareth them to choppers and chãgers or mingelers of wine, because they do depraue and violate the pure and right vse of Gods worde. This is also worthy to be noted which these hypocrites doe adde, saying that Christe doth rightly & truelye teache, because he regarded not the persons of men. For there is nothyng that doth more withdrawe the teachers from the faithfull and perfecte dispensation of Godes worde, than the regarde and respecte of persons. For it is impossible that he should addict & wholie geue himselfe to serue and please God, which seketh to please men. It cannot be denied truelye but that we ought to haue a certaine care and regard of men: yet not so that wee shoulde seke to wine their fauore by flattery. To conclude, let all acceptation and respecte of persons cease that wee may be perfecte. I meane such regard and respecte as dothe obscure and darken the true lighte, and doth peruerte and ouerthrowe true iudgement euen as God doth often tymes inculcate in the lawe, and experience sheweth the same. Therfore Christe doth compare together προσωπολημψιαν, that is respecte of personnes, and true iudgemente, in the seuenth of John.

2. Cor. 2

Galathi. 1.

Deut. 1.
Deut. 16.

John 7.

C. And the person is taken for euery cõsideration, which is beside the cause and matter: as kinred, riches, commendacions of men, age, forme or comelines, & whatsoeuer winneth fauour towardes men. For if in iudgemẽt we discerne betwene a good man and an euell man, we haue not respecte vnto the persone, but to the matter and cause it selfe.

17. Tell vs therefore how thinkest thou Is it lawfull that tribute be geuen to Cesar or not?

{How thinkest thou.} A. The hypocritical Disciples of the Pharisees those hypocrites beginning after this maner doe at length propound the question to Christ.

{Is it lawfull that tribute be geuen to Cesar or not?}

M. This deceite hath not one snare alone but two. It was great daunger to be silente, for so he should haue semed to haue regard to the persones of men, and to be stayed & holde with humaine feare, and so to hyde the trueth in a matter of so great waighte. Againe to answere it was dangerouse: for they thoughte that he woulde either saye that tribute ought to be geuen to Cesar & so incurre the hatred of the people, that they might afterwarde with lesse feare of the people kill hym: or els that he would denye tribute to be geuen to Cesar, & so might fall as a seditiouse persone into the hãds of Cesars power: And this is that which Luke saith: They watched him & sente forth spyes, which should faine themselues righteouse mẽ to take him in his wordes and to deliuer him vnto the power and authority of the deputy, to the ende they might put him to death, as a traitor and seditiouse persone, the matter nothynge appartaining to the Pharisees. For how dangerouse a matter it was openlye to denye tribute to bee geuen to Cesar, Theudas and Iudas, taughte by their example of whome wee maye reade in the actes of the Apostels and in Iosephus also. Marke addeth that they sayde, shall wee geue or shall we not geue?

18 But Iesus perceiuinge their wickednes saide: why tempte ye me ye hypocrites? {But Iesus perceiuing.} E. Not onely their wickednes and malice, but also their subtilty, as saith the Euangeliste Luke. C. These hypocrites semed as though they had been after the beste maner desirouse to learne. Howe then doth our Sauiour Christe knowe what they were, but onely because his spirite was the searcher of the harte. For he did not

was the searcher of the harte. For he did not espie and finde oute theire crafty and double dealing by humane cõiecture, but because he was God he pearced euen to the hartes of them: in so much ỳ they couered themselues in vaine with flattery & the cloake of rigtcousnes. Therefore before he answered thẽ, he made a plaine declaratiõ of his diuinitr, detecting, & reuealing their secret malice and spighte.

Nowe seing the like sleightes & deceits are daily set & layed for vs of the wicked to intrap vs, & seing their malice lieth secret & hiddẽ frõ vs, let vs praie vnto god, that he will instructe & arme vs with the spirit of discretiõ, and geue vnto vs freelye that which he had by nature and his owne proper righte. And howe necessary this wisedome & discretion is for vs, it is hereby euident, that if we do not take hede of the snares of the wicked, we shall make the doctrine of God to be subiecte to their reproches.

{Why tẽpte ye me ye hypocrites.} Bu. He plainlye declareth that he dothe vnderstande their crafte and deceites. M. As if he should haue saide: It is not the part of a good man to deceiue, & to demaunde any thing, to the ende he might tẽpte, & laye a snare to destroye. He calleth them hipocrites, that is to saye dissemblers. For they fained themselues to be iuste, & for that cause to desyer to knowe the trueth and the wil of God, when as in dede they soughte for none of this with all their hart, but far otherwise. But they did verye well resemble their maisters the Scribes & Phariseis. First of al therfore we muste here learne to preuente suche false deceyuers, by bewrayring & publishing their hypocrisie (if it maye be) and then afterwarde they shalbe able to doe the lesse harme.

19. Shewe me the tribute money. And they toke hym a peny.

{Shewe me the tribute money.} C. To the ende oure Sauiour mighte declare ỳ he was not deceiued by their deceauable flattery he so tẽpered his answer by his wõderful wisedom ỳ he endãgered him selfe to neither part. In ỳ he cõmandeth thẽ to shewe him the tribute money, although it seme not at ỳ first sight of any greate waight, notwithstãding it is sufficiẽt to louse and breake ỳ snares which they laied for him. For by this part was expressed vnto thẽ a cõfessiõ of subiectiõ: ỳ Christ might not be constrayned to cõmande vnto them anye newe thinge. The money was coyned & stãped with the picture of Cesar: therfore the authority of the Romane empire was by general & cõmõ vse allowed & receiued: where by it was euidẽt that ỳ Iewes thẽ selues had al ready by their owne accorde put a law or yoke vpon their own necke of paying tribute, because they had grãted the power of the sworde to the Romans. {And they brought to him a peny.} Bu. This pẽny was a kinde of Romane coine, of the which we haue spoken in the 20 chap. going before. It was the maner & custome of ỳ Romanes whẽ they had vãquished & ouercome the Gentils, to make thẽ tributary in siluer, not in gold, as writteth Plini. This pẽny was paide by euery one of the Iewes to the Romanes yerely for tribute As concerninge the whiche matter reade the seuentene chapter going before. Plinius lib. 33. chap. 3.

20. And he said vnto them; Whose is this image and superscription.

{Whose is this Image.} M. He doth not simplely answer ỳ they must geue vnto Cesar those things that are Cesars, but first of al he demãdeth a question, to the ende he might force thẽ to answer ỳ which pertained to the purpose. Bu. Therfore euẽ as whẽ he was asked by what authority he taught he so tẽpered his answer by ỳ question opposed, ỳ if they would haue cõfessed ỳ trueth, they thẽselues had aptlye & truly answered to their owne questiõ: euẽ so in this place also desiring to haue the tribute money geuen vnto him, & demãding whose the Image & inscription of the penny was, he maketh thẽ of force to absolue the question them selues. Math. 21.

M. So that he was not ignorante what he demanded, but because he had to doe with those which went about to catche him in his woordes, he therfore maketh their owne woordes to catche themselues.

21. They said vnto him Cesars. Then saide he vnto thẽ geue therfore vnto Cesar, the thinges which are Cesars: and vnto God those thinges that are Gods.

{They sayde vnto hym Cesars.} Bu. The Emperours of Rome were wonte to titell and writte them selues vpon their coine and money Parthians, Asians, and Syrians, and such like, of the Gentiles which they had subdued This penny therfore had the image of Augustus, or els of Tiberius Cesar, and peraduenture the inscription containing muche of the Empire of Cesar, ouer the Iewes, the which was sufficient to confounde them & their subtility. {Giue therfore vnto Cesar.} C. Our Sauiour Christe here declareth that seing the subiection of the whole nation is plainly published by the money, they ought not of their parte to striue: as if he shoulde haue saide: if it seme an absurde thing vnto you to paye tribut then be ye not subiecte to the Romanes. But truely the money which goeth amongest you from man to man, doth testifye that Cesar hath the gouernment of you, that by youre secrete approbation and likening also, the libertie, which ye pretend, perished and decaye. But the aunswere of Christ is not so indifferent but that it containeth a full and sufficient doctrine as concerning the question propounded. For there is here put a plaine and euident distinction betwene spiritual & politicall gouernement to the ende wee might knowe that the external subiectiō doth hinder nothing at all, whereby our conscience mighte be at the lesse libertye before God. For Christe wente aboute to confute their error, whiche thought that they were not the people of God, excepte they were frē from all subiection of humane power. Euen as in this parte the Apostell Paule diligently endeuoureth himselfe, least the Romanes should thinke that they serued the onelye God the lesse, if they obeyed humane lawes, if they payed tribute, and were subiecte to other burthens. To be shorte he pronounceth that the law of God is not violated and that his worshipp is not hurte if the Iewes in respecte of externall politey and pollitike gouernmēt obeyed the Romanes. Bu. And he also sheweth that they are made subiecte to the Romanes by the wyll of God when he commaundeth thē to geue vnto Cesar those things that belonge vnto Cesar. As if he should saye, Cesar is your Kinge, paye therefore vnto youre Kinge the rightes that belonge vnto a Kynge. C. Moreouer he semeth to touche their hypocrisye, because they carelesly suffered the worshipp of God in many thynges to bee violated, yea because they did wickedly defraude God of his power, onelye bearing a shewe of greate zeale in a matter of no wayght: as if he had sayd, You take greate care of tribute to be payed to the Romanes, leaste that God should loose any parte of his honor. But truely ye ought rather to seke that ye geue the honor and worshipp vnto God which he requireth of you, and in the meane season geue ye that vnto men which belongeth vnto men: and vnto God the thinges that belonge vnto God.

M. Here also wee do see howe farre wee oughte to obeye magistrates, and howe wee muste make a difference betwene God and Cesar. For although he be the minister of GOD yet notwithstandinge it is one maner of thinge that belongeth vnto God, and an other maner of thinge that belongeth vnto him.

C. This partition truelye doth not seme to agree: because in speakinge properly, when we do oure duety vnto men, we do also oure duety towardes God.

But Christe applying his wordes to the capasity of the people, thought it sufficiente to make a difference betwene the spirituall kingdome of God, and pollitique order, and the state of this presente lyfe. Wherefore this difference must be had, that seinge the Lorde wilbe the only ruler and lawmaker to gouern the soules of mē, we must not seke for a rule of worshipping him frō any other thing. than frō his wordes we must abide in ỳ only & pure worshipp which he hath there prescribed, & that ỳ power of the swerde, lawes & iudgements, do hinder nothing at all, but that the worshipp of God may remaine whole and sounde amongest vs

M. Therfore ỳ whiche pertaineth to the earth belongeth as righte vnto Cesar, and that which pertaineth to religiō belongeth vnto God. In earth wee haue the

Rom. 3.

the image of Cesar in money, which teacheth what we owe vnto Cesar. Againe in our minde we beare the seale of Christ & of the holy ghost, beinge sealed by baptisme, and ingraued also by the name of Christ: whereby wee are taughte what we owe vnto god. God doth not cõmande vs to withholde from Cesar those thinges ẏ are dewe to Cesar: it were amost wicked & vngodly acte if Cesar woulde not suffer those thinges to be geuen to God which are dewe vnto him, but take them to him selfe. C Nowe this doctrine may serue for a general admonition, ẏ euery man accordinge to his calling may geue that deuty which is dewe to all men, as the children honor to their parents, seruants submission to their masters, subiectes obedience to the hyer powers, that all men may liue accordinge to the rule of charity, and that God may haue ẏ which belongeth vnto him. Therfore the somme of this place is, because they are rebells vnto God which despise politique order & gouernment we muste note that obedience towardes princes & magistrates is ioyned with the worship and feare of God, but againe, if princes vsurpe vnto them selues the righte which belongeth vnto God, we must not obey them, but submit our neckes rather to the blocke.

Cesar muste haue his dewe and God his righte.

Bu. Wherefore if a heathē & wicked magistrate must not be resisted muche lesse ought we to resist a godly & Christiā magistrate. Let therefore all wicked Anabaptistes take hede, & al such also which ouerthrowe politike gouernment, what they teache and go about.

Subiectes ought obeye the prince.

Anabaptistes ouerthrowe politike gouernment.

22. VVhen they had heard these words, they merueiled and lefte him, and wente their waye.

{VVhen they had heard these wordes they merueiled.}

B. The enemies of the trueth do here merueyle at the great wisedome and experience of Christ, but they are nothing at all moued, to tourne themselues vnto God by faith.

{And lefte hym and went their waye.} C Here also it appeareth howe God doth frustrate & bring to naughte the wicked practises and deuises of his enemis: neither doth he onelye deceiue their expectation and hope, but dothe also geue them the repulse with shame. It commeth to passe some times that the wicked, although they be ouercome, yet notwithstanding they ceasse not to make exclamation: but although their wantonnes bee vnbridled whiche resiste the worde of God, yet for all that, God hath so many victories in his hand, that he will triumphe ouer them, and ouer Sathan their heade also. But in this answer, Christe goeth about specially to manifest and set forthe his glory, when he constrained his enemis to departe with ignominy & shame.

A. Let vs therfore acknowledge this sentence of Solomon to bee moste true when he saith: There is no wisdome, nor prudence, nor counsel against the Lord,

Prouerb. 21.

23. The same daye came to him the Saduceis (which saye that there is no resurrection) and asked him sayinge.

{The same daye came to him.} C. Wee do see here, how Sathan gathereth together al the wicked whiche els are at contencīō among themselues, to resist the trueth of God. For although there were deply disagrement betwene these two sectes, yet notwithstanding they conspire together against Christ, ẏ it might not displease ẏ Pharises to haue their doctrine resisted in the persone of Christ. Euenso at this daye we se all the armys of Sathan, although at all other times they be oue cōtrary to an other, yet notwithstāding to arise on euery syde against Christ. And ẏ Papistes also do burne with such mortal hatred against Christ & his Gospell, ẏ they wil willingly suffer Libertines, Epicures, & such kinde of monstrouse Heretiques, so that to destroye the Gospell they may vse their helpes. To be shorte we se that they wente out on euery side such as sought to bēde their force against Christ: & they did this, because euery one of the hated ẏ lighte of sounde & perfecte doctrine. But the Saduces propounde a questiō vnto Christ, ẏ by the shewe of absurdity thei might either make him partaker of ẏ error, or els ẏ if he did disagree, they might defame him, & make him a mocking stocke among ẏ rude & vnlearned multitude. And it may be (truly) that they were wonte with the same cauill to vexe and molest the Pharises, but

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Pfalm. 119.

as a candell in the darkenes. Wherevpon the Apostel Paule sayth All Scripture geuen by diuine inspiracion is profitable to teache, to improue, to correcte, and to amende that the man of God maye be perfecte and geuen to all good workes.

2 Timo. 3.

{Neyther the power of God.}

C. Whereas Christ ioyneth the power of God to the worde, it is referred to the circomstance of the present cause. For, because the resurrection dothe farre excede the capacitye of humane sence, it shalbe incredible vnto vs, vntill oure mindes do arise to the beholdinge of the inspeakable power of God, by the which he can bringe all thinges in subiection to him selfe as sayth the Apostell Paul.

Philip. 3.

M. Therfore the Saduces denying the resurrection, were ignorant of the power of God, which is specially declared in the resurrection, the which power also Paule setteth before vs to consider of in the resurrection of Christe.

Rom. 8. Philip 3. Colos. 3.

C. More ouer it was necessarye that the Saduces shoulde be deceiued because they measured amisse the glory of the heauenlye lyfe by the presente state and condition of this transitory lyfe. Notwithstanding in the meane time wee are taughte that they doe truelye and wyselye iudge and speake of the misteries of the heauenly kingdome, which do ioyne the power of God with the Scriptures.

30. For in the resurrection they neyther mary nor are maryed, but are as the angels in heauen.

{For in the resurrection.} M. He sheweth vnto vs the state of those whiche shalbe happy and blessed after the resurrection. takinge awaye the opinion of absurdity as concerninge the state of the worlde to come. And he vseth a distinction of the times present and to come, the which the Euangelist Luke more plentifully and plainelye expresseth saying. The children of this worlde marye wyues and are maryed: but they whiche shalbe counted worthye of that worlde and the resurrection from the deade, doe not mary wyues neyther are maryed. He calleth all those the children of this worlde, whiche lyue in the worlde. And he calleth those worthye of the worlde to come whiche apprehende the felicity and happines that is to come.

{But are as the Angels of God in heauen.}

C. He dothe not meane that the sonnes of GOD when they aryse shalbe lyke to the Angels in all thinges, but in respect of this, that they shalbe free from all the infirmity of this presente lyfe: euen as if he shoulde deny them to be any more subiecte to the transitory and corruptible necessities of this lyfe.

Luke 20.

The Euangelist Luke doth more plainlye expresse the order and maner of the lykenes that Christe here speaketh of sayinge that they canne dye no more, for that they are equall to the Angels, and are the sonnes of God. But he speaketh of the faythfull onely: because the ende of his talke doth not tende to the reprobate. As the Angelles therefore cannot dye, euenso they whiche are raised from the deade, can dye no more, but shall lyue with the Angells eternallye: and because they are the sonnes of God, to whome the inheritaunce of Gods ryches doth pertayne, they cannot perishe: because they are called the sonnes of the resurrection, therfore they shall enioye the euerlastinge benefits of the resurrection to come: which benefite are, perpetuall ioye, and continuall felicity.

Question

C. But it maye be demaunded why he saith that they shalbe then the sonnes of God, because they shalbe the sonnes of the resurrection: when as the Lord doth geue this titell of honor to the faithfull although they be included and shutte vp in the fraile prison of the body. And how shoulde wee be heires of euerlastyng life after death, except God did now acknowledge vs for his sonnes.

Aunswere Rom. 8. Galat. 4.

We aunswere that so sone as we are by fayth ingraffed into the body of Christ, we are made the adopted sonnes of God, and that this spirit of adoption is a witnes, seale, earnest, and pledge, that by this truste we may boldly crye, Abba Father.

But although we knowe that we are the sonnes of God: yet for all that, because it hath not as yet appered what we shalbe, vntill wee be transfigured into his glory, (when we shal see hym what he is) wee are not as yet in the effecte it selfe sayde to be his sonnes. And

And although we be regenerated by the ſpirite of God, yet notwithſtanding becauſe our life is hid as yet, the reuealing thereof dothe in perfect wyſe make a difference betwene vs and ſtrangers. And in this ſence the Apoſtell Paule dyfferreth our adoption, euen vntyll the laſte daye. M. We muſt therefore note how great the felicitie of the lyfe to come ſhal be. For that whiche is nowe ful of infirmitie, Mortalitie, and corruption, yea that whiche is nowe heauy, troubleſom, ſlowe, myſerable, and baſe, ſhall be, by the reſurrection, made ſtronge, immortal, incorruptible, light, pleaſant, quicke happy, and glorioufe And the ſoule ſhal be free from ignorance, blyndeneſſe, falſe opinions, wicked affections, anger, enuy, feare, pryde, and ſuche lyke.
Wherfore, whoſoeuer bee he that is oppreſſed and afflicted in this preſente lyfe, eyther by the wycked affections of the mynd, either by corruption and trouble: let hym haue reſpecte to this Angelycall ſtate of the lyfe to come, and there ſolace hym ſelfe.

31 But as towchinge the reſurrection of the deade: haue ye not red that whiche is ſpokē vnto you of God, whiche
32 ſaithe: I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not a God of deade, but of liuinge.

But as towchinge the reſurrection of the dead

Bu. The Lord being not contented that he confuted the abſurditie of the Sadutes, and ſhewed the cauſes of their error proueth very ſtrongely the contrarye parte, that it myght be euident that the faithe of the reſurreccion of the body and of the immortalitie of the ſowles, is ſure & conſyrmed. C. After therfore Chriſte hadde confuted the abſurditie obiected againſte him, hee confirmeth the doctrine of the laſt reſurrection, by the teſtimony of Scripture. And trewely this order is to be noted of vs, that when wee haue ouercome the enemies of the trueth with all their cauilles, we muſte geue theim to vnderſtand that they haue reſiſted the woorde of God: for vntil they be conuinced by the teſtimony of Scripture, they ſhall euer haue lyberti e to exclayme.

Haue ye not read

B. The Euangelyſte Marke hath: As towchynge the deadde that they ryſe agayne, haue ye not redd in the booke of Moyſes. &c. And the Euangeliſt Luke hath: And that the dead ſhall ryſe agayne. Moyſes alſo ſheweth beſides the buſhe, when hee calleth the Lorde. &c. The woordes of Marke make the woordes of Luke more playne. Hee doth as it were note with the fynger this place of Moyſes, when he ſaith: Howe in the buſhe God ſpake vnto him ſaying:

Exodus. 3.

I am the God of Abraham

C. Our ſauiour Chriſt citeth this place here out of Moyſes, becauſe he had to do with the Sadutes, who gaue no great credite vnto the Prophetes, for they made no more accounte of them, than we do of the booke of Eccleſiaſticus, or of the booke of the Machabees. And becauſe they alleaged Moyſes for their authour, he thought it better to repell them with their own authoritie, than to ſet before theim the teſtimony of any one of the Prophetes.
Moreouer it maye be that hee endeuoured not hym ſelfe to gather all the places of Scriptures together: as the Apoſtelles, who do vſe as wee ſe dyuerſe teſtimonies of Scripture in one cauſe And yet for al that Chryſt toke not this place before others wont cauſe, but hee choſe it with an excellēt iudgement, although at a blaſhe it might ſeeme more obſcure: becauſe fyrſt of all it was mete that this place ſhoulde be known aboue al others, amonge the Iewes, namelye, that they were redemed of the Lord, becauſe they were the chyldren of Abrahā. For there God doth pronoūce that he came to helpe the afflicted people: and addeth alſo that he dothe acknowledge that people for his owne, in reſpecte of the adoption, for the couenant that hee made with Abraham. Howe commeth it to paſſe that God hath more reſpecte to the lyuinge than to the dead, but onely becauſe hee attributeth the fyrſt degree of honour to the fathers, with whom hee made his couenaunte? And how ſhoulde they excel if they were extinguiſhed by deathe? This alſo is very well expreſſed by the relation For as no man can be ſaide to be a father without chyldren, neyther a kynge without people

people: euen so the lorde cannot properly be called God, excepte he be the God of such as lyue. Howbeit Christ doth not reason so muche of the common order of speach, as hee doth of the promise which is included in these wordes. For ỹ Lord doth offer himselfe vnto vs to be our God vppon this condition, that hee might in like maner make vs to be his people: the which one thing is sufficient to the trust of full and perfect beatitude. Wherevpon the Churche cryed after this maner (as appeareth by the Prophete,) Thou arte our God from the beginninge, wee shall not dye. Seing therefore hee promiseth saluation to all those whose God hee sayth hee is, and seing hee publisheth the same of Abraham, Isaac & Iacob after their death: it followeth that ther is hope of life left to those that be dead. B. Wee see therefore how conningly our sauiour Christ hath gathered this, that to whom soeuer the Lord is a God, to him also hee is a sauiour, and quickener for euer: the which hee cannot be altogether to ỹ dead: that is, to those from whom all hope of life is taken away. For to whom soeuer God is a God, him he blesseth, that is hee declareth himselfe to him to be a God. But if the dead were wholy voyde of life (as the Saduces thoughte) and should neuer retourne to the same, howe shoulde God blesse them, or bestow any benefites vpoon them? The saintes therefore are not voyde of participation of life. And least the Saduces should saye, no man denyeth God to be the God of Abraham, Isaac, and Iacob, hee therefore addeth, ỹ God is not the God of the deade ỹ But Abrahã, Isaac, and Iacob, were deade. It is true, they were & are. But to God they were not dead, they are onely dead to ỹ worlde & to the flesshe, and liue vnto God. For all liue vnto him as sayth the Euangelist Luke. C. The which saying in ỹ Scriptures is taken diuersly. M. For wee liue vnto God, when wee liue vnto him, and not to the flesshe. Wee are said also to liue vnto God, when oure life dependeth vppon his power, and not of our selues. C. But oure sauiour Christe meaneth here that the faithful, after they dye vnto the worlde, liue a heauenlye life with God: according to that which the Apostle Paule writeth, saying that Christ after hee was receyued into the heauenly glorye, liueth vnto God, because hee was exempte from the infirmities and troubles of this transitory life. But our sauiour Christ doth here with good aduisement declare, that we ought not to iudge of the life of the Godly, according to fleshly sence: because it is layed vp in the secrete power of God. For if they be almost like vnto deade men, while they walke in the worlde, much lesse any shew of life shall appeare in them after ỹ death of the flesshe. But God is faythfull, and will preserue them aliue before him, beyonde the reason of man. If any man do obiecte and saye that the soules maye remaine aliue without any resurrectiõ of ỹ fleth: Wee answered them a little before where wee saide that these two were so knit and linked together that there could not be any seperation: because the soules do aspyre and come to the heritage layed vp for them that as yet they might not obtaine their state. M. After these thinges the Euangelist Marke writeth that Christ said againe: you therefore greatly erre. And the Euangelist Luke addeth saying: Then certaine of the Pharisees answered and said: Maister thou hast well saide. C. When as it is probable that al of them were euill affectioned, God by his secrete power did as it were extorte & wringe this confession out of their mouthes. Peraduenture it might be, that although the Pharisees wished that Christ might be ouerthrowne and put to silence in this conflict with the Saduces, yet notwithstanding because they sée that they are armed by his answere againste the contrary faction of the Saduces their ennemyes, ambition brought to passe that they yelde the victory vnto Christ. Perchaũce also they were inflamed with enuye, least the Saduces should bringe that to passe (namely by putting Christ to syléce) which they nor other for them could do. But howe soeuer it was it came to passe by the prouidence of God, that the most deadly ennemyes that he had, subscribed and yelded also to his doctrine.

33. And whẽ the people heard this, they were

Habac. 1.

God is a god of the lyuing.

Rom. 6

Obiect.

Answ.

were astonyed at his doctrine.

{And when the people herde this} Bu. The people are iustly amazed at the answeres of God, so excellent and full of wisedome. For in them all there is wholesome profite and a certaine deuyne maiestye.

C. Notwithstanding we must note ỹ the doctrine of Godlynes was at ỹ time so infected with so many wicked and false cõments, that it was not without cause counted as a myracle to haue the hope of the resurrection so truly and aptly proued out of the law. The people therefore are amazed at the wonderfull grace: but obstinacy is mad, and neuer in quiet: and impiety is led by furious violence, specially when the power of God appeareth.

34. But when the Pharisees had hearde that he had put the Saduces to silẽce, they came together, M. Here againe the nature and propertye of malice appeareth. For although the Pharisees had bene twise before put to silence and made ashamed, yet notwithstanding they assaye againe. {They came together} Because the Saduces were inferiour in learning to ỹ Pharisees (as our sauioure Christ obiected against them) the Pharisees thought it no marueile if they could prenaile nothinge at all against Christ. Therefore they themselues boastinge of the knowledge of the Law do determine once againe more boldlye to set vppon Christ. They do now therefore suborne and collerablelye set forth a Doctour of the Law, whom Marke calleth a Scribe, which might obiect a questiõ of the law, not to learne, but rather to tempte.

35. And one of them which was a Doctor of lawe, asked him a question tempting him and sayinge.

C. This lawyer, was a pickte, and chosen fellow amonge the whole sect (as it is saide before) which seemed to excell others in witte and learninge. This good fellow beinge sufficiently instructed before, came vnto Christ saying:

36. Master: which is the greatest cõmaundement in the Lawe?

C. Because this man was an interpretor of the Lawe, hee is offended at the doctrine of the Gospell, by the which hee thoughte that the auctoritye of Moyses was dempnished. Howbeit he is not so muche affected throughe the zeale of the law, as hee taketh disdaine ỹ any thinge shoulde departe from the honour of his Mastership. Christ therefore demaundeth of him whether hee would profesſe anye thinge more perfecte then the lawe. For although the lawyer do not expresse this in wordes, yet notwithstanding his question is very captious, seekinge thereby to make Christ hated of the people.

{The greatest commaundement} B. The Euangelist Marke hath: which is the first of all the commaundementes. The greatest, first, & chiefest, signify all one thing, as that, to the which all the reste maye be referred.

37. Iesus said vnto him: Thou shalt loue the Lord thy God with all thy harte, and with all thy soule, and with all thy minde.

{Thou shalt loue thy Lorde,} Bu. The Lorde aunswereth to the question, euen out of the profoundnes and depthe of the Law, that by these few wordes, all men might gather & know, that the Lord was moste skilfull and cunninge in the Lawe.

M. Notwithstandinge the Euangelist Marke sayth that Christe spake more wordes, namely these followinge: The first of all the cõmaundements is, Heare O Israell: The Lorde our God is Lorde onely: and thou shalt loue thy Lorde thy God with all thy harte &c. C. By the which wordes God getteth auctoritye to his lawe for two causes. For this also ought to be vnto vs a most sharpe pricke and prouocation to the worshipp of God, when that we are certainly perswaded ỹ wee worshipp the true creator of heauen and earth: (because doubtinge doth naturally ingender sluggishnes:) & a pleasaunt intisement also to loue him, seing that hee hath adopted vs freely to be his sonnes. Therfore least the Iewes should be afrayde (as comonly men are in doubtful matters) they beare a true rule of life prescribed vnto them by the true & only God. And lest distrust should stay them, God commeth familliarlye vnto them, & committeth vnto them his free couenaũt.

In the meane time notwithstandinge there is no doubt, but that he seperateth himself

himselfe from all Idoles, least the Iewes should be led amisse, but might kepe themselues in the true worshippe of him onlye. Now truelye if vncertainty and doubting do stay nothing at all the miserable worshippers of Idoles from being carried by foolish zeale to the loue of them, what excuse is lefte to the hearers of the lawe, if they forsake God? M. Furthermore by these wordes: The Lorde our God is one God: hee doth not onely go about to proue the Lorde to be one onely God, but also to haue vs so to esteeme & beleue of him. But truly, to beleue ỳ ther is one God it doth profit vs nothing: but to accompt him for one onlye God, & for oure God, is saluation and life, and the fulnes of all the commaundementes.

Gene. 28. Euen so sayd the holy patriarche Iacob: the Lord shalbe my God: as though hee were not his God before: but he meaneth that hee doth fully determyne with true worshippe to accompt the Lord onely for his God. He sayth therefore that wee must accompt the Lord our God for one God onelye and no mo. that is, that wee ought not to worshippe him with diuers worshippes inuented of vs, but with ỳ onelye worship which hee himselfe hath appointed. And this is done by faith. For no man can haue one God except hee depende onely vppon him, and beleue onely in him: otherwise hee shalbe carried into the variety of workes, and shall faine vnto him selfe diuers Goddes. C. That which followeth {Thou shalt loue the Lorde} is the epitome or briefe compendium of the lawe, the which is also to be seene in the fiftene Chapter of Deutronomye.

Two tables of the Lawe. 1 2 For seinge the law is deuided in two tables, whereof the firste is referred to the worshippe of God: and the other to loue. Moyses did very well and wisely gather this short somme that the Iewes might know what God required in euery commaundement. Moreouer, although it be méete that we loue God farre otherwise than men, yet notwithstading God doth not without cause require of vs loue, for his honour and worship: because by this meanes hee declareth that no worship is so acceptable vnto him as that which is voluntarye. For hee doth truelye at the lengthe geue himselfe to the obedience of God, which loueth him. But because the vitious and wicked affections of the flesh do withdraws vs from the right way, Moyses sheweth that our way and life is framed aright, if that all our sences be replenished with the loue of God. Let vs therefore learne that the beginninge of godlines is the loue of God: because God reiecteth the coacted and constrayned obedience of men, and will be worshipped liberally and willingly. And by the waye let vs learne that the reuerence whiche is due vnto him is noted vnder the loue of God. In the Booke of Moyses this word mind, is not added, but onely mention is made, of the harte, minde, and strengthe. And although ỳ the participacion of these fower mebers is more full and perfect, yet notwithstading it altereth not the sence. For Moyses goinge about briefely to teache ỳ God ought to haue oure loue in whole and summe, hee thought it sufficient to adde strength to the soule and harte, least hee should leaue any parte of man voyde of the loue of God. B. As if hee should haue said, thou shalte so vnfaynedlye loue thy God, that the loue of him shal inuade and possesse thy whole nature, and sences euery one: whatsoeuer is in thee applye it to the loue of him, let thy minde alwayes thincke vppon him, let thy will delight in him before all thinges, and let all thy strengthe and endeuoures be to the fulfilling of his pleasure. The which loue is the first fruite of faith. C. Furthermore we muste note that the Hebrewes vnder this word harte) do sometymes note the minde, spetially where it is ioyned to the minde For what doth the minde differ from the harte in this place? surely nothing but in this that it séemeth to signifye a more bye seate of reason, from whence all counsayles and cogitacions do springe. B. C. Moreouer, these thinges are not so spoken, as though wee ought to loue no other thing but God onelye, when as all the thinges that hee made are exceedinge good and to be beloued: but because nothinge ought to be made equall in loue with him, or to be preferred before the loue of God

Voluntarye seruice is most acceptable to God.

C. Also

C. Also it doth appeare by this compendium and shorte summe, that God had not respect in the commaundementes of the lawe what men coulde do, but what they ought to do. For in this infirmity of the flesshe it cannot be that the perfecte loue of God should obtaine the kingdome: for wee knowe howe prone all the sences of our minde are to vanity. B. C. Wherby we gather that all mortall men were farre from perfect righteousnes, and that there was no sinfull man neyther shalbe which hath not offended in either of both namelye, either in makinge accompte of one onelye God, or in louinge of hym, or els in both: whē as ther is none which at some time hath not wauered in the faith, and ioyned other thinges in equall loue with God. C. Lastly here wee learne that god careth not for the outward shew of workes, but specially requireth the inwarde affection, that good fruites maye springe from ỳ rwte.

38. This is the first and greatest commaundement.

A. Hē meaneth that all the commaundementes of the first table are comprehēded in this commaundement.

39. And the seconde is like vnto it. Thou shalt loue thy neighbour as thy selfe.

{ *And the seconde is like to it* } M. Hee calleth it seconde in order, because to loue God before our neighboure is first in order.

C. For the worshipp of God hath the first place. Hē sayth that it is like to the first, because it hath some affinity and agreement with the first: or rather because it dependeth of that. For seing every man is addicted and geuen to himselfe, true charity shal neuer abyde betwene neighbour and neighboure, but whereas the loue of God abydeth. It is a counterfeit loue, with the which the children of this world loue one another, because euerye one hath care for his owne profite. Againe, it is impossible for the loue of God to raygne, but the same shall breede and ingender brotherly loue betweene man and mā. B C. Othersome will say that it is therefore like to ỳ first, both because in eache of them the true and perfecte affection of loue is commaunded: and also because, as loue is heade of all those thinges which are due vnto God, which are shortly comprehended in that commaūdement, that wē loue God with all oure harte: &c. Euen so also the loue of oure neighbour is the head of all those things which are due and belonginge to oure neighboure: which are comprehended in this commaundement, Loue thy neighbour as thy selfe. And this is that which they say the Apostle writ in the thirtene to the Romaynes, and fift to the Galathians. { *Thou shalt loue thy neighboure* } This word neighbour doth not onely signifye kinsmenne and frendes, or suche which are ioyned to vs by som affinity: but those also which are vnknowne to vs, and our ennemies: whom Christ commaundeth vs to loue in another place. C. For we come all of one, being made after the Image and likenes of God: neither is ther any man so barbarous or base, but hee is ioyned vnto vs in this knot, which is inuiolable and holy, and cānot be abolished by the wickednes of any man. All mankinde must be imbraced by one affection of loue: there oughte to be no difference betwene the barbarous and Scithian, betweene the worthye and vnworthye, betweene the frende and ennemy, because all are one in Christ Iesus, and they are to be considered in God, not in themselues. From the which way if we decline, it is no maruelle if wē be intangled in many errors. Neither can wē hereypon denye but the more a man is neere vnto vs, ỳ more we ought to helpe him. For this the nature of man it selfe bryngeth to passe ỳ the more they are knit together eyther by the bonde of kinred, familiarity, or affinity, the more they are prest and ready to do them good. A. Also wee are bounde accordinge to the rule of S Paule, to loue those saincte & faithfull men, in whom the repayred Image of God shyneth, more, than such as beare the ymage of the deuill ỳ Prince of this world, though they be our nye kinsmen. For hee sayth: Let not to do good to all men, but specially to them of the household of fayth. { *Euen as thy selfe* } C. Whē Moyses the mā of God commaunded vs to loue our neighbours as our selues, hee mente not to set the loue of our selues in

Rom. 13. Galat. 5.

Math. 5.

Loue of oure neighbours.

ues in the first place, as thoughe euerye man shoulde loue himselfe first and then his neighbour, as the Sorbonicall Sophisters do cauill. But, seinge wee are to muche addicted to our selues, Moyses going about to reforme this vyce, commaundeth vs to geeue the like and same loue to our neighbours that wee geeue to oure selues: euen as if he had forbidden al men to neglect others, and to haue a care for themselues, because loue joyneth all men into one body. And goinge about also to correcte Philautian, or selfe-loue, which seperateth one man from another, hee reduceth all men to common society and mutuall loue. Therefore wee are not here taught how to loue our selues. But hee teacheth vs this, As euery man is wont to loue himselfe, so let him loue also his neighboure. And whereas the affection of loue was wont to remaine in vs by a naturall corruption, he sheweth nowe that it muste be otherwise: that wee mighte haue no lesse desier and care to benefite our neighbours than oure selues. Whereby we gather that Paule doth not without good cause call loue the bonde of perfection, and in another place the fulfilling of the lawe because all the commaundementes of the seconde table are referred to the same. Bu. The Euãgelist Marke addeth that to loue a mans neighbour as himselfe is a greater thing then all burnt offeringes and sacrifices. For these thynges were neuer acceptable to the trewe, lyuinge, and eternall God without faith, and loue: as we haue already declared in the fifthe chapter goinge before. Nowe, if we gather al these thinges into a compendium and shorte somme, we shall see that the lorde hathe taught vs that, in fewe wordes, which ỳ whole scripture discourseth of at large, namelye that there is one God onely in substaunce: that this God is oure God, whiche woulde vs well, whiche loueth vs, and seketh to saue vs. And that this God ought to be loued and worshiped of vs for him selfe, as the father, lorde and chiefe felicitie: and that euerye man also must be loued for Goddes sake, and that so vnfarnedly, as wee loue our selues, and as Christe hath loued vs.

Colos. 3. Rom. 13.

40 In these two cõmaundementes hang all the lawe and the prophetes.

C. Howe the lawe and the prophetes do depende vppon these twoo commaundementes reade the seuenth chapter going before. What so euer is taughte in the lawe and the prophetes as concernynge the doctrine of lyfe, is fulfylled of them whiche loue God and theyr neyghboure.

A. After these thynges the Euangelyst Marke addeth that a Scribe aunswered Christ saynge: Well maister, thou hast saide the truethe, for there is one God, and there is none but hee. Mar. 12.

41 While the Pharisees were gathered together, Iesus asked them sayinge.

{While the Pharisees were gathered together.}

M. The Pharisees were nowe gathered together to suborne, and craftelye to set forthe some one, whiche by puttynge forthe a question, mighte tempte and intangle Christe: the whiche thinge they went about a littell before to bringe to passe by the Lawyer (of whom we spake euen now) but in vayne. When as therfore the Pharisees were gathered together, whiche tooke vnto them selues the knowledge of the lawe and the prophetes, and yet were ignorante of the comminge of Christe, because they dyd not greately desyer the same, neyther vnderstode his maiestie and glory, it is not without cause yt Christe demaunde of them saynge.

42 What think ye of Christ? Whose sonne is hee? They said vnto him the sonne of Dauid?

{What think ye of Christ?} B. This is thought to be the laste talke that our Sauyoure Christ had with the Pharisees, and his aduersaries, by the whiche he wente about to prouoke them to knowe him, except those thinges whiche he aunswered them to, when he was taken of them. By these wordes therefore he wente about to stirre vp theyr mindes, and to admonisshe them of his kingedome, if so be that there were any amongest them which were curable, ỳ they might hope for Christ to be greater than the carnall kinge, yea and more excellente than Dauid his father. For those that were carnal hoped for nothing but carnal things. {Whose sonne is he?}

C. The Euangelistes Marke, & Luke, do more plainely expresse, why Christ demaunded

maunded this question: namely because a wicked opinion preuayleth among the Scribes, that ý promised redemer sholde be one of the sonnes & successors of Dauid, which shold bring nothing with him more excelent than the humaine nature. For by & by at the beginning Sathan by all meanes possible, went about to supplante some false fayned Christ, whiche shoulde not be the true mediatour of God and man. And because God had so often times promised, that Christ should come of the seede and sprynge out of the loynes of Dauid, this perswasion was so depely rooted in the hartes of al men among the Iewes, that they coulde in no wise abide to haue him depriued of the humaine nature. Sathan therfore suffered Christ to be acknowledged to be a trew man, and the sonne of Dauid, because he sholde in vaine haue gone about to take away this part of fayth, being so euident & common amõg al men: but that which was worse, he spoyled him of his deitie, as though he should be some one of the sonnes of Adã. And after this sorte the hope of the euerlasting life to come, & spiritual righteousnes was abolished. But so sone as Christ was declared vnto the worlde, the Heretiques went about by many subtil meanes & deceites to ouerthrowe, one while his humaine nature, & an other while his diuine nature, least that he should either haue full power to saue vs, or elles least we shold haue familiar accesse vnto him. But because the houre of his deathe was at hande, the lorde hym selfe thoughte good to make his deitie & Godhed knowen, that the trust of al the godly might be reposed in him without all feare or doubting. For if he were onely a man, it were neither lawfull for vs to glory in hym, nor yet to hope for saluatiõ by him. Now let vs note that his purpose and intente was not so much for his owne sake to declare him selfe to be the sonne of God, as it was to ground our faith vpon his heauenly power. For as the infirmitie of the flesshe, by the whiche hee made him selfe nere of kynne vnto vs, dothe incourage vs that we should not doubt to come vnto him: euen so if we sholde haue onely respect vnto the same, we shall be rather filled with feare and desperation, than with any good trust and confidence. Notwithstanding we must note that the Scribes are not reprehẽded because they did teach Christ to be the sonne of Dauid: but because they immagined him to be a mere man which should come from heauen to put vpon him the nature and person of a man. Neither doth the Lord altogether speake of himselfe, but simplely sheweth, that the Scribes do wickedlye erre, in ý they loked that the redemer should come onely of the earth and humaine progeny. And althoughe it was an olde opinion amonge them, yet notwithstandinge wee gather by this our Euangelist Mathewe that they were asked before the people what they thought.

{They said vnto him the sonne of Dauid} Bu. It was euident by many promises of Scripture that Christ should come of the seede of Dauid: A. but they which dayly redde these promises and interpreted them to ý people, loked for nothinge to be more in the person of Christ then a man. Therefore they make aunswere vnto Christe whiche was most common and vsuall amongest them, namely, that the Messias, was the sonne of Dauid.

43 Hee saide vnto them: howe then doth Dauid in spirite, call him Lorde saynge: {Howe then doth Dauid,}

M. Christ our sauiour, doth not reprehende the Phariseis (as we said euẽ now) because they cõfessed him to be the sonne of Dauid: but because men commonlye denied him whiche shoulde be the Messias, to be nothyng elles but an earthlye kinge, which should bringe the people of God into a certaine earthly libertye, and that he should so inlarge the tereene and transitory kingdome that it should extẽd it selfe euen to the endes of the worlde, & that hee shoulde be of the tribe of Dauid: for this cause (I say) he thought good in ý presence of some to geue them occasiõ to haue a farther cõsideration of his glory & maiesty: namely, ý he was not the sonne of Dauid according to ý flesh, but also the sonne of Dauid & Dauids Lord. For in respect ý he toke flesshe of ý virgin Mary, his is the sonne of Dauid: & in respecte ý hee was conceiued by the holye ghoste, Christe the sonne of Dauid and the sonne of God.

he is the sonne of God, and Dauids lord. Therfore this is no new, or late inuented erroꝛ. For this impietie reigned among the phariseis long before he came into the worlde. So that the deuill hath soughte frō the beginning (as it is saide already) to take awaye the deitie & godheade from Christ: that by that meanes al the saluation of mankind might be vtterly & quite ouerthrowen. {In spirite.} The Euangelist Marke hath: Inspired with the holye ghoste: And the Euāgelist Luke in stede of both these hath: In his boke of Psalmes. C. But Christ declareth that Dauid dyd speake in the spirit, expresly & with great emphasis and force. For he opposeth and setteth the prophesie of the thing to com, against the testimony of the thing presēt And the cauill by the which the Iewes at this day excuse the selues, is this. They say ỳ by this prophesye the kingedome of Dauid is celebrated, as though he apointing God to be the author of his raygne, wolde rise against the mad enterprises & beastly practises of his enemies, & should denie thē to profite any thing at al, without the permission of God Least that the Scribes should obiecte some such thyng, Christ foreshewth that the psalme was not made of the persō of Dauid, but that he was inspired with the spirite of Prophesie, to describe ỳ kyngdome of Christe to come: (euen as also we may gather easely by the text) that those thinges which are there red, do neither belonge to Dauid, nor to no earthly king els. For there it bringeth in Dauid the kynge to be adorned with a new priesthode, by ỳ whiche it was necessary that the old figures and shadowes of the law shuld be abrogated. Nowe we must se how bee proueth that Christ shuld be of more excelencie, thā if he sprang only of ỳ sede of Dauid: namely because hee calleth hym selfe the lorde which was the king & head of the people. Wherupō it followeth that there was in him somwhat more thā in a man. Notwithstanding it semeth to be a weke & slender reason: because it maye be obiected, that when he gaue the psalme to the peple to be song, not hauing respecte to his person he attributed the rule & gouernemente to Christ ouer others: but we answere on the contrary part, that seing he was one of the members of the churche, there was nothing more vnmete, thā that he should depriue him selfe of the comon doctryne. Here he commandeth al the sonnes of the God of heauē, and of the inuincible king, to glory (as it were) and reioyce with one voyce, that they, by his helpe and ayde, are in safegarde. If he be seperated from the body of the church, he shal not be partaker of the promised saluatiō in Christ: if this were the voyce of a Iewe, the rule and lordship of Christ would not extende it selfe euen till Dauid. But now neyther he, nor any other can make himselfe free from his subiection, but he must fall from the hope of eternal saluatiō. Therfore seing there was nothinge better to the prophete Dauid, than to be comprehended in the Churche: hee applyed this Psalme no lesse to him selfe, than to the rest of the people. In syne, by this titell Christ is made the chiefe and only king, by the whiche he maye excell amonge the faithfull. Neither oughte there any exception to be admitted, but so sone as the redemer is made head of the churche, all mē ought to submit thē selues vnto him. Wherfore there is no doubt but that Dauid submitteth him selfe to his domination and rule, that he might be reckened among the people of God. But here an other questiō may be demanded, whether god could not ertol some one man which should be the redemer, to be Dauids lord, although he were his son. For here the substancial name of God is not put, but the name of lord only, which oftentimes pertaineth to men also. We answere that Christ taketh this for a graunt, that hee which is taken frō among men, and is so exalted to honor that he is the head of the Church, is not a meere man, but indued also with the maiestie of God. For the eternal God which challengeth this thing to him selfe with an othe, that euery knee shulde bowe before him, doth also sweare that he wil not geue his glory to another But trewly as the Apostell Paule witnesseth, when Christe was ascended into heauen & established in the kingdome, he had a name geuē to him aboue al names, that before him euery knee should bowe.

And al

And althoughe Paule had neuer ſpoken this, yet notwithſtandynge the matter ſtandeth ſo, that Chriſte was therefore made Dauids lord, and the head of other kinges alſo, becauſe he excelleth angels, the which thing cannot belong to a mortall man, except the ſame were God manifeſted in the fleſhe. We graunt truely that his diuine eſſence is not here expreſſed accordinge to the woorde, but a man may eaſely thereuppon gather, that the ſame is God, whiche is exalted aboue all other creatures. M. Whereuppon we may note that there are twoo natures in Chriſte Ieſus: For he is perfecte God, & perfect man: as he is God, he is like vnto the father, and equall vnto him in all thinges: and as he is man, hee is inferyour to the father. He which iudgeth not of Chriſt accordyng to bothe natures, affirmethe hym eyther to be God onely, or man onely, the whiche many heretiques do, and haue done.

44 The lord ſaid vnto my lord, ſit thou on my right hande, till I make thine ennemies thy footeſtoole.

{*The Lorde ſaide to my lorde.*} B. The Hebrew texte for this woorde (Lorde) in the firſte place hath Iehouah, and for Lorde in the ſeconde place Adonai. As if it had bene ſayde, The eternall God ſayde vnto my Chriſte. Our ſauiour Chriſte woulde be knowne to be more excellente than Dauid in this, that Dauid him ſelfe calleth him his Lorde. For the father wolde not haue called the ſonne Lorde, excepte hee had knowne him to be greater than him ſelfe. C. Therefore here the holy ghoſt, hath ſet downe and committed to all the children of God a verſe of tryumph, that they might boldly ſcorne at Sathan, and all his myniſters, and deryde theyr furor, becauſe they go aboute to caſt downe Chriſte from his throne. Leaſt therefore men beholdinge great buſines and trouble in the earthe, ſhoulde quake & feare, they are commaunded to ſet againſte all the practiſes of men, the holy and inuiolable decree of God. The ſence therfore and meaninge of the place is this. That althoughe men do rage and ſwell, yet notwithſtanding whatſoeuer they ſhall take in hand to deſtroy the kingdom of Chriſt ſhalbe voide, becauſe the ſame being ereacted & ſet vp by the power of God, and not by the will of man, is ſtayed and vpholden of hym for euer. So often therefore as we ſe this kingdome aſſalted with violence, let vs remember this heauenly & diuine ſentēce of the holy ghoſt. For certainely this promiſe was putte into the handes of Chriſte, that all the faithefull might applye the ſame to their vſe. For God is neither inconſtant nor deceitfull that he ſhuld alter the thing that is gone out of his lyppes. {*Sit thou on my right hand.*} C. The ſittinge at the right hand of God is here taken metaphorically, for the ſeconde or next degree which belongeth to the vicar of God. Wherefore it is euen as much as to obtaine his rule and power in the name of God, euen as we know ỳ God cōmitted to his only begotten ſon, his partes and portions, that by his hand he might gouerne his Church. B. Therfore to ſit at the right hande of God, is to raigne in his name, ſo that hee myght be thought iuſtly to holde the ſame power: that wherefore ſo euer he did raigne hee might be thought to ſuſtaine the power of God. For as the legate and embaſſadoure doth repreſent and ſuſtain the perſon of the kinge: euen ſo God gouerneth all thinges by the handes of his Chriſte. C. So that this manner of ſpeakynge doth not apointe any certain place, but it doth rather include heauē & earth, vnder the rule & gouernmēt of Chriſt. A. How Chriſt doth ſit at the right hande of God, reade in the firſt chapter of ſ. Paules epiſtell to the Epheſians, & in the firſt chapter of his epiſtell to the Hebrewes. Ephe. 1. Heb. 1.

{*Vntill I make thine ennemies.*} C. This woorde (vntill) doth not ſignifie ſomwhat to come or not to come, but it ſignifieth the tyme which goeth before. B. We muſte alſo note ỳ Chriſt vſeth the teſtimony of this pſalme, to declare that he is not only Dauids lord, but alſo to ſet forth the inuincible power & victorye of his kingdome againſt his enemies. As if he ſhuld haue ſaid: ye ſhalbe ſo far frō reſiſting me that ere it be long, my father wil ſet me at his right hande, and geue me full poſſeſſion of all power, the which power I wyl exercyſe, vntyll ſuche tyme as you and all my ennemies are made my footeſtoole.

C. The holy ghost therefore dothe pronounce that Christe shall sytte vntyll his enemies are laide prostrate and brought into subiection, that we myghte knowe that his kingedome shall euer remayne inuincible: not because his enemies beinge ouercome, his power shall be taken from hym agayne, but because all the rable of his ennemies being ouerthrowen, it shal stande whole and sounde for euer. In the meane season, the state and condition of his kingdome at this day is noted vnto vs, to the ende it shoulde not be greuouse vnto vs, when we se the same resisted on all handes. For it wyll come to passe, that whosoeuer rashely ryseth to rebel against the kyngdome of Christ, shall vtterly be destroied and cast downe.

1. Cor. 15. As concernynge the which matter reade the fyftene chapter of the fyrst epistell of S. Paule to the Corinthians.

Thy foote stoole. B. M. By these woordes hee vnderstandeth absolute subiection: euen suche subiection as that whiche the

Phil. 2. Apostell Paule speakethe of, when hee saythe, that in the name of Iesu euerye knee shall bowe. These woordes do contayne seuere threateninges againste the ennemies of Christe. The holy martyr

Act. 7. S. Steuen had the like meanynge also, when he said: Beholde I se the heauens open, and the sonne of man standynge at the right hande of the power of God.

45 If Dauid then called him lorde, how is he then his sonne?

A. Our sauiour Christ concludeth with greate boldenesse, that there shoulde be somewhat more in the Messias, than the Humanitie. M. Yet notwithstandinge hee dothe not this to proue that hee is the sonne of Dauid, but to reproue the ignorance and blindenesse of the hie priestes, scribes, and Pharisees, by the whiche they iudged nothynge elles of Christe, than that whiche might also appertayne to the sonne of a man. A. They dyd so assigne vnto him the terrene and transytorye kyngdome, that they neuer remembred the heauenly and euerlasting power with the whiche the father endewed his sonne. Hee seeketh therefore to bringe theim to the consyderation of this heauenly kingedome.

46 And no man was able to answere him any thinge, neither durste any man (from that daye forthe) aske him any mo questions.

C. They dyd perceiue the power of God in his aunsweres, the whiche they were not able to resiste, excepte they shoulde seeme to contend and strine against God: and that in vayne. M. These woordes are added of the Euangelistes, partely to declare the lighte of the trewthe, whyche cannot be extinguished, and partelye to declare howe hardely the malyce of the wicked maye be ouerthrowne. For although they be not able to make any answere, nor dare any more aske hym questions to proue him, yet notwithstanding they ceasse not to hate. But this prokyte commeth by the confusion of the ennemies of the trewthe, namely, that their impudencie is reuealed: And this is the cause that the Apostel Paule commaunded Tytus to reproue sharpely the obstinate, with wholesome doctrine. Titus

The xxiii. Chapter.



THEN spake Iesus to the people, and to his disciples, sayinge: 1.

2 The Scribes and the Pharisees syt in Moyses seate.

Then spake Iesus to the. Bu. When our sauiour Christ had tried and assaied all the waies and meanes hée coulde, and seynge there was nowe no hope left to conuert the hie priestes, and rulers of the people at any time vnto the lorde (for they were fully determined to perseuer in their errours, and obstinately to perysthe in their synnes) leaste they shoulde bring the people with them selues into the same ruine and destruction, hee teacheth them at the laste to beware and take hede. C. This admonition aboue al other was necessary & profitable, that amonge the discordes, dissentions, & burliburlies in matters troblesome & confused, in the dissipatiõ of the right & lawfull order, the autoritie not withstanding of ỹ word of God shuld remaine safe & sounde.

For to

For to this ende did the purpose of Christ tende leaste the people beynge offended at the wickednes of the Scribes shoulde cast from thē the reuerence of the lawe. For we knowe howe easely the myndes of men are inclyned to disdaine the same: specially when the lyfe of the pastor or teacher is dissolute and louse, and not agreable to his doctrine. For then al men for the moste parte by theyr exaumple thincke that they maye do the lyke without daunger of punishement. The lyke, yea, a greate deale worse cōmeth to passe by discorde, dissention, and strife. For the greater parte, the yoake beinge caste of, geue them selues to pleasure, & burste forthe into extreame contempte. But at that tyme the Scribes were exceadynge couetouse, they swelled with pryde and ambition, and theyr rapyne, gredynesse and terrible cruelties was so wel knowen, with the corruption of theyr manners, that they myghte seeme to haue conspyred the vtter destruction of the lawe.

Besyde this, they had peruerted the true and naturall sence of the law, with their false commentes and interpretations: in so muche that Christe was constrayned sharpely to contende with them: because that a wonderful outragious madnesse caryed theim headlonge, to extynguyshe the lyghte of the trewthe.

Therefore, because it was daungerouse leaste that manye, partely by suche corruptions, and partely by the tumulte of contentions, shoulde wholly contempne and despyse trewe godlynesse. Christe in good tyme meeteth with the same, and pronounceth it to be done amisse, if that trewe religion, and reuerence of the lawe runne into contempte, throughe the wyckednesse of menne. Seinge the Scribes were altogether obstynate ennemies of the trewthe, because through theyr tyrannye, they helde the Churche in oppression, Christe was constrayned to detecte and dysclose theyr wyckednes. For excepte that good and symplemenne had bene drawne from theyr seruytude and bondage, the passage and waye had bene shutte and stopt against the Gospel. There was also an other reason: namely, because the people thought that to be lawefull for them whiche they saw their guides and ringeleaders do, and fayned vnto them selues a lawe of theyr vicious and corrupte manners. Moreouer, leste any man should misconstrue that which he was aboute to speake, he foreshewth that what soeuer the teachers be, yet not withstandyng it is mete, eyther by their sylthynesse, to defyle the worde of God, or by theyr wycked examples, to take lybertie to synne. And this wyse consyderation must diligently be noted: for many when they gett this one thynge, that they maye hate and defame the wycked and vngodlye, they do myngle and confounde all thinges with theyr rashe and vnadvysed zeale. For all discipline is cōtempned, shame troden vnder foote: to be shorte, there remaynyth no regarde of honestie, yea, many thereby ware bould and seeke by all meanes to' bewraye the synnes of the prestes, that they theym selues vnder that colour maye haue more lybertie to synne. But Christe dothe so inuey againste the scrybes, that fyrste of all he bringeth the law of God from contempte. Wee therefore muste vse the same caution and dyligence, if we desire to haue our reprehentions profyte.

Agayne, it shall be profytable for vs to note, that for all this, Christe was not terrefyed by feare of the offendynge of any, whereby he myghte be stayed from reprehendynge these wicked teachers: accordynge to theyr desertes: Hee onely obserued this moderation, leaste the doarvne of God shoulde ware vyle for the wyckednesse of men. The Euangelyste Marcke saythe, that hee spake vnto them in his doarvne, to the ende wee myghte beare that hee preached against vyce and not to bredde enuy towardes any person: Howbeit the Euangelist Luke semeth to restrayne it to the dysciples, but it is more probable, that hee spake without exception, to the whole multytude: as more playnely appereth by the woordes of this oure Euangelyste: and the matter it selfe requyred also, that Christe shoulde haue respecte to all in generall. Mark. 12.

In Moyses seate. 1 M. Because the lorde Jesus wente aboute to reprehende those thynges for the moste parte, whyche

dyd make and appertaine bothe to erroꝛ, by false doctrine, and also to seducinge of people, by false imitation, he goeth about before all other thinges to bringe to passe, that they shoulde not reiecte that good whiche they had. with that whiche was euill. They did good in that they administred Moyses chaier or seate, that is, because they taught the people the lawe, and the prophetes. C. He exhorteth therfore the faithfull, seinge the Scribes lyued so vngodly, not to frame their liues after their manners, but to lyue rather accordinge to the rule of the lawe, which they heare out of the Scribes mouthes. For it was necessary for hym (as we shewed euen nowe) to reprehend many corruptions in them leaste they shoulde infecte the whole multitude. Therfore lest their wicked abhominatiõs, the doctrine wherof they were ministers, & preachers should be brought into contempt, he commaundeth the faythfull to geue eare vnto theyr wordes, and not to haue regarde vnto their workes: as if he had said that there was no cause why the wicked examples of the pastors should staye the faithfull from leadinge a godly life.

M. Christe also taketh away that suspytion, by the whiche he was thought to be an ennemie vnto the lawe of Moyses, because he dyd so earnestly inueye againste the priestes: as thoughe he were by and by, an ennemie vnto the lawe of God, whiche reprehended the ministers of the lawe, Scribes, and hie priestes, in any matter. For as at this day also they are counted for aduersaries & ennemies vnto Christ and of the Church, which do speke against the wickednes of the priestes, of religion & of the churche: euen so at that time, they which vnderstode not the purpose and scope of Christe, did easelye fall into this suspitiõ, ỹ they thoughto this ỹ Iesus did impugne & resist the hie priestes scribes, and Pharisees, because he hated the lawe of Moyses. To take away therfore this erroꝛ, he doth firste geeue them an admonition, by the whiche he goethe about to establishe in them the authoꝛytie of Moyses lawe, that men mygbte knowe that he did not resist oꝛ gainesaye the mynistery of Moyses lawe, but those thynges onely, whiche they loued and taughte agaynste Moyses,

{Sit the Scribes and the Pharisies.} C. By the name of Scribes wee maye note well enoughe the doctours & interpreters of the lawe, and that by the Hebrewe phrase: The which the Euangelist Luke calleth Lawyers. But the Lorde doth specyally towche the Pharisees, whiche were of the nomber of the Scrybes, because then this seate hadd the prerogatiue and preheminence in the gouernment of the Church, and in the interpretation of the Scripture. What the Scrybes, Saduces, and Pharisees were, we haue shewed before. B The Chaire of the which our Sauioure Christe maketh mention here, dothe not signifie the authoꝛitie of Moyses, which the Scribes abused, but it signifieth the place out of the whiche they purely redde and interpreted the lawe of Moyses. C, To syt therefore in Moyses Chaire, is nothynge elles than to shewe out of the lawe of God, howe men ought to lyue. And althoughe it be not certaine out of what place thei did speke oꝛ preach yet notwithstanding, their coniecture is probable, whiche referre it to the pulpet whiche Esras made, to haue the lawe taught in He therefore sitteth in Moyses Chaire, which preacheth not of his owne brayne, but by the authoꝛitie and woꝛde of God. E. G. The Scribes and Pharisees were wont to reade and interpret the lawe of Moyses & the prophetes also, on the Saboth dates. Wherupon the Euangelist Luke hath these woꝛdes: After the lecture of the lawe and the prophetes, ỹ rulers of ỹ synagogges sent vnto thẽ &c

Moyses Chaire.

1. Esr. 8.

Act. 13.

3 All therfore whatsoeuer they bid you obserue, that obserue and do: but do not ye after their woorkes: for they saie and do not.

{All therefore whatsoeuer.} C. This sentence oughte thus to be vnderstoode. The phariseies and reste of the Scrybes (oꝛ the Scribes, amonge whom the Pharisees do moste excell) when theye speake vnto you, are good maisters and teachers of an honeste and godly life: but they leade you farre wyde by theyr wicked woꝛkes: Wherefore se that ye haue moꝛe regarde to their woꝛdes than to theyr handes.

B. For

B. For I wil not that any man contēne and despise the sacred and holy ministery and office of teachynge, for the corrupte maners of the Scribes. C. Nowe here it maye be demaunded whether that all whatsoeuer the doctors do commaunde ought to be followed without exception. For it is well inoughe knowne that the Scribes of that age did wickedlye corrupte the lawe with their owne inuencions, that they oppressed the miserable consciences of men wyth vniust lawes, and that they polluted the seruice and worshipp of God with manye superstitions: But truely Christe woulde haue their doctrine obserued and kepte, althoughe it were not lawfull to resiste their tyranny. The answere may easely be made, that all kynde of doctrine is not simplely compared with the lyfe, but that this was the purpose of Christe, to put a difference betwene the holy lawe of God, and their prophane woorkes. For to sitt in Moses seate (as it was said before) signifieth to teache out of the law of God howe men ought to frame theire liues. Here also is noted the lawful calinge: because Christe therefore commandeth the Scribes to bee hearde, because they were the publique teachers of the Church. The Papistes counte it sufficiente to haue a titell, and to occupy the place of such as should execute the lawe. For to this effecte they wrest the woords of Christe, as though it were necessary obediētly to receiue whatsoeuer the ordinary gouerners of the Churche do commaunde. But truely this their cauil is sufficiently confuted by the other edicte of Christe, where he commandeth to beware of the leuen of the Pharises. If it be not onely lawfull before GOD (as oure Sauioure Christ saith) but also necessarye to refecte whatsoeuer the Scribes of their owne brayne do mingle with the lawe, it shal not be mete truely without greate choyse, deliberation, and iudgemente to receiue whatsoeuer it shall please them to commaunde.

Furthermore if Christe shoulde here tie the consciences of those that are his to the preceptes of men, he should falsely saye in an other place: that they worship God in vaine with the commaundementes of men. C. G. By these it appeareth that Christ doth not here speake generally: But so longe as they sate in Moses seate, and continued in the pure and simple interpretation of the lawe, teaching those thinges whiche the Lord had commaunded Moses to be done, he woulde haue the people to heare them, and those thynges kepte also which they commaunded and taught in the name of God. For Sainct Augustine very well and accordinge to the minde of Christe, expoundeth that the Scribes sytting vpon Moses seate taughte the lawe of God, and that therefore the shepe ought to heare the shepeherds voyce: by them as by hyerelings. To the whiche woordes he addeth by and by sayinge: God therefore teacheth by them: But if they go aboute to teache their owne inuencions, neither here them nor follow them. To the which sentēce agreeth that which ỳ same father hath in his fourth booke De doctrina Christiana saying: Because the good and faithfull doe not heare euerye man, but obediently heare God himself, therfore they are hearde profitablelye, which also lyue not profitablely. Therfore the seate, not of the Scribes, but of Moses constrained them to teache that whiche was good, although they did not that which was good. For in their lyfe they did what them lyste, but the seate being none of theirs suffered them not to teach what them lysted.

{That obserue and do.} A. For blessed are they which heare the woorde of God and kepe it. And Sainct James saith, be ye doers of the woorde and not hearers only deceyuing your selues.

{But do not ye after their vvorkes.} M He therfore vttered these woordes because he knewe that the lyfe of the teachers was more followed, thā their doctrine obeied. But he speaketh specially of their hypocrisy, by the which they did contaminate and destroye all their woorkes, yea euen those which were good. Wherevppon he addeth, as hereafter followeth, sayinge: All that they do is to be sene of men.

{For they saye and do not.} They said or taught (true-

Mat.

Austin. tr. in Iohā.

Iohn 10.

Aust. lib. 4. de doctrina Christiana,

Luke 11.

Iames. 1.

(truely) out of Moyses, that all thinges shoulde be done by a true faith and iuste feare of the Lorde, that trueth and equitye shoulde be imbraced, that euery man shoulde so doe vnto his neighbour as he woulde be done vnto, that they shoulde haue a stedfast harte geue to the glory of God in the ceremonies of the lawe, that they would at no time follow their owne will, and suchlyke. These thinges they spake, but these things they obserued not. For whether they gaue almes, prayed, or fasted, or fulfilled any of the ceremonys, they did it to be sene of men, not to be accepted of God: as it is sayde before. They sought euerye where for their owne, but in the meane time they wanted mercy and compassion, iudgement, and faith: euen as the Lord him selfe (as followeth) casteth in their teeth. But to worke & do after this maner is as auayleable with God: as to do nothing at all. And this is the cause that our Sauiour Christ saith: They saye and do not.

4. Yee they binde together heauy burthens, and greuouse to be borne, and laye them on mens shoulders: but they themselues will not heaue at the with one of their fingars.

{yee they binde together heauy burthens.}

C. Our Sauiour Christe doth not here accuse the Scribes as thoughe they dyd tyrannically oppresse mens minds with vniuste lawes. For although they had brought in many superfluouse rites (as maye appeare by other places) yet notwithstanding Christ doth not now touch that falte: because he doth compare the true doctrine with a wicked and dissolute lyfe. So that the greuouse burthens, and hard to be borne which being bound together, they layd on mens shoulders, were the liuely and expresse commaundements of God, the which (as Peter also witnesseth) neither they nor their fathers coulde beare. For who euer at any time was endewed with that spirit, that he was able to obserue without any trāsgression so many rytes and ceremonies as the lawe prescribeth? Who also fulfilled at any time those thinges whiche properly are cōtained in the law, Christe onely excepted? C. It is no meruelle therefore if the lawe be called a burthen heauy and greuouse to be borne, and specially in respecte of our infirmitye. But although the Scribes did require nothinge more than that which was commaunded of God, yet notwithstandinge Christe dothe here reproue that whiche was to straight and austere an order of teachinge, which was common to these proude ypocrits namely in that they imperiously exacted, and cruelly demaunded of others whatsoeuer was due vnto God, and were inexorable and seuere in vrginge and requiringe of deuties wheras they fauored them selues in those thinges which they so seuerely enioyned to others. In the whiche sence the prophete reprocheth them, when he sayth that they ruled the people of God cruelly and churlishly. For they which feare GOD in dede although they study to frame disciples according to his wil, yet notwithstanding because they are more seuere towarde themselues than towards others, they are not such seuere exactors and vrgers of deutie. Furthermore because they knowe their owne infirmitie they do willingly beare with the weake. But there is nothinge more bolde and cruell to commaunde then the wicked contemners of God: because they haue no regarde to the difficultie, from the which they exempte themselues. Wherfore there is no man that shall moderately commaunde others, but hee which is first a maister to himselfe.

{But they themselues will not beare at them with one of their fingars.} M. G. The Euangelist Luke hath these woordes: Ye lade men with burthens whiche they are not able to beare, and ye your selues touche not the packes with one of youre fingars. But by those commaundements of the lawe and by those harde preceptes of the rites and ceremonys thereof, the Lorde woulde haue his people made humble, and constrained as it were to craue and seke for his mercy, by the which onely, saluation happeneth to men.

5. All these workes do they for the intente that they maye be sene of men. They set abroade their philateries, and make large the borders of their garmen-

garmentes.

{All these workes do they to be sene of men.}

C He saide alltell before that the Scribes taught farre otherwise than they lyued: and now he addeth that if they haue any shewe of goodnes, it is fayned, hipocritical, and vaine, because they did seke for nothing els but to please men, and to shewe forthe themselues. Bu. C The Pharisels therfore did either transgresse the lawe of God openlye, or els they so fained & dissembled that they might seme honest when as in dede they were otherwise. He detected also their ambitiō before as appeareth in the firte chapter.

C. But here the painted shewe of their workes, which onely serued to ostentation, is opposed and set againste the true study of piety and godlines of lyfe. For the true and sound worshiper of god shall neuer be geuen to these vaine glorious shewes with the which hypocrits are puffed vp. So that ambition in the Scribes and Pharisels is not onely reprehended: but also when the Lorde had condemned the transgression and contempte of the deuine law in their whole life, leaste they shoulde defende themselues with their fained sanctimony as with a buckeler, he answereth by occupation (that is, by a subtil preuenting) that they are but friuolouse & vaine trifels, and not to be accounted of, in the whiche they boaste themselues: because there raigned among them nothing but mere ostentation. {They set abroade their Phylateries.}

He nameth here one particuler order of their pride, by the which such ambition might be easely knowne. E. This worde Phylatery is a Greke woorde taken of Phylacterion, which signifieth a preseruatiue, because inthem the remembrance of the lawe was kepte. Phylacteries also were (if S Hierome be to bee credited) parchement skinnes in ỹ which the ten commaundementes of the lawe was writtē, the which they foulded and ware vppon their heades in maner of a crowne, to the ende they might alwayes be sene of men. And the same S Hierom. witnesseth that this maner and custome continued euen vntill his tyme throughe out all Iudæa, Persia & Babilon, and that he whiche had this thing vppon his heade was counted religiouse. But some thinke that this maner was taken out of Moses, for he writteth thus: Let these woordes whiche I commaunde the be in thy hart &c. And thou shalt bynde them for a signe to thy hande, and they shalbe a remembrance betwene thyne eyes: thou shalte writte them also vpon the postes of thy house, and vppon thy dores. C. For, because flesche and blonde will easely forget the lawe, the Lorde hereby wente aboute to bringe his people in remembrance of him. For therfore also such sentences were commanded to be written out of the lawe vppon the postes of their houses, that on which syde soeuer they should loke, they might by and by beholde some godlye admonition. But what did the Scribes? Surely they to the ende they might be differ from the reste of the people, caried the commandements of God more beautifullye written on their garments. But in this vaine shewe their filthye ambition bewraied it selfe. For they also whiche woulde seme amonge the Scribes and Pharisels to excell the reste in the diligent obseruinge of the law, were wonte to make their Phylacteries most broade, to the ende they might haue more sentences of the lawe than others written therein. {And make large the borders of their gar.}

M. The makinge large of the borders of theire garments, and the settinge abroade their Phylacteries were done to one ende. For the more that they did extende the borders of their garmentes, the more religiouse were they counted amonge the superstitiouse and simple. As concerninge the borders and gardes of garmentes there is a commaundemente in Moyses, where it is saide: And the Lorde spake vnto Moyses, sayinge: Speake vnto the children of Israell and bid thē, that they make thē gardes in the quarters of theire garmentes throughoute their generations, and put vppon the garde of the quarters a ryband of yellowe silke. And the garde shalbe vnto you to looke vppon, that ye may remember all the commaundementes of the Lorde and doe them, and be holy vn-

Deut. 6.

to your

to youre God. C. Let vs also hereby learne how ready wise men be to mingle vaine toyes with the commaũdementes of GOD, that they may couer their vices and wickednes vnder some cooller & cloake of vertue: when as in dede they wrest the exercises of Godlynes whiche God hath commaunded, to their owne hypocrisy. There was nothinge more profitable than to exercise all the sences in the meditation of the lawe, neyther was the same also commaunded of the Lorde in vaine. But they were so farre frome profityng in these rudymentes and rules, that they placinge perfecte righteousnes in apparel, despise the law all their life tyme. For the lawe of the Lorde coulde not be more contumeliously decided and contemned, than by this, that they fayned the same to be kepte by wearinge a maskyng and playing kinde of apparell. M. Here also we may take occasion to condemne the superstition of certaine women, whiche weare aboute their neckes certaine shorte sentences of the Gospell, and the signe of the crosse, whē as in dede they are altogether ignorante of the force of the Gospell.

Num. 15.

Superstitious wearinge of the Gospel aboute the necke

Yea truely the Priestes and monkes thē selues, haue followed, many trifles lyke vnto these, all the whiche thinges are nothinge els but a hawkinge after the estimation of men: and therefore they are here seuerely condemned of Christe, who specially requireth the integrity of the harte, and a minde voyde of all dissimulation.

6. And loue the vppermoste seates at feastes, and to syt in the chefe place of counsels, and gretings in the market, and to be called of men Rabbi.

{And loue the vppermost seates.} M. These thinges do declare what the hypocrites do seke for by their ostentation and bragging. The ende of their braggynge is to obtaine glory and praise of men. For it is a gloriouse thing in all places to haue the superiority. C. But to seke for the vppermoste seates and byest places pertaineth onely to those, who rather desyer to be exalted amonge men, than to be allowed of God. *{At feastes.}* A. For so signifieth the Greke worde, & so hath our cōmon English translation: but the Lattin texte hath: At suppers.

Pride pertaineth to the wicked.

{And to sit in the chefe place of councels.} M. Or synagoges (for so hath the Lattine translation) that is to saye, Ecclesiastical metings. But what of this? Is it not lawful for some to sytt in the byest seates at feastes, and counselles? Is it not mete that they which excell others in vertue, shoulde also haue honour amonge men? Yes truely, for Christ goeth not aboute to take awaye the honor and reuerence dewe to the elders and superiors, but he only reproueth ambition and the affection of vaine glory. Therfore he sayth not: they are placed in the vppermoste seates at feastes & counsels, but he saith: they loue to syt in the vppermost seates: the which thinge pertaineth onely to the proude. After the same maner also the admonition which Christe gaue in the fourtene chapter of Luke is to be vnderstande. For there he reproueth the same that he doth in this place. And as it is not of it selfe euell to sytt in the hiest rome, euen so it is not good of it selfe to sytt in the hindemost seate. For it may be that a man beinge sette in the hygbest place, maye be of a modest and humble minde: & that an other being placed in the lowest seate may be of a proude & lofty stomacke.

Quest.

Answ.

Luke 14.

{And gretings in the market.} M. The Scribes and the Pharises did not onely loue to be saluted, but to be saluted before all others: and that in the market, that is, in a publike place where many shold beholde it. *{And to be called of men Rabbi.}*

Mat. 23.

By this name, Judas saluted oure Sauiour whē he betraied him saying Rabbi Rabbi. E. In alll our Greke bokes this woorde, is doubled, as Rabbi, Rabbi. For the doublinge of this worde semeth to haue some honor amōg the Hebrewes. A. Wheruppon our Sauioure Christe expressing this maner saith: Not euery one that saith vnto me Lorde, Lord, shall inherit the kingdome of heauen. This worde Rabbi is a Chalde worde, which signifieth master, the which worde oure Sauiour Christ as it were expounding, when he saithe: Be not ye called of men Rabbi, addeth by and by: for ye haue one master.

Matth. 23.

master. Christe therefore dothe condemne this thinge specially in the Scribes, because they desired to be called masters. For although this worde Rabbi of it selfe signifieth excelency (as we sayed before) yet notwithstandinge suche was the custome amonge the Iewes that they so called the masters and doctors of the lawe. But Christ denyeth this honor to appertaine to any man saving to hym selfe only: whereupon it followeth that the same cannot be attributed vnto men without iniurye done vnto hym. For thus he saith.

8. But be not ye called Rabbi. For one is your master euen Christ and all ye are brethren.

{But be not ye called Rabbi.} C. This saying at the firste sighte semeth to harde, and absurde, that they should be depryued of the titell of honor, to whome Christe hathe geuen and enioyned his office, and hath made and ordeined them to be oure masters, be himselfe hauinge lefte of anye more to teache vs in his owne personne: yea when he was conuersante in earthe he appointed Apostels whiche shoulde take vppon them the office of teachynge in his name. But and if the matter be as concerninge the tytel, Paule truely, woulde not glorye with the iniurye of Christe in any vsurped honor, when he affirmed himselfe to bee a teacher of the Gentils. But because our Sauiour Christe wente about nothinge els than to bringe all men from the byeste to the loest into subiection, that his owne righte might remaine whole to himselfe, there is no cause why any man should curiously stande vpon the worde. Christe therfore dothe not care by what tytell or name they are called whiche haue the office of teachinge committed vnto them: But he seketh to kepe them within their Iuste limittes and boundes, leaste they shoulde rule the faith and raigne in the cõscience of their brethren. For we muste alwayes holde this distinction, that Christe only ought to be obeyed, because the voice of the father did concerne hym onelye when it sounded from heauen: heare hym: But that the teachers, are his ministers so, that he in them oughte to be hearde, and that they are maisters vnder hym, in that they take vppon them his person.

C. But in the Phariſaical ambitiõ this falte was founde, that they tooke vnto them selues the thing that appertained vnto Christ by ryghte: For they would so be called Rabbi or maisters that they might be thoughte to teache of them selues, as though the Scriptures were in theyr handes to expounde and vnderstande as they thoughte good, whiche thynge belongeth onelye vnto Christe, whome the father hath appointed vnto vs to be oure onely teacher in that respecte. For what good and wholesome thinges soeuer are taught of men, they procede from his spirit So many therfore as teach the people ought to be subiecte vnto this, and of hym alone they ought to receiue their doctrine, and it is mete for them to teach the same doctrine that he taught, eue as though they were sente of him, and to shewe nothing vnto the people contrary vnto that whiche he hathe prescribed. This Christe alone shoulde the Scribes and Phariſes haue preached to the people of Israel to be the Sauiour, shadowed in ẏ ceremonies at ẏ time: promised in the lawe, Prophets, e psalmes: to ẏ which thing, it was necessary that they were led and taughte by the spirite of Christe: with the whiche spirite they beinge inspired, had neuer propounded and set forthe to the people their owne dreames and traditions in stede of the woorde of God, by the which they boasted them selues as though they had bene maisters alone, not taught by the spirite of God, but of them selues. Hereupon, they beinge proude and ambitiouse, woulde be called Rabbi. But they which are led and guided by the spirit of God, they acknowledge thẽselues to be his ministers, and they attribute al thinges vnto him whiche sayth thus.

{For one is your master euen Christe.} As if he shoulde haue sait: Seke not to persuade men to call you maisters because I sende you forth to preache my Gospell and to teache all nations, as though the wordes of doctrine proceded from you, and from youre spirite, and so ware proude as rulers

lers in the inheritāce of God. C. Christ is the heade, that his authority might remaine whole vnto him selfe, and that no mortall man might diminish anye parte of the same. After this maner he his the onelye pastor: but notwithstanding he suffereth manye shepeherdes to be vnder hym, so that he maye be aboue them all, and maye onelye by them gouerne his Churche. A. Euen as he alone bought the same with his precious bloude. {And all ye are brethren.} C. This member or parte whiche is opposed or set against the other, must be noted. For, because wee are brethren, no man desyreth to be a master ouer others: whereuppon it followeth, that mastership, by the whiche the brotherlye communicatiō and fellowship of the godly is not broken, is not condemned.

Act. 20.

And truelye seinge wee haue one father and are all brethren amonge whome Christe is the firste begotten, it is mete that there be so greate concorde among vs, that no man preferre and exalte himselfe aboue an other, although he be endewed of God with greate gyftes for the vse and profite of his brethren. C. To be shorte, there is nothynge els here commaunded, but that all men do depende onely of the woordes of Christe. The Apostell Paule speaketh almost in the same sence, when he teacheth that men doe rashely iudge one of an other: because all men are brethren, and must all be brought before the tribunall seate of Christ.

Rom. 8.

Rom. 14.

9. And call no man your father vppon the earthe, for one is youre father whiche is in heauen.

{And call no man your father.} B. Christ doth not here prohibite or take awaie the bare appellation of father, seinge he vouchsafeth himselfe to geue that name to our carnal progenitours, commaunding vs to do good vnto our father and mothers, for he seeketh to take awaye from vs the faith and truste no the bare appellacion. C. So that he challengeth to GOD the honor of a father in ỳ same sence almost by the which euen now he affirmed him selfe to be the onely master. For men did not take this name of father vnto them selues, but it was geuen vnto them by God. Wherfore it is not only mete that we call those that begot vs our fathers in earthe, but it is also a wickednes to depriue thē of this honor. Neither is that distinctiō which some bring of any force or to be esteemed that those men which beget children are fathers after the flesh, & that God is only ỳ father after ỳ spirit. Wee graunt truely that God is thus distinguished from mē, as appereth in the twelueth chapt. of S. Paule to the Hebrewes. But seinge that S. Paule calleth himselfe a spiritual father, we must see how the same agreeth with the woords of Christe. Therefore the true sence of this place is, that the honor of a father is falsely attributed vnto men, if it do obscure the glory of God: & this is done so oftē as a mortall mā is thought to bee of himselfe a father alone, God set aperte, when as all the degrees of kynred do depend vpon God alon by Christe, and do so agree together, that God alone is properly the father of all. B. Christ therfore woulde haue vs all to acknowledge one God our father in heauen, at whose hāds only we should looke for all care and prouidence of fode, and also the true inheritance of euerlastinge life, beinge assured that he doth acknowledge vs for his sons and heires.

Math. 15.

10. Neither be ye called masters, for one is your master euen Christe.

{Neither be ye called masters.} C. This sentēce, as concernynge the mastership of Christ is therefore repeted twyse, that wee might knowe that this is the lawefull order, if God be ruler of all men, & haue the fatherlyke righte and gouernment: and if Christe make all men subiecte to his doctrine, and to be his Disciples: euē as it is sayd in an other place that Christ is the only heade of the Churche: because it is mete that the whole bodye be subiecte and obedient vnto hym. B. This sentence is also repeated because the desyer of honor and excellency hath taken to deepe rote in the hartes of men. For so soone as God hath brought any indifferent thinge to passe by vs, or if he haue endewed vs with a smale gyfte, wee are by and by proude therof, and exalte oure selues

Eph.

selues aboue other men. A. Wherefore he doth exhort vs againe & againe that wee seeke with all our might to put awaye this pestiferous and deadly disease ambition. To the which effecte also the sentence following appertaineth.

11. Hee that is greatest amonge you shalbe your seruaunt.

C. This short sentence declareth þ Christe did not Sophistically contende about wordes, but that he had rather respect vnto the matter, least that anye man forgettinge his order and state, shoulde vsurpe more vnto himselfe than were meete. Hee pronounceth therefore that the greatest dignitye in the Churche is not rule and empyre but ministery and seruice. Whosoeuer keepeth himselfe in this measure, taketh nothinge neyther from God, nor from Christ, what title or name soeuer hee be adorned with. Euen as also power is in vaine counterfeyted with the title of a seruaunt which derogateth from the maistership and honour of Christe. For what doth it profite that the Pope oppressinge the miserable mindes of men with cruell and tyrannicall lawes calleth himselfe the seruaunt of the seruaunts of God: But as Christ standeth not vppon callinges and voyces, euen so hee cõmaundeth this thinge precisely to his Disciples, that they aspyre not hyer than þ they maye equally maintaine brotherly fellowshippe vnder their heauenlye father: and that they which are in honour mighte humble themselues to serue others. And althoughe this doctrine of Christ doth specially belonge to the Apostles of Christ, yet notwithstãding it appertaineth to al estates, yea to those also which are in publique matters: that euerye one which is in office might know, that hee is a seruaunt and mynister. Hee which desyereth onely an office, or name, or glorye or gaine, is not led by the spirite of God.

But hee whiche taketh an office with greate faith and diligence, and serueth others in loue, if honour and prayse followe this man let no man condemne him: yet notwythstandynge hee muste not seeke for glorye, A. but geeue all glorye to GOD alone.

12 But whosoeuer exalteth hymselfe shal be broughte lowe, but hee that humbleth himselfe shalbe exalted.

Z. Hee exalteth himselfe, whiche eyther attributeth to much to himselfe, or whiche woulde appeare, or els whiche vsurpeth somewhat to himselfe by a secrete opinion.

And contrarye wise hee humbleth himselfe which reputeth himselfe as nothinge before God, whiche acknowledgeth that hee hathnothinge of his owne but all thinges of God, and whiche sheweth hymselfe gentle and louinge towardes all men. Humilitye.

For whereyppon commeth arrogancye, cruelty, and contempte of oure brethren, but onelye by a wronge and false opinion that wee haue conceiued of oure selues. Submit your selues (saith Saint. Peter) one to another, knit your selues together in lowlynes of minde. For God resisteth the proude, and geueth grace to the humble. 1. Petri. 5

And S. James sayth, Humble your selues before God, and he will exalt you. C. The Scripture is full of such testimonyes, that God is an ennemye vnto them which desier to exalte themselues. For this is pride to glorye in the giftes of God, as though there were in oure selues a worthynes whiche mighte for our owne deserte extoll vs: euen as humillitye also oughte not onelye to be thought an outwarde lowlines, but a true and inwarde emptyinge and abasinge of the minde acknowledginge our owne infirmitye, and knowinge that wee do excell onelye by the grace of God. The Euangelist Luke maketh mention that the Lord repeted this sentence twise at other places, as in the fourtene Chapter, where hee teacheth them modestye which preased to the hyest roomes at the feaste, and in the eighteene Chapter, where hee correcteth the arrogancye of certaine which seemed vnto themselues iuste and despysed others: to whom also hee propounded the parable of the Phariseye and the Publicane. By these it appeareth that this sentence was muche vsed of Christ, and obiected to the common sort of people as a prouerbe. Iames. 4.

13. VVo vnto you Scribes and Pharisees, ye ypocrites for yee shut vp the kingdome of heauē before mē ye neither go in your selues, neither suffer ye them

yet them that come to enter in.

Wo vnto you Scribes and Pharisies. C. Our sauiour Christ as yet doth earnestly inueye against the Scribes & Pharisees, ẏ which he doth not so muche for their sakes, as hee did it to reuoke the people and simple sorte from their secte. For although we see that the vengeance of God is oftentimes in the Scriptures pronounced against the reprobate, to the ende they mighte be made the more voide of excuse: yet notwithstandinge vnder their person the children of God are profitablely admonished that they wrap not themselues in the same snares of wickednes, but that they beware of ẏ like destruction. Truly when the Scribes, the worship of God beinge ouerthrowne, and the doctrine of godlines being corrupted, woulde beare no correction, and set themselues against the redemptiõ offered vnto them, by desperate madnes, to the destruction both of themselues and of the people, it was necessary that they should be hated and detested of all men. Howbeit, Christe had not respect so much what they deserued, as hee had what was profitable to the rude and ignorannte. For he mente about the ende of his life, to leaue some solemne testimonye, least that anye man, excepte willinglye and wittinglye might be deceiued by those wicked varlates. For wee know howe great a let to the simple, the foolishe reuerence of false teathers is, least they should be deliuered frõ errors. The Iewes at ẏ time were endued with false doctrine, yea from their infancye they had sucked in manye superstitions. How difficult & hard a thing should it be then of it selfe, to bringe them into the waye? for the preposterous and wronge opinion which they had conceiued of the false teachers, did greatly hinder them, because in deede they thoughte them to be the lawfull gouerners of the Churche, the prelates of deuine worship, and the pillers of pietye. Moreouer we maye deeme that they were so bewitched that they could not well be drawne from the same except it were by violent feare. Christ therefore doth not pronounce ẏ horrible vẽgeance of God against them, that hee might cure the Scribes, but that hee might feare the rest from their deceites and snares. In like maner at this daye wee are constrayned to thunder more vehementlye against the Popishe clergye, for no other cause but this, that they which are tractable, and easye to be taughte, and not altogether reiected and caste of, of the Lorde, may attende and geeue eare to their saluation, and beinge stricken and astonyed, at the iudgemente of God, maye breake the deadlye snares of superstition wyth the which they were helde captiue. Whereby wee may gather how cruell their tender softnes is to whom our vehemencye is greuous. It displeaseth them that the wolues are sharpelye vexed and punished, whiche dailye seeke and gape to spoile and deuoure the sheepe: and yet notwithstandinge they see that the sillye sheepe beinge deceiued by a vaine and counterfeite shewe, do willingly cast themselues into the mouthes of the raueninge wolues, excepte the sheepeheard whiche desiereth to haue them saued, and goeth aboute to deliuer them from destruction, do driue them awaye with the crye of his voyce. Wee must note therefore the purpose of Christ, that wee by his example may seuerely threaten the wolues and wicked deceiuers, and may bouldly cry against them, that whosoeuer are cureable, maye flee from them for feare of destruction.

For although this profiteth nothinge with the ennemies of the truth, yet notwithstandinge they muste be cited to the tribunall seate of God, and others admonished. that they may know that the same curse hãgeth ouer their heades, excepte they departe betimes from their wicked purpose.

Ye hypocrites M. Christe pronounceth this malediction or curse against these ypocrites eight times in this Chapter, and that trulye with suche vehemencye of the spirite, as he is read neuer to do the lyke to anye man, at anye other time. Wee are therefore admonished and taughte by this place that no sorte of men howe pestilent and hurtfull soeuer they be, can be subiecte to a greater curse than these ypocrites, and not onelye these, but all suche of like condition.

For ye shut vp the kingdome of Heauen C. Christ doth denounce a curse agaynst them, because they peruert their office to ẏ destruction of the whole multitude.

For seing that the regiment of the Church was

was in theyr handes, they should haue bene as porters of the kingdome of Heauen. For to what ende pertayneth Religion and holye doctrine, but onelye to open the kingdome of Heauen vnto vs? For wee knowe that all mankinde is banished from God, and excluded from the inheritaunce of euerlastinge life and saluation. But the doctrine of Godlynes is as it were the waye by the which wee enter into life. Therefore the Scripture sayth metaphorically that the keyes of the kingdome of Heauen are geuen to the pastors, as wee haue more largelye declared in the sixtene Chapter goinge before. And this definition must be obserued, which more euidently also maye be gathered by the woordes of S. Luke, where Christe reproueth the Lawyears and casteth in their teethe that they toke away the keye of knowledge: and that because they beinge the keepers of the deuine lawe, defrauded the people of the true vnderstandinge thereof. Euen as therefore at this daye the keyes of the kingdome of Heauen are committed vnto the pastors that they maye admit the faythfull into euerlastinge life, and depriue the faithfull of all hope of the same, euen so in times paste the same office was inioyned and committed to the hye Priestes and Scribes vnder the lawe. M. The doore of the kingdome of Heauen was opened by the comminge of the preachinge of the Gospell: the which the Scribes did shut vp before men, when they draue them from the enterance thereof, that is to saye, from the sayth of the Gospell, condemninge the doctrine of Christe least the people shoulde receiue the same. C. Furthermore by this woorde (knowledge) whereof Luke maketh mencion, we gather howe folishly the Papistes faine and imagin to themselues keyes, as though there were a certaine magicall power without the woord of God. For Christ declareth that no other vse these keyes than they whiche are the ministers of doctrine. If anye man obiect that the Phariseis although they were peruerse interpretors of the law, yet that they had neuertheless the keyes, we answeare that although they were committed vnto them in respect of their office yet notwithstãding that they were suppressed by mallice and fraude, insomuch that no vse of them remained. Therefore Christ saith that they toke away or stale that keye of knowledge by ỹ which they shoulde haue opened Heauen dooze: euen as it is seene in the Papacy at this day, for they shut and close vp the way to heauen againste the miserable people, beinge the doze keepers themselues (or at least to whõ this charge is committed) and that by their tyrannye. But excepte wee be to secure & careleste, wee will not geue oure hande to wicked tirantes, whiche cruellye staye vs from the enterance into euerlasting life.

Papistes shut vp the way to heauē against vs.

{ *Yee neither go in your selues* } M. By two meanes they did shut vppe the kingdome of Heauen before men. Firstlye, because they themselues would not enter in: for the simple people did greatly standе vpon their auctority: as maye appeare by this their sayinge: Do any of the rulers or Phariseis beleeue in him? but this multitude which knoweth not the lawe are accursed. Therefore to beleue in Christ is as much as to enter into ỹ kingdome of Heauen. Secondly, because they stayed those that desiered to enter in, both by the wronge interpretacion of the lawe, challenging to themselues the keye of knowledge, and not allowing anye opinion or intelligence of the law and Prophetes whiche they themselues had not taughte: and also by the commination and terror of excommunication. For they had alreadye conspired in this that they woulde cast the confessors of Christ out of the tẽple: the which truly, did not only bringe corporall griefes, but also the consciences of the people of God being tyed with Religion it semed to heauy and greuous. Bu. Therefore while they desired to haue their praye of the common sorte of people which were subiecte vnto them, they neither entered into the kingdome of Heauen themselues, neither did they suffer those which woulde enter.

Two wayes to shut vp the kingdome of heauen.

1.

Iohn 7.

2.

Iohn .9.

14. VVo vnto you Scribes and Phariseis ye ypocrites, for yee deuoure widowes houses, and that vnder a pretence of longe prayer: therefore shal ye be the sorer punished.

{ *VVo vnto you Scribes and Phariseis* } Bu. Oure sauioure Christe in all the beginninges of his accusations calleth the Scribes and Phariseis, hypocrites, strikinge

their consciences, and declaringe þ whatsoeuer they do in religion is but fayned counterfeyte and false. { For ye deuoure }

E. The most auncyent and beste latine and Greeke bookes haue: Because yee deuoure: { Wydowes houses }

C. Now hee proceedeth farther, accusinge not only their feastes, which were worthye to be hated and abhorred before all men, but hee wypeth awaye also the fayned and counterfaite shewes of vertue by the which þ common sort of people were deceiued. If any man alleage and say that those thinges were not needeful to be reprehended which could not hurt by example, we must remẽber this, that they coulde not otherwise be saued which were tyed vnto the errors of þ Scribes, excepte they did wholly forsake them. This was the reason therefore that constrayned Christ to bewraye and vncouer the vaine shewe of vertue whiche was the fome of superstition. So that in some and effecte hee sayth that when they seeme to do verye well they do falselye abuse vnder the pretence of religion. In their longe prayers there was some signe of vertue sildome seene: For the more holy that euery man is the more hee geueth himselfe to prayer.

But our sauiour Christe sayth þ the Scribes and Pharisеis were so impare, þ they vsurped not truly the principall part of the worship of God, without sinne: because the dailye custome of prayinge was to them a subtill meane to get filthy gayne. Neyther did they sell their prayers otherwise, than do hierlings their daily labors. B. He doth reproue therefore their religion set oute to sale: for when hee nameth prayers, hee vnderstandeth also all other thinges pertayninge to externall worship. C. Whereby also wee gather that longe prayers are not precyselye reprehended, as thoughe the faulte consisted in the length, specially seinge it behoueth the pastors of the Church aboue all others to be occupyed in prayer: but this corruption is condemned, that a thinge laudable of it selfe should be drawne to so euill an ende. For when gaine is made of hyered prayers: the more that the shewe of feruent deuocion increaseth, the more is the name of God prophaned. B. Our sauiour Christ nameth here the houses for the goodes and substance. By the name of wydowes, he vnderstandeth such as are poore and needye and set oute to the preye, good and simple men, & the meanest sort amonge the people which wanted patrones and defenders: notwithstandinge hee specially vnderstandeth wydowes, whiche are more enclined to superstition, and may more easelye be deceiued by the pretence of sanctimonye and holynes. Prayer is a holy thinge whiche they defiled, abusinge the same to filthy gaine. For it is the dutye of all men to praye one for another, and not to make marchandise of prayer. For they which sell prayers what do they els than by and sell, make a market and exercise sacriledge in the temple of God? Christ therfore toucheth the Phariseis, because vnder the pretence and rooller of longe prayers they allured and enticed wydowes and other simple personnes to this that they should bring their houses, or els truly the price of theyr houses, sould, to Corban. And because a false perswasion was already entered into the hartes of the common people, therefore oure sauiour Christe doth more sharpelye threaten the Scribes and Phariseis sayinge: { Therefore shall yee be the sorer punished }

E. The Greeke text hath ye shall receiue the greater iudgement. Bu. Hee vseth the comparatiue degree, because they did not onelye fill their bellies with the riches and substance of wydowes, whose neede they should rather haue holpen: but also because they did a wicked thinge vnder the pretence of Godlynes: or els because they did not onely oppresse the nedier sort, deuouringe their substance, but also because they had therewith longe prayers, takinge to themselues sanctimony, and coueringe their crueltye. A. Therefore there remayned vnto them no small punishmente, because the pollution of so holy a thinge was no small or light offence. Bu. The Popishe clergy also greuously offende in the like pretence of Godlynes. In time past in the holy or Ecclesiasticall company the Psalmes himnes, and sacrede lessons were redde: the solemne action of the Lordes supper was celebrated, accordinge to the institution prescribed of Christ: for these thinges no man payed anye thinge, all thinges were receiued freely.

Longe prayers are not precisely reprehended.

Corban

But at

But at this daye by the couetousnes of sacrificinge priestes the matter is come to this passe þ all thinges are set oute to sale. Canonicall howers, masses, and watches are redde, and other canticles of sufficiente length are songe: all things are done vnder the pretence of soules healthe, when as by this meanes they are inriched and made fat, but the poore are made leane. C. Neither is it any marueile if widowes were intangeled with these false perswasions: because (as wee saide before) women beinge prone to superstition, it was alwayes the maner of the leude personnes to robbe and despoile them cleane, by craft, of their money. So Paule obiecteth to the false teachers of his time that they bringe into bondage women laden with sinne. Bu. Wherfore most greuous punishment doth hange ouer the heades of suche deceiuers, excepte they conuert and forsake their sinnes. And it is not to be omitted that the Euangelist Luke doth rather vse this woord of deuouringe than of eatinge. For so hee noted the excessiue and insatiable desyer of these hypocrites to the ende all men might beware of the like deuouringe.

15. VVo be vnto you Scribes and Pharisees, yee ypocrites, for ye compasse sea and lande to make one proselyte: and when he is become one, ye make him two foulde more the childe of hell, then ye your selues are.

{VVo be vnto you,} M. Here our sauioure Christ toucheth another kinde of ypocrits. C. For by this zeale also the Scribes had got vnto themselues fauoure, by the which they sought to bringe forreners and the vncircumcised to þ Iewishe Religion. Therfore if they had deceiued anye man by their intisementes or by anye other deceite, they triumphed wonderfullye as thoughe theyr Churche had bene increased. Hereyppon also it came to passe that þ common sorte of people did so highly esteeme of them, namelye bycause by their industry & vertue they did inserte & ioyne straungers to þ Church of God. But Christ on the contrarye parte pronounceth that the same their studye and industry, ought so litle to be attributed vnto them for theyr prayse, that they rather thereby prouoke the wrath of God: because they are drawen into more greeuous destruction which geeue themselues to theyr secte. For wee must note how corrupte the state of thinges was then, and how religiõ was dissipated and decayed. For as it was a godly and excellent worke to bringe Disciples vnto God: euen so to allure and intice the Gentiles to the Iewishe worship, which was then corrupted, and fylled with wicked prophanacions, was nothinge els then to bringe them from Scilla and to carye them to Charibdis, or to bringe them from one mischiefe, and to cast them into a greater. Christe therefore doth not condemne the studye and diligence in drawinge of straungers, but hee declareth by the ende it selfe that they do not the same vppõ a good affection, seinge they made those worse by two foulde than they themselues were. For when the Ethnike or heathen man was led vppon hoope of learninge religion, they made him suche a one by theyr superstitious doctrine and corruptmaners, that he shoulde not onelye forsake the pure and true worshippe of God and the inheritaunce of Heauen, but also that hee shoulde be a more wicked Iewe than hee was an Ethnicke, and in more daunger also of hell fyer than the Iewes themselues were. For it commeth almost to passe that the Dysciples doe ouercome their cuill maisters in mallyce.

{Ye compasse sea and lande} E. The latayne terte hath, (the sea and drye) callinge the lande drye after þ maner of the Hebrewes. Genesis. 1

{To make one proselyte} The Greeke woorde signifyeth a straunger. They whiche came from Ethnicisme to Judaisme, (that is, which hauinge denyed and forsaken the religion of the Gentiles, receyued the religion appertayninge to the Iewes, and were circumcised) these were called proselytes and straungers.

{And when hee is become one yee make him the child} This is spoken in the Hebrewe phrase, accordinge to that whiche is written in the twenty Chapter of the first Booke of Samuell where Saule calleth Dauid þ child of death, for the man deseruinge deathe, or worthy to dye. So hee calleth that man the childe of hell which deserued to be caste into hell and to dye withe euerlastynge deathe. 1. Samu. 20.

Monkes are makers of proselytes.

Twyse fowlde more then ye your selues are The Greeke texte hath, yee make them more double the children of hell, then ye your selues are, as though both of them were two foulde the children of hell: but in this place the straungers are said to be in greater perill of damption than they. For by the wicked abuse of Gods name they prouoked greater vengeaunce vppon themselues: seing that Religion gaue vnto them a more groose liberty to sinne. The like example at this day wee may behoulde in the Monkes: for they gather from all places proselites: but such as they make of wicked mē wikced deuils. For such is the corruption of these vile bellyes and filthye lechers, that they depraue euen the Angels of Heauen. Notwithstanding their monkishe apparell is a most fit veale to couer all kinde of wickednes.

16. VVo be vnto you ye blinde guides, for ye saye whosoeuer doth sweare by the temple it is nothing: but whosoeuer sweareth by the gould of the temple, hee is gilty.

VVo be vnto you ye blinde guides, C. Euen as ambition is alwayes almost ioyned to hypocrisye, so the couetousnes and greedy raking of the pastors doth commonly suffer & maintaine the superstition of the people. The worlde vrulye of his owne accorde falleth into errors, and doth as it were of purpose bringe vnto it selfe deceits and al kinde of seducinges: but then at the laste they obtaine wicked worshippings, whē the chiefe guides themselues do confirme them: but vrulye oftentimes it commeth to passe that they which are ỳ chiefe do not only by theyr winking suffer errors because they see that they are gainfull vnto them, but also by their meanes they do more increase them. So we see in the Papacy that superstitions were increased by infinite practises, when the Sacrificers inhaunced the preye: who also daily deuise many things by the which they may the more deceiue the folishe multitude: For when mens mindes are once darkened by the inchauntmentes and delusions of Sathā there is nothing so absurde or monsterous, but they will receiue it. Hereupon it came to passe, that the Iewes gaue more reuerence to the gould of ỳ temple and to the holy oblations than to the tēple and to the altare. But truly the holines of the oblations, did depende vppon the tēple and the Altar. Also it is credible that this error came from the Scribes and hye Priestes, because it was an apte and fit hūtinge to get preyes: but this error was no lesse permcious than folishe, because it led the people to groose inuentions. There is nothinge more prone and inclyned to fall from the pure worshipp of God than men: it was therefore the purpose of Sathan by this veale to drawe those a farre of from ỳ beholdinge of God, which already leaned to much to foolishe imaginations. This is the reason why Christe so sharpelye reprehendeth this error. And yet notwithstandinge the Papistes are not ashamed to set forth the holy name of God to a more filthy ieste. For they make more accompte to touche a peece of filthy carreyen than ỳ holy volume of the Bible, or to lift vp their handes to Heauen. And by this meanes the carnal worshipp of God is brought in, which by litle & litle defaceth ỳ true ende & scope thereof, *Yee blinde guides, for ye saye whosoeuer*

A. In the fiftene Chapter also going before hee calleth them blinde guides.

It is nothinge That is to saye hee doth not offende against the commaundement of an othe: to the which that which followeth by and by is quight contrary, when it is sayde hee is gilty, that is, hee offendeth against the commaundemente of swearinge. And Christ himselfe in the twentye verce followinge expoundeth it sayinge: Hee ỳ sweareth by the Altar, sweareth by it and by all thinges that are thereon. C. Wherefore by this particle or clause (it is nothinge) Christ meaneth not that all honor is abrogated from the temple, but hee speaketh cōparatiuelye. For whey the oblations were hyperbolically or out of measure extolled for their reuerence, the common sort of mē were so rauished that the maiesty of the tēple and the Altar wared vile and of no reputacion amonge them, and to violate the same with periury was lesse religion than to haue sworne with lesse reuerence by the holy oblations. *But whosoeuer sweareth*

A. Hee calleth that the gould of the temple which was added to the temple to beutify the same, and fell to the priestes gaine: also moneye is vnderstoode by the name of gould.

goulde. It was a wonderfull madnes truly to count it a greater matter to sweare by the goulde of the temple, than by the temple and Altar it selfe. Into the which superstition they therefore had brought the people that the more the people estemed of the giftes and oblations, as more holy and acceptable vnto God, then the temple and Altar it selfe, the more they might bringe them into the temple, by the which the couetousnes of the Scribes was the more increased. So also for gaynes sake they taughte that the gifte offered to the temple was greater than the dutie towardes the parentes. Couetousnes alwayes found out wayes by the which it might helpe and sustaine it selfe. And wheras some do take this woorde (to sweare) in this place for to appoint somewhat by an othe to the temple, we are taught that it ought not to be so taken by the woordes of Christ which hee addeth in the two and twēty verce following: And he which sweareth by heauen &c.

For in swearing by Heauen nothing could be appointed to the temple: & yet notwithstanding Christ maketh it all one to sweare by the temple, and by the gould of the temple, or by the Alter or the gift on the Altar.

But wee muste note that Christe by these woordes went about to withdrawe the people from the admiration of the Pharisеis and from the false opinion which they had conceyued of themselis what should the doctrine of Christ haue profyted? Wee muste shewe therefore what the ennemies of the truth be, leaste they be an impediment and hinderance to others. For the people wyll alwayes depende vppon suche Idoles, except the counterfeite shew be taken awaye frō them. {Hee is giltye} E. The Greeke hath, (Hee is a dettar) that is to saye, hee is gilty or a deseruer of punishment & sinne, as is sayde before, M. Our sauiour Christ correcteth this error and false interpretacion of the lawe: in the fift Chapter goinge before. The which place maye easlye be vnderstoode by this.

17. Ye fooles and blinde: for whether is
18. greater, the goulde or the temple that
19. sanctifyeth the goulde?

{Ye fooles and blinde, for whether is greater} Bu. Hee calleth them so both for their wante of Judgement, and ignorance of Scriptures, and also for their couetousnes and exceding mallice. {Or the temple that sanctifyeth the goulde} That which is excellent and seperated frō other thinges is saide to be holye: and that is sayde to sanctifye which is holy and seperated from prophane vses to a holy vse. So that the temple doth sanctifye, and the Altar doth sanctifye, not by touching it selfe, but by the vse: For he speaketh of that outwarde holynes, which was set in this, that these things being brought into the temple of God, were consecrated to deuine vses according to the word of God. For at ꝑ time also that externall worship florished.

20. VVhoso therfore sweareth by the Altar, sweareth by it and by all thinges that are thereon.

{VVhoso therfore sweareth} C. The Lorde doth that thinge which oughte to be done in correctinge and reprouinge errors, whē hee calleth vs to the welspringe, and teacheth of the nature it selfe of an othe that ꝑ temple doth farre excell the giftes of ꝑ temple. Hee taketh therefore this beginninge that it is not meete to sweare, but by the name of God onely. Wherevppon it followeth, that what maner and forme of othes soeuer men take to sweare by, the honoure due vnto God must be kept. B. Because therefore they did teache that they did not sinne against ꝑ commaundemente of sweringe, which sware by the temple, Altar, and Heauen, because the name of God was not mencioned or put betweene: hee teacheth them that they sweare by God not onely which sware by ꝑ gyfte of the Altar (the which they counted more holye being as superstiouse as their teachers) but they also which sware by the Altar it selfe. For when men sweare by any thing, ꝑ othe doth pertaine to all those thinges which are ioyned, or consecrated vnto it: as if any man do rashely or falsely sweare by any thinge, let hym knowe and vnderstande that hee offēdeth and dishonoureth God to whom the thinge ꝑ hee sweareth by, is dedicated and appointed.

21. And whoso sweareth by the temple, sweareth by it, and by him that dwelleth therein.

{And vvhoso sweareth} C. By that which goeth

goeth before, it may also be gathered howe and to what ende a man may sweare by the temple: namelye because it is the seate and sanctuary of God. euen as also by Heauen, because there the brightnes of Gods glory shyneth. For God doth suffer himselfe to be called vppon for a witnes and iudge in such externall shewes of his presence, so that hee may lose none of his right. For to tye ꝑ deity to ꝑ heauen, is heauēly Idolatry. Now, by how much the more ꝑ Lord doth set forth a more manifest shew of his glory in ꝑ temple, than in oblations by so much ꝑ more the name of the temple deserueth reuerence & holynes. Now therfore let vs note in what sence Christ sayth that a man sweareth by him that dwelleth in the temple, when hee sweareth by the temple: namely to the ende hee might directe al kinde of othes to their lawfull ende and scope.

¶ Sweareth by him that dwelleth in the temple ¶ B. It ought to offende no man that the Lord here seemeth to graunte that God dwelleth in ꝑ temple. For God did truly dwell in ꝑ temple of Hierusalem, before that the power came, that hee woulde be worshipped neyther in it, nor in any other place but in spirite and truth. For he would be specially called vppon there and worshipped & geue aunsweare of his grace, as hee promised to Salomon. But this proueth nothing that our Churches should haue Images in thē: wee our selues must be the temple of God, For this dwellinge of God was nothynge els, than his singuler grace, by the which hee chose the people to himselfe whose God hee was, and that benеuolence also, by the which hee was alwayes readye to be theyr safegarde and defence. But it is spoken accordinge to the maner of a Prince, who, to the ende hee may alwayes defende his people, dwelleth in ꝑ middest of them. Otherwise there cā be no house builded vnto God whiche fulfilleth and comprehendeth all thinges.

John. 4.

3 Kings. 9.

1. Cor. 3.

Isay. 66. Act. 7.

22. And hee that sweareth by heauē sweareth by the seate of God, and by him that sitteth thereon.

A. This sentence is expounded in the former verse. Reade also in the fift Chapter goinge before.

23. VVo be vnto you Scribes and Pharises ye ypocrites. For ye tyeth mint, and anyse, and commyn and haue left the waightier matters of the law: Iudgement, mercy and faith.

¶ VVo be vnto you Scribes ¶ M. Now hee teacheth another part of their ypocrisy, namely the fayning and outward apperaunce of keping the law in those things which were of lesse waight. Al ypocrites haue this fault, being verye diligente and carefull in tryfelinge thinges, but neglect ꝑ principall partes of the lawe. This disease hath raigned in all ages, and amonge all nations, insomuche that the greatest part of men, hath sought studiously to please God with light obseruations. For, because they cannot exempte themselues from all obedience of God, they flee vnto this seconde remedye, namely to the redeminge of great offences for nothing, by satisfactions. So wee see ꝑ the Papistes at this day, when they transgresse the chiefest commaundementes of God, they feruently busy thēselues in could ceremonies. Such fayninge and outwarde shewe of holines therefore is nowe reprehended of Christ in the Scribes, who were very diligent and scrupulouse in payinge of tenthes, but little regarded the principall partes of the lawe. And to ꝑ ende he might the better point out their filthye ostentaciō and glorious shewe, hee sayth not generallye, they payed their tenthes, but that they tythed Anyse, mint, commyn and (as the Euangeliste Luke hath) all maner of herbes, that by the least expence, they might shewe a rare and singuler studye of Godlynes. Notwithstandinge, because Christe appointed the speciall righteousnes of the lawe, to consist in mercye, iudgement and fayth, we must first of all see what hee meaneth by these wordes: and then, wherefore he omitted the commaundementes of the first table, which pertaine properlye to the worship of God: as thoughe that godlines or the worship of God were inferioure to ꝑ duties of charitye or loue. These two thinges shalbe spoken of in order.

Hypocrites generall disease.

Luke.

¶ For ye tythe mynte ¶ B. To tythe in this place signifyeth to geeue tenthe, not to receiue tenthe: howbeit the Greeke worde signifyeth both: in the which sence also it is taken when the Phariseye, amonge manye other thinges that hee bragged of rehersed this sayinge: I paye tythe of all that I possesse.

So

So cõmonly it fareth with humaine iudgemente, when it cannot attaine to true righteousnes by reason of selfe loue, it choseth to it selfe certaine thinges by the which it may falsely bragge of righteousnes.

And haue left the waightier matters of the lawe

B. Hee calleth those things the waightier matters of the lawe whiche do more shewe forth the piety of a minde that loueth God, and whiche do come more neere to a deuine disposition, according to ẏ which we ought to be reformed: such are faith, iudgemente, mercye, loue of our neighbour hope, patience in aduersity, and such others as are of like waight. But hee calleth them waightye by estimation and iudgemente, and also waighty to be done, because none can shewe forth any of these, but the iust and godly, by the spirite of God. They are light thinges whiche are fulfilled by externall woorkes: Such was tithinge, of which we haue mẽtion here: and suche were the typicall ceremonyes of the lawe, as the preceptes of the saboth, of the new moones, of purgations, of meates, and of circumcision.

Iudgement, mercy, and fayth.

C. Judgemẽt is here taken for equity and righte, whereby it commeth to passe that to euery man is geuen that which is his owne, and that no man defraude or hurt another. B. Wherypon to do iudgemente and righteousnes in the Scriptures, is to liue rightly and ẅ equity amonge al men, or els to frame such a life by gouerninge, amonge others. But mercy doth more largelye extende it selfe, namely ẏ euery man should studye to helpe his brethren, of his owne, to ease the myserable by counsaile or goodes, to defende those that are vniustly oppressed, and wyth compassion to bestow those goodes and ryches wherewithall hee is indued.

Fayth, is nothing els but a sincere integritye, to see that nothinge be done craftelye, maliciously, or by deceite: but that mutuall simplicity be embraced amonge all men, in the which all men woulde be delt withall. So that, the summe of the lawe is referred to loue. Wee know that some do otherwise interprete the name of fayth, as though by a figure called Synecdoche, hee should cõprehende the whole worshyp of God vnder this name: but Christ accordinge to his maner maketh a sure and certaine tryall of hoolynes by conferring it with brotherly loue, as with a touchestone and therefore he toucheth not the first table. It maketh no matter that the Euangeliste Luke, in steede of fayth placeth the loue of God. For it was the purpose of Christ to shewe what ẏ Lord doth specially require of vs in the lawe. But it is well anoughe knowne ẏ the lawe was deuided into two tables, that first of all it might shew what was due vnto God, & then, what belonged vnto men. In Luke eyther part is expressed: as if Christ shoulde haue said, that the lawe did specially tende to this ende, that we shoulde loue God, and that wee shoulde be iuste and mercifull towardes our neighboures. The Euangelist Mathewe helde himselfe contente with one part only. Neither is it any absurditye to call the duties of charitye, the speciall pointes of the lawe, wheras Paule calleth loue it selfe the fulfillinge of the lawe: euen as hee sayth in another place that the lawe is fulfilled if wee loue our neighbour. And Christ beinge before demaunded as concerninge the commaundementes of the lawe, hee rehersed none but those that were in the seconde table. If any man obiecte and saye that by this meanes men are preferred before God, because the loue which is appoynted vnto them is counted of greater waight then Religion: wee may easly aunswere, ẏ here the seconde table is not opposed or cõpared with the first, but rather that by the obseruation of the seconde, a proofe or tryall is made to see if God be worshipped truly & vnfaynedlye. Because piety is an inwarde thing, & because God is not amõgest vs to trye & proue our loue, (for he standeth not in nede of our duties) it is an easye matter for hypocrites to lye, to deceiue, and falsely to pretende the loue of God. But because the duties of brotherly loue are felt and perceiued of all men, in these thinges their impudency is ẏ better reproued. Christ therefore in this place went not subtilly about to intreat of all the partes of righteousnes, or of their order, but hee taughte simplelye so farre as ẏ common capasitye of men would beare, that ẏ lawe is then kepte when mẽ deale iustly, gently and truly one with another: because in so doinge they declare that they loue God, that they reuerence him yea they shewe foorth a lawfull and meete testi-

mony

Holines without brotherly loue is hypocrisye.

Rom. 13.

Galathi. 5.

Math. 19.

Obiection.

Aunsweare.

mony of syncere godlynes, not that it is sufficient to do our duty towardes men, except first of all, God haue his right, geuen vnto him: but because it is necessary that he be a true worshipper of God which frameth his life according to his prescript lawe.

Tythe was a part of Gods worship.

Yet notwithstandinge the obiection is not fully answered: for ꝑ tenthes, which Christ setteth after equity and mercy, were a part of the worship of God: and some part thereof was wont to be distributed to the poore. And so they cõtayned in themselues a double sacrifice. Wee aunswere that tenthes are not simplely compared here with almes deedes, fayth, and Iudgement, but ꝑ fayned holines of the Scribes is conferred with sincere & perfect loue. For, why were they so willing and ready to paye their tenthes, but only that they might please God with the least expence, and greefe? For they were not so readye to the whole: and therefore it ought not to be nombered amonge ꝑ duties of loue, because they soughte to deceiue both God and men with small trifles of little price. ¶ *These things ought ye to haue done.*

This is a figure in Rhetorique called occupatio, by the which Christ preuenteth ꝑ cauill of his aduersaries. For they might haue cauilled and construed his woordes amisse, as though he had made no accompte of that which was written in ꝑ law of God. Hee graunteth therefore that whatsoeuer God hath commaunded oughte to be kepte and nothing thereof to be omitted: but yet ꝑ the loue of the whole lawe doth not let men to stand vppon the speciall pointes thereof. Wherevpon he gathereth ꝑ they do amisse & preposterously which busye themselues in the smalest things, when as they should rather begin at the greatest matters. Christ therefore deuyeth it to be his purpose to derogate euen the least thinge from any of the comaundements, although hee commende and require an order in the obseruation of ꝑ lawe. Let therefore the vniuersall lawe abide sound and whole, which can be broken in no part without the contempt of the author. For he which forbad to commit adultery, to kill, and to steale, the same condemned also all concupiscence. Wherby wee gather that all the commaundementes are so linked and knit together, that it is not meete to dissceuer them one from another. Wherefore it is also written: Cursed be euery one which doth not those thinges that are written. By the which woordes the vniuersall righteousnes of the law is ratifyed withoute exception: but this reuerence (as wee said before) taketh not awaye the difference betwene the commaundements, neither yet the scope of the law, to the which ꝑ true embracers therof directe their minde, least they should onelye beare an outwarde shewe. B. Therefore the Scribes & Phariseis are not blamed of our sauiour Christ because they gaue exactly tyeth of all their fruite, (for this was meete also to be done) but because they dide neglect those greater thinges, without the which there coulde no piety at all consist. Herevppon certaine do boast that the right of tithe is confirmed of the Lorde: when as wee must put a greater difference betwene those of our time which receiue tithes, and those to whom tythes were due by the lawe. The whole tribe of Leuy receiued no possessions in the lande of Chanaan, because the Lord had appointed the same to the ministery of the tabernacle: wherfore he appointed also ꝑ tythes should be payed vnto them by the rest of the Israelites, as appeareth in Numerye and Deutronomye. Therefore so longe as the ministerye of these men and externall worship of the tabarnacle continued, the Israelites ought to haue payed their tithes according to the lawe: but the priesthode being remoued, the law is remoued also. Christ is our hye priest, and that in heauenlye thinges, to whõ it is not nedefull that we geue parte of our oblations, and tithes: but it is meete ꝑ we offer our selues wholy vnto him, for the continuall meditacion of a heauenly life. Notwithstãding wee must geue those thinges ꝑ are necessary to such as stande in nede of them: yea & those ministers also are worthye of double honoure which rule well, and labour truly in word and doctrine

But whether wee do these thinges in geuinge of tythe, or by anye other portion of substance with the which the Lorde hath blessed vs, it shalbe all one before God, if so be wee seeke not thereby vaine glorye, but geue the same with a pure affection to those that be in nede.

24. Ye blinde guides which straine out a gnat and swallow a Camell.

Yee

¶ Ye blinde guides, ¶ A. Againe he calleth these ypocrites blinde guides, to the ende hee might the more moue the people to forsake them. For if the blinde lead the blinde, both shall fall into the ditche.

¶ Which strayne out a gnat & swallow ¶ C. This is a prouerbiall sentence, by the whiche ỳ precise care of ypocrites in small trifles is noted, for they are so horribly affrayed at ỳ least offẽces, as though one only transgressiõ should be more sharpe vnto them, than a hundred deathes: but in the most greuous sinnes they swetely lull themselues and others a sleepe. They do therefore euen as if a man shoulde straine at a small crumme of bread, and swallow a whole loafe. Wee knowe that a gnat is a small creature, and a Camell, a huge beast: there is nothinge therefore more rydiculous, than to strayne in, wyne and water, least in swallowinge a gnat thou hurte thy Jawes, but carelesly to suppe vp a Camell. But truly it is euident that ypocrites do this dallye: because they lettinge passe Judgement, mercy, and faithe, are to scuere and strayte in matters of no great importaunce. A. Moreouer in this place the participle of the presentence is put for the indicatiue moode. As if hee should say: ye are like vnto them, who if it chaunce vnto them to haue a gnat fall into their wyne, they sucke and strayne in their wyne hardely through theyr lippes & teethe, least in swallowinge the little gnat they should be strangled: in the meane time they do not onelye eate a Camell beinge a monsterous beast but also swallowe hym downe without feare: all you Scribes and Pharisees, ye ypocrites, are like to these, I say, who will not omit ỳ smallest point of the lawe: but those thinges whiche are the waighties points of the Lawe, ye altogether neglecte withoute anye pricke of conscience. Suche manner of men are they which are diligent abstayners from flesh, obseruers of confession, and suche like trifels: but in charity, & in a good conscience, they haue no consideration of God at all.

A. Nay truly, these men are worse farre in this pointe than the Pharisees, because they carelesly obserued those things which were commaunded in the lawe: but these men dare presume to preferre theyr filthye traditions before the word of God.

C. Wherefore, when after this maner they woulde seeme to kisse Gods feete they do proudelye and arrogantlye spitte in hys face.

25. VVo vnto you Scribes and Pharisees, ye ypocrites, for yee make cleane the outwarde syde of the cuppe, and of the platter, but within they are full of briberye and excesse.

¶ VVo vnto you Scribes and Pharisees, ¶ C. The Lorde doth prosecute the same matter still: and figuratiuelye hee reprocheth the Scribes and casteth in their teeth that they onely seeke for this one thinge carefullye, that they maye shyne and seeme excellent before men. For by the outwarde syde of the platter, hee vnderstandeth metaphorically ỳ externall shewe: as if hee shoulde saye: Yee haue no care of cleanenes, but onely of that which appeareth to the face of men: euen as if a man should wipe away the spots vpon the outwarde syde of the cuppe, but should leaue it all foule and filthy within.

M. Therefore hee reproueth their ypocrisye, because they only sought to reforme theyr liues accordinge to the outwarde appearaunce and sighte of men, ỳ they might get vnto themselues a vaine fame of holines, So that he reduceth them in the verse followinge to the pure and sincere affection of liuinge well.

¶ But within they are full of briberye ¶ C. G. He maketh mencion onely of two vices, by the which he noteth other wicked and corrupte affections also. Hereby let vs learne that inward cleanenes hath bene and is alwaye acceptable vnto God. Hee calleth intemperancy a certaine impotency of the minde, by the which it commeth to passe that it geueth place to pleasure, and is excessiue in doing, speakinge or eatinge. This we may call incontinency, or excesse. When Christ condemneth the same here of vncleanenes, and ioyneth the same to rappyne and bryberye, hee euidentlye declareth that they are voyde of excuse which thincke it sufficient to innocensye, if they haue not gotten theyr goodes by rappyne and iniury of their neighbours: as though it were lawfull to spend that in excesse which is truly gotten. Some Greeke Bookes haue, rapine and vnrighteousnes.

tedulnes. Bu. To these the Lord addeth ꝑ true purgation cōmeth from the cleanenes of the minde: saying with a moued minde & holy indignation thus.

26. Thou blinde Pharisey, clense first that whiche is within the cuppe and platter, that the out syde of them may be cleane also.

{ Thou blinde Pharisey clense first } Bu. Out of a pure minde, both cleane thoughtes, wordes and deedes do come: but to an impure minde those things that are without bring no cleanenes at all. This is a figuratiue kinde of speache. For the right order of clensing is to begin at the inward part first, that afterward ꝑ externall cleanenes may followe, the which is nothinge els then the effect of the internall cleanenes.

C. Wee must therefore first of all pourge that which is within: because in deede it were a ridiculous thinge to feede the eyes with cleanenes, & to drincke of an vncleane and poysoned cuppe. B. The Euangelist Luke addeth sayinge: Yee fooles, did not hee (which made that which is without) make that which is within also? Whye therefore do yee not seeke to make bothe cleane?

Luke 11.

27. VVo vnto you Scribes and Pharisees yee ypocrites: for ye are like vnto paynted Sepulchers, which in deede appeare beutifull outwarde, but are within full of deade mens bones and of all filthynes.

28. Euen so yee all, outwardlye appeare righteous vnto men, but within yee are full of faynednes and iniquity.

{ VVo be vnto you Scribes } C. Here is another similitude, but appertayninge to the same ende that the other did which went before. For hee compareth them to Sepulchars, which men of this world ambitiously build after a fine and trimme fashion for themselues. Euen as therefore in Sepulchars the picture or caruing drayweth the eyes of men vnto it, when as within them the putrifyed and corrupted carcases are layed vp: euen so Christe sayth that hypocrites do deceiue by the externall shewe, because they are filled with fraude and iniquity.

{ For ye are like to painted Sepulchars, } E. That is to say to pargeted Sepulchars, which is saide to be a whyted woorke. For they are pargeted with lyme and plaister. A more proper and fitte comparison coulde not be brought. For there was alwayes great ambition in Sepulchars: wherevpon Sepulchars are more often seene than Pallaces. M. Those thinges whiche oure sauiour Christ casteth in ꝑ Pharisees teethe in this Chapter were like vnto paintinge, as the makinge of their broade gardes the amplifyinge of their Philacteries and such like. For by reason of these they seemed vnto mē to be iust and vpright persones.

{ But within ye are full of hypocrisye } Now hee expoundeth his comparison. Hee alwayes peareeth euen to the inwarde partes, and teacheth to purge the conscience. For it is a most easye matter to chaunge and alter the outwarde person. Hee obiecteth vnto them their ypocrisye, and counterfeited holines, because they woulde seeme vnto men to be iust: when as they were altogether vniuste shyning by a false cooller onely of Religiō.

C. The wordes of Luke seeme to signifye some other matter, namelye, that they deceiue the eyes of men euen as Sepulchars or graues do, the which are not oftentimes seene of those that walke vpon them, but ꝑ sence and effect of them agreeth in all pointes with the wordes of our Euangelist Mathew, that vnder the pretence of fayned holines there lyeth hid a secret corruption & stincke, which they foster in their hartes: euen as a marble Sepulchar, (because it is fayre and pleasaunt to loke vppon) encloseth the stinke and noysome ayre of the Carcas, least it should offende and anoye ꝑ passers bye. Wherevppon wee gather that, wherof wee spake before, that Christ to the ende he might helpe the rude and ignorant and instruct them (whom ꝑ Scribes helde in bondage throughe their falsehoode & deceite) did plucke of their visarde of ypocrisy and set them forth, as they were, for all mē to behould. For this admonition did verye muche profite the simple, that they might in due time deliuer themselues from the mouthes of the wolues. Notwithstanding this place doth containe a general doctrine. ꝑ the children of God might not so muche seeke to seeme, as to be perfecte and pure in deede.

VVo vnto

29. VVo vnto you Scribes and Phariseis, ye hypocrits: ye build the tombes of the Prophetes, and garnishe the sepulchres of the righteouse, and say.

{VVo vnto you Scribes.} C. Some do falsely thinke that superstition is reprehended in the Scribes, because they did preposterously beautifye the deade Prophetes with costly sepulchres: Euen as at this daye the Papistes transfer and geue the glory of GOD to dead saints, yea they do wyckedly worshipe their pictures. They were not as yet come to suche blindenes and madnes. Wherefore the purpose of Christe was otherwyse. By this deceite the Scribes got fauore to them selues amonge the vnlearned multitude, yea amonge all the Iewes, because they did reuerently imbrace the memory of the Prophetes.

Fo. 54 a. Gods grace & Mary of ye saints.

For they faining by this meanes, that they allowed and maintained their doctrine, euery man thought that they were faithfull imitators, and the best folowers of the worshipp of God. The matter therfore at the first sighte was plausible and commendable to builde the monuments of the Prophetes: because by this meanes religion rose as it were out of darknes, that it might stād in her dew honor. But truelye they minded nothinge lesse thā to restore doctrine, which might seme to be extinguished by the death of ỳ Prophetes. But when as they themselues were not only alienate from the prophetical doctrine, but also most deadly enemis therof, yet for al that they adorned ỳ dead Prophets wt̄ sepulchres, as thoughe they were in all points agreing with the Prophets. And this is alwayes ỳ maner of hypocrits to honor the ministers of God and true teachers after their death, whome they could in no wise abide whē they were aliue. Neither commeth this onely to passe by a common faite: but because ỳ dead ashes are no more, greuous & troublesome by sharpe and seuere reprehencions, they do not thinke it much to set forth a vaine shadowe of religiō in worshipping of thē, whose liuely voices they could neuer abide to heare, but wer thereby prouoked to madnes. For this fained shewe costeth and standeth them not in much, to professe and shewe reuerence towardes those that are dombde. Euen so all the Prophetes amonge the Iewes in their time, were cōtumeliously reiected and vexed, yea often tymes they were cruelly killed: and the posterity which were littel better, nay rather worse than their fathers, dide rather reuerence their shadowed memory, than imbrace their doctrine: for somuche as they also were as deadly ennemis to their teachers also, in their age. For as the worlde, because it dare not altogether despise God, or at leaste openlye resiste him, it inuenteth this practise, namelye to worshipp the shadowe of God for God: euen so in the Prophets it exercyseth the like dalliance, of the whiche matter we haue to euident an exāple in the papety. For they being not contented with the lawfull worshipping of the Apostels and martyrs, do worshipp them with deuine worshipp, and in what maner, and how much soeuer they honor them they thinke that they excede not: howbeit in raging against the faithfull they declare what their piety shalbe towardes the Apostels and martirs, if they which are alyue at this daye might haue the same office and autority that they had in tyme paste. For why are they so mad & fearce against vs, but only because we desyre to haue that doctrine florishe and receyued which the Apostels & martyrs haue sealed with their bloude?

And seinge that the same doctrine was more precious to the seruantes of God then their owne liues, thinke you that they should spare this whiche so cruelly persecute the same? Let them therfore honor the Images of saints with fankensence, with candels, with flowers, and other kindes of pompe at their pleasure, if Peter were now aliue they wold teare hym in peeces, if Paule, they wouldе stone him, yea if Christ himselfe were in the worlde they wouldе torment him in the flaminge fyer. But because the Lorde sawe that the Scribes and sacrificers of his tyme sought to get praise herebye, because they were godly honorers of the Prophetes, he re-

prouethe them of deceitful hypocrisy, because they woulde not onely reiecte the Prophets if they were present with the, & sent vnto them, but also cruelly afflicte them. For in this, their hypocrisy & grosse impudency he wrappeth it selfe, that they desyred to seme religiouse in the worshipping of the dead, when as they went aboute to extinguishe and vtterly to destroy them when they were alyue.

A. Christ therefore detecteth this hypocrisye in this place, leaste they shoulde please the selues any longer in ỹ vanity.

30. Yf we had bene in the dayes of oure fathers, We woulde not haue beene partners with them in the bloud of the Prophetes.

{Yf we had bene in the dayes.} B. Because they boasted themselues to be the sonnes of Abraham, Christ by their owne wordes ouercometh them and proueth that they are not the sonnes of Abraham, but rather the sonnes of murtherers which slewe the Prophetes: tourning the glory which they so desyred, into ignominy and reproche. For naturall children doe commonly resemble their parents.

{We woulde not haue bene partners.} According to the sence of the Hebrewe it is thus: Wee woulde not haue agreed to their death.

31. And so ye be witnesses vnto youre selues, that ye are the children of them whiche killed the Prophetes.

{And so ye be witnesses.} Although he dothe not accuse them in the persone of theire fathers, and dothe not principally laye it to their charge and putte them in the faute, because they are the children of murtherers: yet notwithstandynge by the waye he toucheth their foolishe boasting, because they were wont to bragge and glory in their stocke and of springe who notwithstannynge were the progeny of the bloudy enemis of GOD. Thus much therefore his wordes signify in effecte. The worshipp which ye geue to the deade Prophetes, is thought to be a certaine satisfaction of your parte for your fathers iniquity. Now therfore ye must nedes graunte me this, that ye doe in vaine bragge of your holy stocke, seing that ye take your original of wicked and vngodly parents. So ye now pretende their pietye with your owne wickednes, whose handes ye graunt were poluted with innocent bloud. But truely a farre greater faute approcheth, because ye followe & imitate the execrable furor and madnes of your fathers, (which ye condemne in the sepulchres of the dead) in the slaughter of the liuing. Wherfore at the length he concludeth that they doe not degenerat frō their fathers: as if he should haue saide. This is not the firste beginning of the cruelty of this nation against the Prophetes of God: for this is the ancient and wonted discipline: this was the custome of your fathers: finally, this maner of behauiour is as it were naturall in you. A. The same wordes almost in effecte the blessed martir S. Steuen vttered when his deathe approched, saying: Ye stynecked, and vncircumsised hertes and eares, ye haue alwayes resisted the holy ghost: as your fathers did, so do ye, which of the Prophets haue not your fathers persecuted? And they haue slaine them whiche shewed before of the comminge of the Iust, whome ye haue nowe betraied and murthered. Act 7.

B. In the Gospell after Sainct Luke wee reade that the Lorde saide vnto them. Truly ye bare witnes, that ye allowe the dedes of your fathers for they killed the, & ye build their sepulchres. As if he should say, Your in building the sepulchres of the Prophets would seme to worshipp the Prophetes, & to allowe their doctrine, and to condemne your fathers which slewe them: but if any man would iudge of your harte, (with the whiche in deede ye rage and swell againste the Prophetes as muche as did your fathers) he might more truely saye that ye do allow the cruelty of your fathers, & do bragge as it were by these monumentes, but do condemne the Saints whome youre fathers killed. A. There is no doubt here, but that Christe speaking these thinges did grieuously pricke and gaalle his enemies: specially he speakynge so boldly in the presence of the people. Luke. 11.

Thus al hipocrites muste be delt withal and by force dryuen out of their lurking dennes.

dennes.

32. Fulfill ye lykewyse the measure of your fathers.

B. All this oration of Christe dothe declare a moued minde. For they which are angrye do commonly speake sharpelye, obruptly and obscurely. C. He doth not here bed them do that which they do, that they mighte kill the holye teachers: but he figuratiuely declareth that they do as it were by byrthrighte and inheritaunce ryse againste the Prophetes of God, and ỹ they must haue liberty to resist godlines: because by this meanes they should finishe the wickednes wich their fathers had begon, & make an ende of the webbe which their fathers had spone. By these wordes he doth not only declare that they are desperate and suche as can not be brought into a right minde: but also he admonisheth the simple that it is no merueile if the Prophetes of God, be cruel intreated by the children of homicides and murtherers. Bu. To fill the measure is prouerbially spoken to finishe impietye, and to adde that to impiety and wyckednes which semed to be wantinge.

33. Ye serpentes ye generatiou of vipers, how wil ye scape the dãnation of hel?

{Ye serpentes, ye generation of vipers.} Bu. He doth sodenly as it were leauinge his former talke, rushe vpon these manslears, shewinge vnto them that they can not shunne or auoyde the iudgement of god, that they shalbe greuously punished, and cast into hel. C. For after he had shewed that the Scribes were not onely wicked enemies of godly doctrine, and false corrupters of diuine worship, but also moreouer & deadly plages of the Churche: he goinge about to make an ende of his oration and sermon and sermon, doth in more sharpe maner ware angery with them: saying, {How wil ye scape the dãnatiõ}

Bu. He vseth an interrogation, because thereby his wordes might be the more vehement. The like oration did S. Iohn the Baptiste vse againste the same men sayinge. O ye generatiõ of vipers, who hath taught you to flee frõ the vengeance to come? For because they were obstinate, and because his doctrine toke litel place among them, he speaketh vnto the after this maner to terrify him.

C. Howbeit Christ had not only respect vnto the Scribes and Pharisees, but also to the whole multitude that he might make them afrayed, and to beware of the like destruction. {The damnation of hel.}

He vnderstandeth by these woordes the iudgement of God, by ỹ which he woulo adiudge them to euerlasting death. As concerning hel, reade in the fifte chapter going before. But howe harde and intollerable this sharpnes of woordes was to these reuerend masters, we may hereby gather, because they had kepte a longe time their maisterschip and authority in such peace that no man durst once mutter against them. There is no doubt but that many were offended & grieued at the seuere liberty of Christ, yea he was couted of som peruerse and childishe that he durst be so bolde to speake so opprobriously of the order of the Scribes: (euen as at this daye also many dantye and tender eared persõs can not abide to here the popishe clergy seuerely spoken againste) but because Christe had to do with hypocrits, and that of the worste sorte which being not only puffed vp with a proude contẽpte of God & dronken with a vaine and false truste, but also hauinge bewitched the people in their steppes of superstition, it was necessary for him to inuey the more earnestly against them. He calleth them therfore Serpents, as well in respette of their nature as maners: then he pronounceth vnto them vengeaunce the which they should scape in vaine to auoide, except they repented in time.

34. Wherefore beholde I sende vnto you Prophetes and wyse men, and Scribes, and some of them ye shall kil and crucify: and some of them shall ye scourge in your synagoges, and persecute them from City to Citty.

{Wherefore beholde.} M. These wordes pertaine to that which wente before, by the which hee called the Scribes & Pharisees a generation of vipers, that is a most wicked posterity of wicked homicides and murtherers, shewing forthe the like malice that their forefathers dyd and greater also, who, coulde not possibly escape the iudgemente of hell.

{I sende vnto you Prophetes.} C. The Euangelist Luke addeth somwhat more expresse in these woordes: Therfore said the wysedome of God. The whiche sayinge some interpreters conster thus, I which am the eternal wisedome of God, do pronounce of you. Notwithstanding it is more probable, accordinge to the wonted maner of the Scripture, that the Euangelist here bringeth in God, speking vnder the persone of his wisedome so that the sence and meanynge of these woordes is this, It is not longe synce the Almighty God by the spirite of Prophesy, pronounced what should come to passe of you

We graunt that this sētēce (as touching the letter or verye woorde) is redde no where: but because God doth in diuers places touche and reprehende the vntamed & obstinate contumacy of this people, Christe doth gather an epitome, or shorte some, and by this Prosopopœia, doth more plainly expresse what the iudgemente of GOD shalbe vpon the vncurable wickednes of that people. For it might seme wonderfull and straunge, if the Prophetes and teachers wente about to do nothinge profitable or woorthy of regarde, why the Lorde woulde haue them without cause to be vexed and weryed. For some men affirme that God doth lose his labor & worke, when he appointeth his woord to be preached to ỹ reprobat, whom he knoweth to be obstinat. But hipocrits, as though this one thing were sufficient, namely, to haue amongest them daily preachers of the heauenly doctrine, although they shewe themselues vnwillinge to be taught, do trust that God will be mercifull and fauorable vnto them, if so bee that the externall woorde do sounde amonge them.

So the Iewes did stoutlye boaste that they alwayes excelled all other nations, Prophetes and teachers, and that they had as it were deserued so greate honor, that this was vnto them an vndoubted badge and token of their dignity. Oure Sauiour Christ strikinge to beate down this vaine arrogancy, doth not onely deny them to excell all other nations, although they had amongest them, by the exceedinge loue of GOD, his Prophetes, and excelent interpreters of his wisedome: but also he sayth that his grace being cruell bestowed vppon them, should be a greater reproche vnto them, and worke them greater destruction: because in dede the purpose of God was otherwise than they imagined: For hee ment thereby to make them the more inexcusable, and also to bringe their wicked malice, euen to the full. As if he had sayde, although heauenly Propheres were sente vnto you of God, and ordained for you only, yet do ye folishly alleage for your selues and bragge of this honor: For God by his secrete counsell and iudgemente determined an other matter, namely, that by continual and gentel inuitation and callinge, he might openly detecte and bewraye, your wycked obstinacy, the whiche beinge conuicte and ouercome, he might bringe both vppon the fathers and the children a like horrible destruction.

Prosopopœia is a figur vsed where as personages are fained or presupposed to speake, as one man to an other.

{I sende vnto you Prophetes.} Bu. Hereby it appeareth that ministers of saluation come not excepte they be sente of God. Rom. How shal they preache (saith S. Paule) excepte they be sente? Whereuppon our Sauioure Christe also sayde, Praye ye the Lorde of the harueste, that he woulde thruste out labourers into his harueste. Matth.

It declareth also the fatherlye affection of God in sendynge Prophetes to saue Israell. {And wyse men, and Scribes.}

C. In that he reckeneth wysemen and Scribes with the Prophetes he doth it to amplify the grace of God: whereby their ingratitude doth the more appeare, because, although the Lorde omitted nothinge to teache them by, yet notwithstandinge they did not profite at all. M. in so muche that they cruelly slewe the Prophetes and wyse men that were sente vnto them for their saluation. C. In stede of wyse men and Scribes, the Euangelist Luke putteth downe Apostels, in the same sence. B. These are they which by the instincte and motion of gods spirit, brought & preached to the whole worlde, the woorde of lyfe, the true wysedome of God and the proper & naturall sence of the Scriptures.

M. Bu.

This place pertaineth to the trueth of the gyftes of ỳ spirit, among which not only the prophesis, shewing of things to come, and declaring the wil of God, and also the wisedome of those which speake by the spirit of God, without the knowledge of the Scriptures, haue place: but also the knowledge of the Scriptures which the Scribes haue. Of whom read the second chapter going before.

{*And some of them ye shal kil and crucify.*} M. Here the wonderful malice of the Scribes and Pharisees is described. It is a smal matter not to receiue a minister of grace, if it be cõpared to this cruelty, by the which he is contumeliously handeled, afflicted, scourged and killed. This cruelty pertaineth to those that swel and are puffed vp by the name of holines and righteousnes, & which can not abide the preaching of the trueth, but do resiste the same all that they can with fyer and swerde, and do persecute it, as though it were heresi. But they perish not vnto ỳ Lord whiche are slaine, and the founde shepe are brought vnto the pastor, and all excuse is taken from the wicked, when ỳ theire malice (which otherwyse would lye hid) is made manifest to all men. Euen so in an other place he sayth: For a testimony vnto them and the Gentiles. C. So that this place teacheth, that God dothe not worke the saluatiõ of men alwaies, so often as he sendeth vnto thẽ his word: but that he would haue the same some times declared vnto the reprobate, (who he knoweth notwithstanding will be obstinate) that it may be vnto them the sauor of death vnto death. The woorde of God certeinlye of his owne nature is of power to saue, and calleth all men without exception to the hope of euerlastinge lyfe, but because al men are not inwardlye drawne, because God doth not open their eares, and because all men are not renewed to repentance, or framed to obedience: whosoeuer do reiecte the woorde of GOD, do make the same to be vnto them selues death and destruction.

Seinge therefore God knewe that this shoulde come to passe, that the reprobate shoulde be drawne into greater damnation, hee by his secrete counsell sente vnto them his Prophets, as more plainly the Prophete Esay declareth. Esay. 6.

We graunte truelye that this is farre contrarye to carnall sence and reason: euen as wee see the impure and vnreuerent contemners of God to take hereby speciall occasion to barke and murmure againste the secrete counsels of God, because ỳ lyke a tyraunte (as they say) he delighteth in the greater punishemente and destruction of men, whome he doth more and more indurate & make blinde in their synnes without all hope of profite. But God by such documentes as these, doth exercise and trye the modesty of the faithfull. Let this therefore bee oure sobriety, namely to reuerence that, with tremblynge feare, whiche exceedeth our reason and capasity. They whiche saye that the foreknowledge of God is no let at all wherebye the vnbeleuinge shoulde not be saued, do by vaine defence foolishly excuse God himselfe. We graunt certainly that the reprobat do not therefore bringe death vnto them selues, because God hath so prouided that it shall come to passe, and therefore it can not be ascribed to his foreknowledge that they perishe: but wee deny the righteousnes of God to be lawfullye and truelye defended by this cauill: because a man may straitewaye obiecte, that it is in Godes power to staye them from repentance, because the gyfte of fayth and repentance is in his handes.

This also maye be obiected: What meaneth this, that God by his sure & determinate counsell appointeth the lighte of his woorde to blynde and dasell the eyes of men? Why wil God, beinge not contente with the simple falle and destruction of suche as are accursed and ordeyned to euerlastynge death, haue them to taste of the fyrste, seconde and thyrde death? Wherefore this onelye resteth, that wee geue this glorye to the Iudmentes of GOD, and to crye with Sainct Paule and saye, O the deepenes of the ryches both of the wysedome and knowledge of GOD: howe vnsearcheable are his iudgements, & his wayes past findinge oute? For who hathe knowne the mind of the lorde. Rom. 11.

Obiection.

Aunswere.

But it maye be demaunded howe the Lord pronounceth by his Prophete Esay that the Prophesies should tourne to the destruction of the Iewes, seing that his adoption did alwayes effectuallye take place & flourishe in that nation? It may be answered, that seing a very littel and smale portion only, receiued & imbraced the worde by faith, mencion is made here of the greater nomber as of the vniuersal body: Euen as Esayas, who, when he preached the common destruction of the people, was commaunded to seale ẏ law of god wᵗ his disciples. Let vs vnderstãde therfore that so often as the Scripture doth adiudge the Iewes to euerlastinge death, the remnaunts are excepted, in whome the Lorde preserueth some sede, for his frẽ elections sake.

Esay. 6.

Question.

Aunswere.

Esay. 8.

35 That vpõ you may come all the righteouse bloud, which hath beene shed vpon the earthe, from the bloude of righteouse Abel, vnto the bloude of Zacharye the sonne of Barachias, whome he slewe betwene the temple and the altar.

{That vppon you may come} B. Bu. To haue the iust bloude come vpon any man, is to be gilty of bloude and to haue bloude required at his handes, that is to be punished, and to haue vengeance recompẽced for the bloud whiche was shed. C. Christ doth not only detracte and plucke away frõ the Scribes & Pharisies, that whiche they falsely arrogated to them selues, but also teacheth that they were adorned with the Prophetes to a quighte cõtrary ende, that no age might be frẽ from the mischife of wicked rebellion. For the pronoune (you) doth generally comprehende the whole people from their firste originall or beginning.

Obiection.

If anye man do obiecte and saye that it doth not agrẽ with the iudgemente of God, that the punishementes of the fathers faltes shoulde bs layed vppon the children, wee maye easelye aunswere that seinge they also by wycked conspiracy wrapped them selues in the same vngodlines, it oughte not to seme absurde, if God, punishinge euery one of them alike, do laye the punishemente, dewe to the fathers, vppon the heades of the children. Therefore iustly a count is to be made, and punishment also to be had of the whole people for the continuall contempte, at the lenghte, in whose time or in what age soeuer it commeth. For as God, by the longe continuance, of his pacience, did constantly contende with the malice of the whole people: euen so all of them by their iuste deserte were made gilty of the inflexible obstinacy, which cõtinued euen vntil ẏ laste bower, & as euery age by compacte & consente murthered their Prophetes, euen so it is mete that they be called to common and general iudgement, and all the slaughters which were cõmitted by one consented to be reuenged vpon al B. Bu. The Lorde therfore doth not only threaten the reuenge of those whome they shoulde kil, but also the reuenge of those whome their elders had slaine: signifiyng the beseginge and vtter destruction of this people. For these men did kyll Christe the heade of all Saints, and his Apostles also greater than all Saintes (as they whiche brought the more perfecte knowledge of God, to the world) & therefore they did not onely finishe, but also excẽde the crueltye of all their forefathers, whiche had shed the innocent bloud of the Prophetes. So that, euen as they had the crueltye of them al finished to the full, so they made themselues gylty of all the iuste bloud which they at any time had shed. For as all the saints, from the first to the laste are all one body, hauing Christe their heade and what benefits the Lorde geueth to their posteritye, he saythe that he geueth them to their fathers: euenso, all the wicked doe consiste of one bodye, hauynge Sathan their heade: & wee saye that vengeance is rewarded them, and that they are punished with such punishmẽts, which are not felt of thẽ in this lyfe, with ẏ whiche they are afflicted in dede, but firste of all are takẽ vpõ their posterity. So ẏ Amalachites, fought against Israel, whẽ they came out of Egipte. The which thing ẏ Lord cõmaunded to be written in a booke for a remembrance, and to be committed to the eares of Iosue, promisinge that he wolde vtterly roote oute that people, in so much

Christe head of the godly.

Sathan head of the wicked.

Exod. 17.

somuch that no remnaunte of thē should remayne for a memoriall. But the lorde performed that thing first of al by Saule within forty yeres after, or thereabout, that this people ỳ Amalachites had offēded, and so the vengeance or reuenge of that false fell vpon them, whiche neuer committed the same by externall falte. Notwithstanding this, God was not vniust in reuenging vpō them that which their fathers had cōmitted. For these at the last, had fulfylled and wholye fynyshed the wickednesse of their fathers, so that the same wickednes did specially deserue to be punished eternally, in them. After this manner therefore the crueltie also of all those whiche haue shed at any time iust bloud, and the impietie of these Iewes at the laste, whiche were destroyed by Titus came to the full and fulfilled the same measure, whiche deserued extreame vengeaunce. It was reuenged therefore and punished in them by right, and they were iustely plagued for an exemple to the whole world. Notwithstādinge in the meane tyme also they which were before these men, were no lesse punished for their offence, but priuatelye: but they receyued the more publique and greatter punishement, whiche were destroyed by Titus. This is a horrible malediction and curse, if we communicate and take parte in the wyckednesse of the vngodly, we shall not onely beare the punishemente of oure owne synnes, but of their synnes also.

{*From the bloud of the righteouse Abell.*} C. Although Abell were not slayne of the Iewes, yet notwithstanding Christ imputeth his deathe vnto them, because euen among those there was a certain affinitie of the wickednes of Cayne: otherwise it wolde not agree that he saith, that the iust bloud was shedd from the begynninge of the worlde by this generation. Cayne therefore is appointed the headde, the prince, and authour, of the Iewishe people, because in that they began to kill the prophetes, they succeded and came into his place, whose followers they were. A. He calleth Abell iuste, because by a lyuely fayth in the promised redemer, he offered vp sacrifice acceptable to God. As concernynge the which matter read[e] the leuenth chapter to the Hebrewes.

{*Vntyll the bloudde of Zachary.*} C. He nameth Zachary not as thoughe he were the laste martyr (for the Iewes had not then made an ende of kyllynge the Prophetes: but rather herevpon their boldenes and mad fury increased: and they which came after dyd ingurge and fyl them selues with the bloudde whiche their fathers onelye had lycked) neyther yet because his death was the more comonly known, although the holye Scrypture dothe celebrate the same: but there is an other cause, the whiche beinge worthye to be noted, was vnknowen to the interpretours. Whereby also it came to passe that they were not onely deceiued, but the readers also were brought into greate doubte. For Christ might seme to be forgetfull, when he rehersynge an olde slaughter, omitteth an innumerable heape of murthers, whiche were afterwarde committed vnder Manasses. For the Iewes dyd not ceasse to persecute wickedly the saintes and holye men of God, euen vnto the time of transmigration or departure into Babilon: yea, when the affliction of the Iewes was come, we knowe howe cruelly they dealt with the prophete Ieremy. But trewely the Lorde didde not seeke to cast in their teethe those lately done murthers, but he rather chose this old and ancient slaughter, whiche was the beginninge and originall of mischeuouse libertie, that they might afterwarde burste forthe into vnbridled crueltie, because this was more meete for his purpose. For wee declared euen nowe that this was the effect of his counsell and purpose, that seing that nation did not cease and leaue of their wicked impietie, he made thē guilty of al those murthers, whiche were committed long before. Therfore he dothe not denounce vnto them the reuenge of their presente crueltie onely, but sayethe also, that they must geue accompte and answere for the murther of Zacharias, as thoughe their handes were imbrewed with his bloudde. For their opinion is not probable or likely whiche referre this to Zachary which exhorted the people that returned from the exile of Babilon to builde the temple, whose

Reade this or the like sentence, omyttynge that whiche is inclosed betwen these twoo markes ( ) and ye shall the better perceiue the sentence.

Iere. 32.

whose prophesies remaine with vs to be seene at this daye. For although the inscription or titell of the booke declarethe that hee was the sonne of Barachias, yet notwithstandynge we reade in no place, that he was kylled. Furthermore it is a plaine exposition, that he was kylled betwen the building of the aultare and the temple. As concernyng the other Zachary, the son of Ioiada, the holy Scripture maketh mention that hee agreeth verye well with this place: For when that after the deathe of his father, by the wicked defection of the kinge and people, trewe religion decayed, hee was indewed with the holy ghost seuerelye to reprowe open Idolatry, and therefore he was slayne in the courte of the temple. And it is no absurditie at all to saye that the surname of Barachias was geuen to the father of Ioiada, for honours sake: because, seynge he was a worshipper of God, and a maintayner of the same, all his lyfe tyme, hee ought worthely to be counted blessed of god. But whether Ioiada had two names or whether there were a falt in the word (as S. Hierome esteemeth of the matter) trewely there is no doubte, but ỹ Christ noted that execrable stoninge of Zacharias, which is written in the place before cited. {Betwene the temple and the aultare} A. He dothe expresse the place, that he myghte increase and amplifie the crueltie & brutishe madnesse of the Iewes, which were not moued by the holynesse of the place, nor staied from layinge handes violently vpon the holy prophete of God.

2 Para 24

The crueltie of the Iewes.

C. Furthermore the temple is here taken for the courte, as in other places also, to this adioyned the aultar of burnte offerynges, that the priest in the sight of the people mighte offer vp sacrifyce. It appereth therfore that theyr crueltye was to tyrannicall, in that neither the respect of the aultar, nor the temple coulde pacifye them, but they must nedes defyle the holy place with horryble murther.

36 Verely I say vnto you: all these thinges shall come vpon this generation.

{Verely I say vnto you.} B. Bu. He addeth this earnest affirmatiõ to terrefie the Iewes. As if he shoulde saye, There is no cause why any man should thinck that he may escape the iudgemente of God. For certaynely all those euylles shall be heaped from heauen, vpon that vyperouse progeny, whiche the lorde dothe threaten to powre vpon those horrible murtherers. And let all those thynke also, that these sayinges pertayne vnto theym whiche thincke it a godly thinge at this day, to persecute the truethe of the Gospell, and the professours thereof. For the blounde shall be neuer ỹ lesse vnrenenged, which cryeth vnto God for vengeaunce.

Gene.

37 O Hierusalem, Hierusalem, thou that killest the prophetes, and stonest thẽ that are sente vnto thee: howe often wolde I haue gathered thy chyldren together, euen as the henne gathereth her chickins vnder her, and ye wolde not, {O Hierusalem Hierusalem.}

C. By these wordes our sauiour Christ dothe more plainely declare howe iuste occasion he hath to be angrye, because Hierusalem (which God had chosen to be a holy and heauenly house, as it were to him selfe) did not only shew it selfe to be vnworthy of suche honor, but as though it were a denne of theues, it had vsed and accustomed a longe tyme to drynke the blounde of the prophetes. Christe therfore cryeth out pytifully against so monstruouse behauioure, because the holye cittie of God was fallen into suche madnes, that it wente about dayely to extinguishe the wholsome doctrine of God, by the bloud of the prophetes. B This bewaylinge therfore of Christ was a token of his great and exceding loue towardes this people. It is a token of greate affection, that he nameth the cittie it self, and that hee dothe double the appellation or name of the same, sayinge Hierusalem, Hierusale. {Thou whiche killest the Prophetes.}

Because the Euangelist Mathewe vseth the participle of the present tẽce, and the wordes of Christ seeme to haue respecte vnto bothe times, the dede may be taken or vnderstoode without any certaine ymitting of time: as if thou shouldest say, Thou killer of the prophetes, which hast kylled, dost kyll, and wilt kyll.

C. Thou I saye whiche shouldest be the faithfull keper of Gods woorde, the mistresse of heauenly wysedome, the lyghte of the

of the worlde, the welspringe of true doctrine, the place of the syncere worshyp of God, and the example of faythe and obedience, art the killer of the prophetes, in so muche that thou haste gotten nowe a habit and custome of drinking bloudde. Herby therfore it apereth that they were worthye of all kinde of reproche, whiche had so filthely prophaned the sanctuarye of God. E. Wanye thincke that by the name of Hierusalem, which was the hed of Jewry, is understande the whole contrey or region of the Jewes.

{*And stonest them which are sent vnto thee.*}

A. Namely to bringe thee from the error and obstinacie. He saith that prophetes are sent, as he dyd before, saying, beholde I sende vnto you Prophetes, and Scribes, and wise men. &c.. C It was also the purpose of Christ, to prevent the offence whiche was nie at hande: leaste the faythefull seinge hym to be slayne so vnworthely at Hierusalē, shold be troubled at this newe and straunge sighte. For they were admonished by these wordes, that it was no meruayle if the cittie, beinge accustomed in killynge and stonynge the prophetes, dyd kyll also the redemer. But hereby it apereth how much it is meete to attribute vnto places. There was no cittie in the whole worlde truely, whiche God adorned and beutyfyed with suche excellent titles, or whiche he exalted to suche honour: yet notwithstandinge we see howe it cast it selfe downe headlonge throughe ingratitude. Nowe let the Pope compare the seate of robbery and theefte, in the whiche he sytteth, with that holy cittie, and what shal he fynde therein worthye of the lyke honour? His hiered flatterers boaste vnto vs, that faythe once florysshed there. The whiche thinge let vs graunte vnto them, yet if it be wel knowne at this daye, that the same is alienate and fallen frō Christ and filled with abhominations, howe folishelye do they contende to haue the honour of the supremacy tyed to the same? But let vs rather learne by this worthye example, that the more any place is extolled, and set aloft by the benefytes of God, and exempte from the common state of other places, if the same doo degenerate, or decline, it shall not onely be despoyled of the ornamentes appertayninge to it, but also so muche the more shall it be odiouse, opprobriouse, & execrable, because fylthyly it defiled the glory of God, in polutinge the honour of his grace. A. To the whiche ende also those horrible threteninges do pertaine, the whiche the lorde vsed againste Chorazin, Bethsaida, and Capernaum. {*Howe often tymes wolde I haue*} Math. 11.

C. This is rather a displeasure taken, than a putting. He doth as yet (trewely) shewe mercy on that cittie ouer the which he wepte a lyttell before, but hee is more sharpe and seuere againste the Scribes, the authors of destruction, euen as theye deserued. Howebeit he doth not spare the rest, all the whiche were guiltie, accessaries, and fellowes of the same faite: but drawinge all into lyke guiltynesse of the facte, he dothe specially inuey against the captaynes them selues, whiche were the cause of all euyll. Nowe let vs note the vehemencie of the speache. If the grace of God had ben symply forsaken at Hierusalem, the ingratitude was nowe in no poynte to be excused: but seynge that God did seke to wynne the Jewes to him selfe louingely and gentlely, and did prokyte nothinge at all by so greate clemencie, the faite of so proude contumely and contempte was a greate deale the more hainouse. To this also was adioyned wilfull and vnruly obstinacy: because God did not seke to gather them once or twise onely, but he sente continually frō time to time, one prophet after an other, whiche were reiected for the most parte euery of them, and of the greatter parte.

A. For thus it is wrytten in the sacred hystorye: Moreouer all the rulers, the priestes, and the people trespassed more: synninge after all manner of abhominations of the heathen, & polluted the house of the Lorde, whiche he had hallowed in Hierusalem. And the Lorde of theyr fathers sent vnto them by his messengers, rysinge vp betymes and sendynge, for he had compassion on his people, and on his dwellinge place. But they mocked the messengers of God, & despysed his woordes, and misused his prophetes, vntil the wrathe of God rose agaynste his people, 2. Paral. 36.

and till

and ill there was no remedy. Bu. Christ therfore dothe not speake of his time only: but he signifieth that he woolde haue brought this thinge to passe oftentymes before he was man. Wee must note this woorde, together, for they are all dispersed whiche are alienate from God. But the sonne of God came to gather those together in one, whiche were dispersed. Ioan. 11. God dyd this thynge also from the beginnynge of the worlde, and dothe it at this daye also. This thinge he dothe alwayes, that when his are dispersed through syn, he bringethe theim vnto hym agayne by Christe, to be ingrafted in his bodye.

Thy children together. He compareth Hierusalem to a mother, accordynge to the maner of the Scripture, which commonly calleth the citizens chyldren.

Euen as the henne gathereth her chickens. Consider and wey these wordes, and this symilitude more diligently, with how earnest affection and burning harte, he propounded the same, and thou shalte know and see in this, howe to behaue thy selfe towarde Christe, howe thou mayste vse him, and what profyte he shall bring thee. Onely beholde and consyder the hen and her chyckins. Thou seest that Christe is here connyngly depaynted, and more expressely set forthe, than anye paynter by arte can brynge to passe. There is scarse any other creature to be found, that is so carefull, diligent, and louinge to theyr young ones, and that seketh with such industry and constancie, in peryl to defend them. It is most certayne that our soules are the chickins of Christe: the kytes in the ayre, that seeke to set vpon theim to destroy them, are the deuilles, which are muche more crafty to catche oure soules, than are the kytes, to take the young chickins from the henne. We are vnder the wynges and protection of Christe, when as with trewe faythe wee cleaue not to our selues, or to any other thynge, but onely to Christe, when we commit oure selues wholly vnto hym, and get vs vnder his righteousenes, whiche we count our protection and safegard: euen as the chickins, who are neyther defended by theyr owne strength, nor by running a waye, but by hidinge them selues vnder the body and wynges of the hen. A. For he whiche wyll stande in the iudgement of God, let hym not say, I am of sufficyente force, I perfectly fulfyll the lawe, I am voide of care, I trust to my woorkes: but let him obiecte the righteousenesse of Christe to the father, lette him suffer the same to be examined by the iudgemente of God, and so it shall depart away alone with victory. Let euery man therefore get and hyde him selfe vnder this, which is ordayned to saluation, lett him truste and beleeue, that he shall be safe by the same: the which also he shall obtayne by this faythe, and not by his owne merite, or by the deserte of faythe, but for Christ and his righteousenes sake. For it is no trewe faithe whiche is otherwise gotten. So Dauyd speakinge of this trust, saith: Who soo dwelleth vnder the defence of the moste highe, shall abide vnder the shaddowe of the almighty. The same shal saye vnto the Lorde: Thou arte my hope and my stronge holde, my God in whom I will truste. For hee shall delyuer mee from the snare of the hunter. &c. all the whiche thinges are spoken of the faith of Christe, howe the same consisteth and abideth safe from all peryll and destruction of humayne doctrine and temptatiõs of the deuyll, as well spirituall as carnal. C. Nowe let vs note wherefore Christ compareth him selfe in the person of God to a henne: A. For this cause surelye, that hee myghte declare the exceedinge affection of his minde towardes our saluation, C. and also that he myght brynge more ignominie to this wycked nation, whiche refused his sweete and motherly inuitations. This surely was a wonderfull and vnspeakeable documente of hys loue, that hee dysdayned not to humble him selfe to speake fayre, to the ende hee might winne the rebellious and obstynate into his obedience and loue. The lyke reprehention with reproche is to be redde in Moyses, where it is sayde, that God as an Egel spreadeth forth his winges, to imbrace the people. And although God in one manner doth not extende and spreade out his winges to cherysshe and defend that people, yet notwithstanding Christe dothe apply specially this forme of spea-

Christe is the defender of mannes soule

Christes righteousnes is our defence

Psalm. 91

Deut. 32

of speakynge to one kynde, because the prophetes were sente to gather the wanderinge and dispersed, into the bosome of God. By the which he declareth that the worde of God is at no tyme set forth vnto vs, but he by his motherlike loue openeth his lappe vnto vs: & beinge not contente therewith, he humbleth him selfe in descendinge to the symple studye & care of a hen to defende her chickins. Whereuppon it followeth that oure ingratitude were to monsterouse, if we woulde not suffer oure selues to be gathered of him. Certeinelye if the fearefull maiestie of God came into our remembrance of the one part, and our filthy and base condition on the other parte, wee shall be abashed and constrayned to shame at so greate a myracle of his goodnesse. For what a thyng is this that God shoulde so muche abase hym selfe for our sakes. When he put vpon hym the persone of a mother, he abased hym selfe a greate deale beneath hys glory: but howe muche more in this that he takynge vpon hym the forme of a hen, vouchesafeth to accompt of vs as his chickins? Moreouer if this thyng were worthely offered to the auncient people whiche lyued vnder the lawe, it doth a great deale more belong vnto vs. For although it was alwaies trewe whiche we cited euen nowe out of Moyses, and that the cõplayntes are trewe, whiche are redde in Esay, that God dothe dayly stretche oute his armes to an vnfaythfull people, that went not the ryght wayes, but after their owne immaginations: yet notwithstandinge at this daye he dothe a greate deale more familiarly, and swetely inuite and call vs to hym by his sonne. Wherefore horrible reuenge abideth for vs, so often as he offereth vnto vs the doctryne of the Gospell, excepte we quietlye couer oure selues vnder his winges, with the which he is alwayes ready to receyue vs. And where as we sayde before, that Christe speaketh in the person of God, it must be thus vnderstoode, that these woordes do properly belonge to his eternall deitie. For he doth not reason here what hee began to do so soone as hee was manifested in the flesshe, but he declareth howe carefull hee hath bene, from the beginning, for the saluation of this people.

And wee knowe that God hath so gouerned his Churche, that Christe hath bene the heade of the same, in respecte that he was the eternall wysedome of God. In the whiche sense S. Paule doth not saye that God the father was in the desert, but that Christ was tempted in the deserte. 1. Cor. 6.

But where as the Papistes abuse this place, to proue freewill, and to abolyshe the secret predestination of God, they do greately erre, and maye easelye be answered. They make their argumẽt thus: The Lorde (say they) will gather all: Therefore it is free for all to come, neyther dothe they will depende vppon the election of God. Obiection.

Wee answere, that the will of God, whereof mention is made here, is to be considered of the effect. For seynge he calleth all men without exception, by his worde to saluation, (and this is the ende of preachynge, that all men might seke to beleue and kepe the same) it is iustely saide of hym, that he desireth to gather all men vnto him. Therefore the secrete councell of God is not here described vnto vs, but the will whiche is perceyued by the nature of the worde. For certainly, those whom he meaneth effectually to gather, he draweth inwardly by his holy spirite, & doth not call them only by the externall voyce of men. Aunswere.

If any mã obiect and say, that we do absurdely imagine a double will to be in God, we answere that we beleue no other wise, but that his will is only, and symple: but because our mindes do not pearce to the profounde depth of his secrete election, therfore, for oure infirmities sake, a double will of God is propounded vnto vs. Obiection. Aunswere.

And we mervaile that somme haue so feble a brayne, and slender iudgement, that the Anthropopathetan or humaine affection which is often found in the Scriptures, offendeth them nothing at all, only they will not admit it in this parte. This therfore we say, that so sone as doctrin, which is the banner and ensigne of vnitie, is displayed, & openly published, God straight waie seketh to gather all men, that whosoeuer commeth not, might be voyde of excuse. Anthropopatheion. is the affection of Man,

{And ye would not} Bu. He calleth ingratitude in their tethe. As if he sholde saye.

saye. In that ye will perysshe, ye can not blame me: for I wolde gather you, but ye are so obstinate, that ye will not be gathered. Some amisse: yea very wickedly) do obiecte vppon this place, sayinge, Howe dothe he saye here that hee wolde? For if God will, why doth he it not? For all thynges that hee wolde, he did. Furthermore we can not be otherwise gathered, than by his spirite, the whiche when it is presente, it dothe effectuallye moue the myndes of men. To the whiche agayne, wee aunswere, that the secreate iudgemente of God is not to be soughte oute, or curiously searched for: but his worke is to be consydered. He wold haue vs gathered together so often as hee displayethe his banner, as the captayne of the battayle: lette vs haue respecte vnto that, and not enter into his secret iudgemente. He dothe onely worke effectually by his spirite in the elect. Yet notwithstandinge he calleth all men generallye: neyther dothe he saye that he dyd what he coulde, but what so euer was necessary, and so muche as was nedefull. C. Furthermore, where as Christe sayth here. {And ye wold not.} it maye be referred as well to the whole nation, as to the Scribes: notwithstandinge it oughte rather to be vnderstoode of those, by whom the gatheringe was chiefely hyndered. For Christ altogether inueyed against them. and notwe be hauinge spoken to Hierusalem in the synguler nomber, semeth not without cause by and by to alter the nomber. For there is an opposition or contrarietie of greate force, betwene the wyll of God, and their vnwillingenesse: because the deuylishe furor and madnesse of men is expressed: who are not afraide to contende with God.

Question.

Psalm. 115.

Aunsweare.

Free wyll confuted.

38 Beholde, your house is left vnto you desolate.

M. It is redde in the present tense (notwithstandynge, for the future tense) in the auncienst latten bokes that are written. C. For he by these woordes speakethe of the spoylinge of the temple, and of the destruction of polytique gouernemente. For although they were deformed, and oute of order, by reason of impietie, wicked actes, and all maner of infamy, yet notwithstandinge theye were so blynded with false truste of external worshippe, and of the temple, that they thoughte God to be bounde vnto theym. And alwaies they hadde this buckeler at hand to defend them selues with: What? should God depart out of this place, whiche he chose vnto him selfe alone aboue al other places of the earth? But if he dwel in the middest of vs, it is mete and necessarie, that we be restored at the lengthe. Furthermore they toke the temple to be vnto them as a sure bulwarke & defence, as thoughe they had sytten in Goddes lappe. But Christ saith that they glory in vain in the presente of God, whome they had driuen awaye by their wyckednes: and callinge it their house, hee dothe thereby playnely shewe, that it is not the house of God any more. The temple trewelye was builded for this cause, & to this ende, that by the comminge of Christ, it shulde ceasse to be the seate and station of God: notwithstandinge it had stoode, as an excellente monumente of the perpetuall grace of God, if it had not bene destroied by the wickednesse of the people. This therfore was the horrible vengeaunce of God, that he dyd not only forsake and vterly ouerthrowe that place, whiche hee him selfe had so magnificentely adorned and bewtified, but also that he hath made the same subiect to the ende of the world, to extreame ignominie and reproche.

M. So longe, and so many Prophetes they killed, that God neuer sente theym any more. The Lorde hath suffered them already this thousande and fiftie yeeres, to be without prophete or preacher: He hath taken from them his woorde: therfore theyr house remayneth vnto theym desolate, no man edefyeth their soules. God dwelleth no more amongest them. That whiche they wolde is now come to passe, as sayth the Prophete Dauit: They loued not blessynge, therefore shall it be farre from them: they desyred cursynge, therefore shal it come vpon them. The lyke we maye reade in the prophete Esay, where thus sayethe the Lorde of hostes: I wyll shewe vnto you what I meane to do vnto my vyneyarde: I wyl take the hedge from it, that it maye perysshe,

rithe. and breake downe the waule, that it maye be troden vnder foote. I will laye it wast that it shall neither be digged nor cut, but beare thornes & briers, I will also forbid the cloudes that they shal not rayne vpon it. A. O horrible vengeance that the Lord hath taken on the Iewes. C. Now let oure men of Rome go their wayes, and let them extoll their Babilonicall tower in despight of God, seinge they see the Temple, which was builded by the furtherance, ayde, and commaũdement of God, to haue a fall for the wickednes of the people.

39. For I saye vnto you, yee shall not see me henceforth, till that ye say, blessed is hee, that commeth in the name of the Lorde.

{For I saye vnto you,} C. Here our sauioure Christ confirmeth ẏ which he spake as concerninge the vengeance of God which was at hande: because the onely remedye of escapinge daliger was taken away from them. For that was the accepted time, that was the day of saluation, so longe as hee which came to be their redeemer, was a witnes & proclaymer of the redemption whiche hee himselfe brought. But by his departure, ẏ light banished awaye, euen as it doth at the sonne settinge. Wherefore it was necessary that this mysterable destruction, whereof hee speaketh should succede and take place. Now it may be demaunded, what time hee meaneth when he sayth, {Ye will ye saye}

B. Some interprete this place of ẏ iudgement to come: other some thincke it to be a Prophesy, which within a little while after was fulfilled, namely, whẽ as certaine wel disposed persons amonge the Iewes worshipped Christe. But neither of these interpretacions do serue for this place. C. And truly it is marueile that so little a scruple & doubte, shoulde be a let vnto learned men, when they carefully seeke to know how the vnbeleuinge should speake of Christ & saye:

{Blessed be hee that commeth in the name of the Lord,}

For hee doth not declare what they shalbe, but what hee himselfe would do. And the aduerbe of time (vntill) is not farther extended than vnto the time which goeth before. So it is said in another place, And Iosephe knewe her not vntill she had brought forth her first begotten sonne: the Euangeliste meaneth not by these woordes that hee knewe her after her deliueraũce: but he only sheweth ẏ Mary was a pure and chaste virgin, and vntouched of her husbande before the birthe of her sonne. Therefore the true and apte sence of this place is this, Hytherto I haue bene conuersaunt amonge you after a most gentle and humaine maner, and haue done the duty of a teacher: now ẏ ende of my callinge being finished I wil depart, neither can ye haue ẏ fruition of mee hereafter: but ye shal see him, whom ye haue cõtemned (beiug the redemer and minister of saluation) come to be your Judge. So this place agreeth with that of Zachary where hee saith: They shall see him whom they pearced. Moreouer Christ semeth to touch figuratiuely their vaine hypocrisy: because they songe dailye (as thoughe they were greatly desirous of the promised saluation) this, out of the Psalme, Blessed be hee that commeth in the name of the Lorde: and yet neuertheless despysed and made a ieste at the redemer offered vnto them. Furthermore hee sayth that hee will not come vnto them vntill they being affrayed at the light of his horrible maiesty, do crye to late that he is in deede the sonne of God. And this commination and threatninge doth appertaine to al the contemners of the Gospell, specially to such as would seeme to fauoure the same, when in no poinct they can abyde ẏ doctrine thereof: because at the length they shall knowe ẏ they cannot escape his hands wh̃o whõ they now dissemble in their fayned hipocrisye. For ẏ Papistes at this day sing the same songe, with whom notwithstandinge Christe is nothinge regarded, vntill hee sit vppon his tribunall seate, armed with reuenge. Also wee are admonished that so longe as Christe appeareth vnto vs to be the interpreter of saluation in the name of his father, and the mediator, wee oughte not onelye with our lyppes to worship him, but also to wishe and pray syncerelye that hee maye subdue vs, and the whole worlde to himselfe.

Zacha. 12. Iohn. 19.

(.˙.)

The xxiii. Chapter.

AND Iesus wente out, and departed from the temple, and his Disciples came vnto hym, for to shewe hym the buildynges of the temple.

{ And Iesus went out }

M. Two thinges speciallye are declared in this Chapter. The first is the besegynge of Hierusalem, and the signes of ꝑ destruction to come, which are comprehended betwene this first verse and the nyne & twenty followinge. The seconde is the last day & ende of the worlde. C. No doubt ꝑ Disciples thoughte that Christ spake this to the Temple as his last farewel. It rested therfore that hee shoulde erecte a newe Temple muche more beutifull, and kinglye estate more florishinge, as it was foreshewed of ꝑ Prophetes. For he had nothing to do with that temple in the which all thinges were against him. But now the Disciples could not beleue that the magnificent and excellent pompe of the temple should geue place vnto Christ. And this is diligently to be noted, ꝑ the superficiall shewe and outwarde face of ꝑ temple being so wonderfull sumptuouse and costlye the Disciples eyes were so holde and rauished with the present sight thereof, that they had almost no hope of the prosperity and florishing of Christes kingdome. They do not plainlye confesse theyr doubting, but do secretely and couertly vtter the same, when they shewe Christe the stonewoorke, which muste be ouercome and brought into nothinge if he would raigne. A. Maister (say they) see what stones, and what buildings are here. B. This Temple was not builded of ꝑ fathers which returned out of Babilon (of the which mencion is made in the fifte Booke of Esdras) but it was builded of Herode the kinge, as Iosephus declareth, in his eyghtene booke of the Antiquities of the Iewes: The auncient foundacions (sayth hee) being taken vppe, new were layed by Herode, vpon ꝑ which, he erected a tẽple, a hundred Cubits long, and in height a hundred and twenty. And this tẽple was builded of very harde white stoone, the which stones were in greatnes fiue and twẽty Cubits longe, eight Cubits thicke, and twelue Cubits broade. It was such a peece of woorke, that it deserued to be spoken of throughout the whole worlde. There were set a woorke to builde this temple aboue ten thousande cunninge craftes men, which did woorke vppon the same duringe the time of eight yeres. Hegesippus also in his first booke, maketh mencion of this temple. C. And this temple also was had in such reuerence as well amonge forreine nacions as amonge the Iewes, that no man durst suspecte that the same should euer be destroyed. After this maner also the Papacy maketh simple mẽ at this day, to marueile: for when they see the same to be adorned & beautifyed with great riches, and fortefyed with power, they are forthwith amazed, in somuche that the Church of Christe seemeth vnto them filthye and base. Manye also do thincke that wee are deceiued and oute of oure wittes when they go about to seeke the destruction therof, thinkinge that wee maye as soone plucke the Sunne out of Heauen as the Pope out of his chayre. M. Therefore that noble sighte of the Temple did make the Disciples of Christe astonished, insomuch that they thoughte it impossible, that the Temple being so sumptuouse, shoulde so sone be destroyed, as Christ had sayd.

Two things in this chapter.

1.

2.

Marke. 13

Esdras. 5.

Iosep. de Ant.

Hegesip. 1. Chap.

2. Iesus saide vnto them: See yee not all these thinges? Verely I say vnto you, there shall not here be lefte one stone vppon another, that shall not be destroyed.

{ Iesus said vnto them } M. Christe was so farre from pleasing the mynds of his Disciples, that hee doth exaggerate and more earnestly inuey against that, of which they seemed to take so much pitty, and doth confirme the same with an earnest affirmation, sayinge that it shal certainly come to passe.

{ See yee not all these thinges, } As if he should saye, Behould all these thinges diligently and wonder at them also: but all these thinges shall fade awaye, how sumptuouse and beutifull soeuer they be.

Verelye I

{Verely I saye vnto you} Hee vseth an othe. C. For because the greatnes and pompe of the temple, being as a beale set before their eyes, did not suffer their fayth to reache to the kingdome of Christ to come, therefore hee affirmeth by an othe that those thinges should shortly perishe, which did so greatly stay them, This foreshewinge therefore of the destruction of the temple, did much prepare the waye, to the ignorant and weake. For although it was necessary and profitable for the temple to be destroyed, least that the Iewes beinge to much adicted to earthly elementes & creatures, shoulde be helde thereby in the shadowed worship: yet notwithstandinge this was the speciall cause, that God woulde haue the repulse of his sonne, and the contempt of the grace which hee offered vnto them, to be reuenged of ỳ nation by a horrible example. Wherefore it was necessary that the Disciples by this declaration shoulde forsake the societye of this rebellious people. Euen as at this daye, those thinges which the Scripture foretelleth as concerninge the punishment of the wicked, ought to driue vs from those sinnes which prouoke the wrath of God. Also whatsoeuer teacheth as concerninge the short, and trãsitory figure of this world, ought to correcte the vanitye of our senses, which to gredely followeth pompe, luxury and other vaine delightes. But specially that which the Scripture pronounceth as concerninge the feareful destruction of Antechriste and his secte oughte to take from vs all lettes and hinderaunces, which do stay vs in the right race of fayth.

{There shall not here be left one stone that shal not} E. This word (here) is an aduerbe of place, & signifyeth thus much: In this buildinge. The Euangeliste Luke hath: The dayes will come, in the which (of these thinges which ye see) there shall not be left one stone vppon another. The whiche thinge notwithstandinge as yet seemed impossible to the rude Dysciples. And truly it appeareth hereby that ỳ buildinge of this temple was in most strongest maner, because when Hierusalem was taken, the Romaine souldiours had much adoe to enter the same, as wee may see in the seuenth Booke of Iosephus de bello Iudaico and the nynthe Chapter.

3. And as hee sate vpon mount Oliuet, his Disciples came vnto him secretelye sayinge: Tell vs when shall these thinges be: and what shalbe the token of thy comminge and of the ende of the worlde?

{And as hee sat vppon mounte Oliuet,} B. The Euangelist Marke addeth sayinge, that he sate ouer against the Temple. It is sayd in Luke that the Lorde was wonte in those dayes at night to go forth of Hierusalem to mount Oliuet, the which he obserued this third day also, after ỳ which there is none of the Euangelistes that maketh mencion that hee retonrned againe vntill the day of swete breade: that is to saye the fift daye after that in the which he entered into ỳ Cittye with pompe & maiestye, whẽ they cryed vnto him Hosiah-na. Herevppon manye of the aunciente fathers helde opinion that hee tarved the fourth daye at Bethany. Luke. 21.

{His Disciples came vnto him} C. B. M. The Euangeliste Marke nameth foure of his Dysciples that is to saye, Peter, James, John, and Andrewe, to whom he reuealed other misteries. Peraduẽture they thought that he would open these thinges and many other to them alone.

{Secretly saying} M. Or they came vnto him a part, or priuatelye, that is to saye the people beinge awaye: because it was verye daungerous to speake anye thinge openlye of this matter as appeareth by the historye of Stephen. Actes. 6. {Tell vs when shall these thinges be?} A. Christ had openly and plainly shewed them of the destruction of ỳ temple, but hee had not in like maner declared the time, ỳ the same might be knowne to ỳ Dysciples. Therefore they beinge perswaded that the matter shoulde come to passe as the Lorde had spoken, do inquire of the time.

{And what shalbe the token of thy comminge?} C. The Euangelistes, Marke and Luke do not so plainly speake of this matter as doth Mathewe. For they onely say that these fower Disciples came and enquired of the tyme, when the Temple should be destroyed: and because the matter was incredible, they also demaunded what signe the Lorde woulde shewe thereof from Heauen. But here they inquyre of the tyme of Christe his comminge, and of the ende of the worlde.

Yet wee must note also, that seing they had imagined euen from their childhoode the state of the temple to be perpetuall, and seinge their mindes were wholy fired vppon the same, they thoughte while the worlde stoode, the temple could not be destroyed. Therefore so sone as Christ said ẏ the tẽple shoulde perishe they of their owne accorde call to minde the consumation and ende of the worlde. And as one error begetteth another: euen so they beinge perswaded, that by and by, euen at the beginning of Christe his kingdome, they should be blessed in all respectes, ẏ warre and battaile beinge forsaken, make hast to haue the triumphe oute of hande. Therefore they ioyne the comminge of Christe, and the ende of the world with the ouerthrow of the temple, as thinges inseperable, and by the ende of ẏ world they meane the instauration and renuinge of all things, least any thinge should be wãtinge to the perfect felicitye of the godlye. Now we see, that therefore they lept from one question to another, because they were tangeled in these imaginations, namelye, that the temple could not fall without the whole world were destroyed: that the shadowes of the lawe and the worlde shoulde ende at one time: that immediatlye after this, the glory of Christs kingdome should be reuealed, which shoulde make the children of God blessed in all poiutes: and that the visible renuinge of the worlde was at hande, which in a momente shoulde set all those thinges in order that were before cõfounded. But specially they presuming folishly vpon the hope of Christes kingdome which was present, are driuen thereby out of time to seeke in hast for the blessed quietnes and reste. Euen as in another place, when they saw that Christ was rysen from death, they were caryed hedlonge to the felicitye which is layed vp for vs in Heauen, to the which wee must aspyre and come by pacience and hope. And although we differ from them in diuers respectes, because we are not trayned vp in the shadowes of the lawe, that the same superstition, as concerninge the earthly kingdome of Christ, cannot deceiue vs: yet notwithstãding there is scarse one of vs amonge a hondred founde, which is not infected with the like disease, For, seinge all men do abhorre by nature, griefes, contencions, and all partes of the Crosse, the tediousnes of these things doth vrge them to make hast, without moderation and temperaunce without hope, to get before the time, the fruite of hope. And so it cõmeth to passe ẏ no man would sowe, & yet all men woulde reape before the time. But to returne to the Disciples: they had conceyued truly in their mindes, the good seede of fayth, but they tarryed not till the same was ryppe: and being indued with euil affections, they do mingle the perfection of Christes kingdome with the beginning: and that which they should haue sought for in heauen, they seeke to obtaine in eath.

Acts. 1.

4. And Iesus aunswered and saide vnto them, take heede that no man deceiue you.

{ *Take heede that no man deceiue you* } Z. Or beware that no man deceiue you. A. The like woorde vseth the Apostle Paule when hee sayth. Take heede least any man spoyle you through Philosophy, and deceitfull vanity, after the tradition of men, and after the ordinaunces of the world. M. B. Christ doth not answeare to that, which the Disciples sought curiously to know, but to ẏ whiche did more pertaine to their profite: whereby they might be made more ware and circumspect, either to auoyde, or els constantlye to beare, the perilous thinges that were to come. C. For seinge they soughte for tryumphe before the victorye was had, Christ exhorteth them to longe sufferaunce. A. Therefore these wordes muste be taken as if hee had said, C. ye would haue the game or rewarde, before yee runne, but first it is meete that ye finishe your race. Yee plucke downe the kingdome of Heauen to ẏ earth, the which no man can obtaine, excepte hee ascende into Heauen. But seinge that this principall rule doth containe special admonitions verye profitable to gouerne the whole race of our life, wee do see broughte to passe by the wonderfull wisedome and counsaile of God, that the error of the Apostles should be profitable vnto vs.

This is the effect and summe, that ẏ Preachinge of the Gospell is like vnto the sowinge of corne: and therefore wee muste wayte pacientlye for the time of Harueste: and that they are to tender and effeminate, whiche are so discouraged by the coulde of wynter,

wynter, by snowe, by winde and raine, or by anye other aduersitye. But Christe doth specially commaunde vnto his Disciples two thinges, namelye that they take heede of false doctrine, and that they be not troubled at offences. By the which wordes hee declareth, that his Churche, so longe as it is in the world, shalbe subiect to these euils. But this might seeme nothing so, seinge þ þ Prophetes had described the kingdome of Christ to be farre otherwise. Esaye promiseth, that al men at that time shalbe taught from aboue. And the Prophete Ioell sayth: I will power oute of my spirite vppon all flesche, and your sonnes and your daughters shall Prophesye, your yonge men shall see visions, and your olde men shall dreame dreames. More plentiful light also of vnderstandinge is promised by Ieremye, when hee sayth: No man from henceforth shall teache his neighbour, sayinge: knowe the Lord: because all men shall knowe mee from the least to the most. Therefore the sonne of righteousnes beinge risen (as Malachy Prophesyed that it shoulde) it is no marueile if the Iewes did hope that they shoulde be free and cleane from all the obscure and darke cloudes. Whereuppon the woman of Samaria said: The Messias when he commeth, will teache vs all thinges.

Now truly, we see and know howe manye greate promises are to be founde in diuers places of the Scripture, of peace, of righteousnes, of ioye, and of the plentye of all good thinges. Wherefore it is no marueile if they beleued that they should be exempte and deliuered from troubles of warres, from rapine, from all iniury, from honger and from pestilence, by the comminge of Christ. But Christ admonisheth and declareth that false teachers should be hereafter no lesse troublesome to the godly, than false Prophetes were in time tofore to the people that were longe ago: and þ there should be no lesse perturbations and troubles vnder the Gospell, than there were in time past vnder the Lawe. Not because those prophesies want effecte, which wee recited euen now: but because the perfect fulfilling of them, is not to be seene at the firste daye. For it is sufficient that a taste of those blessinges is geuen nowe to the faithfull, that they might euer after haue a hope of þ fruition. And therefore they were much deceiued which loke to enioye all those thinges at the beginninge of the Gospell, which we see daily to be fulfilled. Moreouer the wickednes of men, although it doth not altogether frustrate and make voyde that felicitye whiche the Prophetes attributed to the kingdome of Christ, yet notwithstading it doth greatlye trouble and hinder þ same. For the Lord bringeth to passe in stryuinge with the malyce of men, that his blessinges may finde away through all lettes and stayes: and truly it were an absurde thing, that the same should be abbolished by their faulte, which is grounded vppon the mercifull goodnes of God, and not vppon their will. Notwithstanding, that they might receiue some recompence of their ingratitude, hee doth onelye distill by droppes, as it were, his graces and benefites, which otherwise, woulde power out themselues in most plentifull maner. Hereuppon commeth the Laberinth or mase of so manye euils by þ which þ faithfull do erre all their life time, howbeit, Christ beinge their captaine, and carying before them the light of his Gospel, they kepe the sure and certaine way of saluation Hereuppon commeth the heape of so many contencions, that they cã hardely fight, although without daunger. Hereuppon come so sodaine perturbations, that they are troubled with myserable disquietnes, howbeit they cleauinge vnto Christ, do very well persist and abyde to the ende. Furthermore, when Christ commaũdeth his Disciples to beware of deceites, let vs knowe that there be wayes anowe to escape them, if so be wee be circumspecte. Wherefore let vs not doubte, if euerye one of vs walke dilligentlye in oure callinge, what deceites soeuer Sathan practiseth, but that wee are in safety from them. A. Ephe. 5.

Therefore let vs not be vnwise, but let vs vnderstande & know what the will of God is. For Christ sayth, if anye man will obey his will, hee shall know of þ doctrine whether it be of God, or whether I speake of my selfe. Iohn. 7.

5. For manye shall come in my name, sayinge: I am Christ, and shall deceiue manye.

{For many shall come} C. Christ doth not as yet speake generallye of peruerse and false

doctrines, but toucheth only one particuler kynde, which is as a certaine preface or declaration of all those errours, by the which Sathan diuersly goeth about to destroy the pure doctrine of the Gospell. For shortly after the resurrectiō of Christe, there arose false teachers, among whiche, euery man professed him selfe to be Christe. But because the true redemer was not only quyte taken awaye from the people, but also oppressed with the ignominy of the crosse, and because the mindes of all men were erected and lifte vp by the hope of redemption, and set on fier with a desier thereof, they had a plausible and fitte occasion at hande, to deceiue withall. And there is no doubt but þ God suffered those to be seduced, by suche enchauntementes and deceites, which had so disdainfully reiected his sonne. For the Lorde also sayde vnto them before, I came in my fathers name, and ye receiue not me: If an other come in his owne name hym ye receiue. For so God hath appointed, that thei which reiecte the truthe of God, should afterwarde beleue a lye. As we may reade in the thirtene chapiter of Deutronomie, in the nine and twenty of Esay, and in many other places of Scripture. And because it is the office of Christe to deliuer from the tyranny of the wicked and to gouerne prosperously, they did insinuate and craftely conuey them selues into the fauoure of the Jewes, whiche promised that they woulde be the deliuerers and sauiours of the people. Of the whiche deceiuers truely there were many before the destruction of Hierusalem: who, although they perswaded not all the people of this matter, yet notwithstanding they seduced many, as Christ foreshewed in this place. Amonge these, Theudas was one, of whome Iosephus in his .xx. booke & .iiii. chap. of the Antiquities of the Jewes, maketh mencion. Iudas the Galilæan was before this Theudas, of whō also Iosephus maketh mencion. And Gamaliel, maketh mencion of them bothe in the Actes of the Apostles. And further, the same Iosephus wryteth that the prouince was replenished with theues & witches, whiche seduced the people. By the witches he meaneth those whiche did insinuate thē selues by the name of Prophetes. Againe, he maketh mencion of a certaine Aegiptian, whiche was a false Prophete, who in his owne opinion thinking him self to be a Prophete, gathered almoste thirty thousand together, whom whē he brought out of the wildernes to the moūte of Oliues or Oliuet, he went about to take Hierusalē: but they were oppressed of Felix the president at that tyme: of the which Felix there is mencion made in the one and twenty of the Actes. Lastly, the same Iosephus wryteth of an other also whiche promised the people quietnes and reste from all euels, if they would followe him into the desert. By many suche were the people of the Jewes mocked and deceiued, all whiche, as they promysed libertie and saluation to the people, so thei affirmed that thei wer Christes. And vnder this name they boasted them selues also for the true and promysed Messias, of whome the Prophetes and Scriptures testifieth. Suche a one was Symon Magus, which perswaded the Samaritanes that he was the power of God whiche was called great. C. And although all these toyes were discipated & brought to nothing in a short tyme: yet notwithstāding, it was the wyll of God that the Jewes should bee so troubled among them selues: first, that they might make them selues infamouse, & odious: and secondly, that they being so often deceiued of their expectation, might ronne headlōg lyke brute beastes into their owne destruction. For seing the world forsooke the sonne of God, whose office is, to gather vs into an holy vnitie, it is mete that the same should be caried to and fro, as it were with the vncertaine waues of the sea. And by the same iust iudgement of God it is brought to passe, that foolish credulitie & light beliefe, did seduce more, than the true faithe brought vnto God: euen as Christe saith in this place. {*And shall seduce many.*} Christe added this circumstaunce, least the people in beholding the multitude of madmen, should quayle or fall awaye. For wee knowe howe the nature of man is inclined to multitude, specially when as we are a fewe in nomber. So saint Peter wryteth of false teachers, saying. There shall be false teachers among you, whiche priuely shall bryng in damnable sectes, euen denying the Lorde that hath bought them, and bryng vpon them selues swifte damnation, and

Chap.

False prophets.

Act. 21.

Chap.

Act. 8.

2. Pet.

2. 14.

lib 2. in de Iudai.

John. 5.

Deutro. 13 Esay. 29. 2. Thes. 2

Iosep. li. 20 cap. 4. De Antiqui.

Iosep. lib. 1 cap. 18. De Antiqui.

Act. 5.

Iosep. li. 20 cap. 11.

and manye shall followe their damnable wayes, by whome the waye of truthe shall bee euell spoken of.

6 Ye shall heare of warres and tidinges of warre, be not troubled. For all those things must first come to passe, but the ende is not yet.

{Ye shall heare of warres.} B. Nowe least they shoulde bee to muche troubled by the manifolde and horrible tumultes of warres and seditions, (with the whiche the Jewishe nation before their destruction should be afflicted) he doth also forewarne them of those, leaste they should receyue any hurt therby. To the ende also he might reuoke them from that false opinion, by the whiche they promysed to them selues a quiet kingdome, in the whiche all thynges shoulde florishe, he geueth them this admonition. C. Euen as therefore at the firste, he commaunded them to beware, least anye man deceaued them, so nowe hee commaundeth them to stande with a bouldе mynde, againste the warres and rumours of warres: For it was daungerous, least they should quayle being ouerwhelmed with euels, specially if they had promised vnto them selues quiet ease. But he speaketh not here symplely, but by a cõparison: that there were alwayes warres, but neuer such greuouse warres. For about the begynning of Christes comyng, or about the beginninge of the Gospell, they preuayled more and more.

B. Furthermore, these rumours of warres, and warres, that is to saye tumultes, seditions, and murthers, began specially and chiefely to bee in the tyme of Cumanus lieftenaunt, whiche succeded Tyberius Alexander, of whome Iosephus maketh mention.

Within a whyle after, there insued an other tumulte betwene the Jewes and the Samaritanes, with greate slaughter of men, and spoylyng of townes. After that there followed an other tumulte at Cæsaria. But when P. Festus had succeded Felix, (of whiche succession mention is made in the fower and twenty chapter of the Actes) he went aboute to delyuer that Prouince from theues, but the vengeaunce of God slayinge the same, he coulde not. The sayde Festus being succeded by Albinus, and Albinus by C. Florus, all kynde of wyckednes ouerflowed.

For as these twoo, (but specially Florus) lefte nothyng vndone pertayning to tyranny, extreame and open iniurie, and rapine: euen so therewith, the bouldenes of those that were seditious amonge the Jewes, did dayly more and more increase: where vpon immediatly came tumultes, hurlyburlys, roberies, open violence, and by little and lyttle cruel murthers, and the people were vexed daylye with vnspeakeable euels and calamities, tyll that they were driuen to iust rebellion: with suche vnwonted force, and violent crueltie, not heard of before, he raged againste them. But kyng Agrippa went many wayes about to diswade and dehorte them from rebellion, yet all in vayne. At the length therefore, when they had preuayled, whiche sought to renewe thynges, the Romane power, and the garryson of kyng Agrippa, did assault the cittie of Hierusalem with open warre, and beinge forced to yelde, after they had geuen handes, and promysed lyke with an othe, they slewe euery one of them sauing only Mutilius the lieftenaunt. After that, Cestius the presidẽt of Syria, did vid ẏ cittizens of Hierusalem, battaile. But he being forced to rayse his siege, and to auoyde the force of the Jewes by flight, the authours of the rebellion were made more bouldе: and hauing gotten all power, they brought vnto them selues, and to theires, muche euell, vntyll suche tyme as they were altogether banyshed by Titus. Of all the whiche thynges Iosephus writeth at large from the eleuenth chapiter of the seconde booke of the warre of the Jewes, vnto the ende of the seuenth booke.

{Be not troubled.} S. To be troubled by reason of warres in this place, is to doubte of the truthe of the worde, the whiche thyng we doe, when we iudge of the woorde by vncertayne thynges. B. as at this daye it happeneth with them, whiche for the present happe and chaunce, doe eyther begyn to doubte of the Gospell, or to haue the same in suspicion, or els altogether to cõdemne it. {For all these thinges must first come.} This woorde {Must,} conteineth in it, no small consolation. For what wyse man wil

be afflicted for the thing whiche cannot otherwyse be. But what man that trusteth in God wyll be troubled, when that commeth to passe, whiche must nedes happen by the ordinaunce of God, the whiche thing must nedes be beste, and moste wholsome for the sayntes of God? God truly wyll not haue those that are his to bee troubled in these necessary and continuall tormoyles of thinges, but to bee of a stoute mynde, as those that knowe it to bee the decree and ordinaunce of God. He saieth that it must nedes bee, and yet notwithstandinge, hee sheweth not the cause, but declareth that none of all these thinges come to passe by chaūce, or without the prouidence of God, least we shoulde in vayne kycke against the pricke. For there is nothynge more effectuall to bryng vs vnder, than when we do acknowledge that those thinges whiche seme moste confused, are moderated by the wyll and pleasure of God. For to God him selfe iust causes and true reasons why he suffereth the worlde to be troubled, are neuer wantinge: but because it is mete that the faythfull doe areste in the mere and good pleasure of God, Christe thoughte it sufficient to exhorte the disciples to haue their mindes armed with constancie to beare and suffer, because so it pleased God.

The kigdom of heauē doth not bringe worldly delightes.

By these woordes also he dothe shewe vnto vs that his kyngdome dothe not bryngе vs pleasaunte delightes, and suche other lyke commodities of this worlde, but that it is spirituall: and he dothe as it were demonstrate with the fynger, that wee must haue respecte to somewhat els than to the earth, and the commodities of this present lyfe. Neither dothe this woorde ⁊ *Must* ⁊ signifie any thing that is fatall or belonging to desteny (as certayne fanaticall or mad men doe deme.) For it hath alwayes one cause or other, and it is profitable to bee done for those causes before mencioned.

⁊ *But the ende is not yet.* ⁊ Christe here more playnely vttereth that whiche we spake of before, namely that those thinges whiche were greuous of thē selues, were notwithstanding onely certayne enterannces and beginninges of greater calamities: because whan the flame of warres had corrupted Iury, it would burste out further. For in that the doctrine of the Gospell was spread abroade, the lyke ingratitude among other nations dyd kyndle the wrathe of God. Hereupon it came to passe that they whiche had broken the bonde of peace with God, dyd nowe teare one an other with mutuall debate: that they whiche refused before to obeye God, are nowe gladde to submitte them selues to the violence of their enemies: that they whiche before woulde not abyde to be reconciled vnto God, are nowe together by the eares one with an other: and that they whiche depryued them selues of heauenly saluation, haue nowe fylled the earth with murther in sleying one an other.

M. Therefore by these woordes hee sheweth that these sedicions shall bee of longe continuance. And it is a verye profitable admonition, leaste men shoulde thynke that they haue done enough if they haue escaped twoo or three daungers, but rather that they shoulde alwayes bee readye to a newe fyghte. For seynge the lyfe of man is a continuall warrefare vppon earthe, we ought not to promyse vnto our selues a quiet state whyle we are in this worlde. Iob.7.

7 Nation shall ryse againste nation, and kyngdome against kyngdome, there shall be pestilence, and hunger, and earthquakes in all places.

⁊ *Nation shall ryse against nation.* ⁊ B. This prooued to true, to Cæsarea, Scythopolis, Ascalon, Ptolmaida, Alexandria, and afterwarde to Damasi, where tenne thousande were slayne, finally to the kyngdome of Agrippa, and to all Syria, and the kyngdomes there aboutes: of the whiche Iosephus maketh mention. Iosephi De bell. dai.

⁊ *And there shalbe pestilence.* ⁊ M. In the third place he putteth those sygnes of the wrath of God, and of the destruction to come, whiche shoulde be from heauen. As concerninge these plagues, howe they were foreshewed to thys people by Moyses, reade the xxvi. and twenty chapiter of Leuiticus. Leuitic. Deut.

⁊ *And hongar.* ⁊ B. As concerninge the hongar whiche preuayled at Hierusalem, in so muche that many were consumed by the same, reade the seconde chapiter of the twenty booke of the Antiquities of the Iewes. We doe reade also that great hongar was prophecied by Agabus, to come throughout the whole earthe, which Iosep. cap. 6 Antiq.

happened

happened in Claudius Cæsars time. Wherupon Paule and Barnabas tooke almes and reliefe of the Gentyles, to carry to the brethren that dwelte in Iewry. Hereby euery man may see that Iudea or Iury was specially afflicted with hongar, peraduenture by reason of other calamities, with the whiche it was almoste destroyed. So we must vnderstande also, that manye other euels, as warres, pestilence, earthquakes, and greate signes from heauen, were specially shewed vppon this countrey: because the Lord shewed by this place specially the calamities of this nation, to come. C. The Euangelist Luke addeth: earthequakes and signes from heauen. Of the whiche thynges, although there bee no certayne history to be seene, yet notwithstandynge it is sufficient that the same were foreshewed of Christe.

A. Iosephus truely dothe shewe of certayne thinges whiche doe agree with these woordes (as it shoulde seeme) of our Sauiour Christe. B. For a whole yeres space, before the destruction came, the men of the cittie sawe a signe in the heauen ouer the cittie, like to a swearde, at nyne of the clock in the nyghte, there shyned a lyghte in the temple, more bryghte and clere then the daye. In the ayre, were seene men fighting together, and in the temple a voyce was hearde, sayinge: let vs goe hence, and suche lyke.

6 All these are the beginninges of sorrowes. C. Because Christe knewe howe obstinate the mallyce of the woorlde should bee. Hee addeth agayne that these thinges are but the beginninges of sorrowes: not that the faythfull shoulde kyll them selues with sorrowe and griefe, who alwayes haue consolation in aduersitie and trouble, but rather that they myght prepare them selues to the pacience of longe tyme. B. As if he shoulde saye, let no man thynke that the wrathe and vengeaunce of God is satisfied by these plagues, which in dede are greuous: and although they bee horrible and feareful, yet notwithstanding they shall seme lighte, if they be compared with those that shall followe: wherefore, when ye see these thinges beginne, ye ought to be farre from trouble of mynde, that ye may be armed and throughly prepared against greater miseries and calamities. These thynges specially pertayne to the Iewes, whiche loked for their Messias, by whome they might bee deliuered from all euel: whome he would haue to thinke, that these greuous calamities, are but beginninges only to the of more greuous plages.

9 Then shall they put you to trouble, and shall kill you, and ye shall be hated of all nations for my names sake.

{Then shall they put you to trouble.} C. Nowe Christe admonisheth his disciples of another kinde of temptation, by the which, beside the common and generall afflictions, their faith should be tried: and the temptation is this, that they shoulde bee hated and detested of the whole woorlde. Bu. Of these persecutions he spake before in the .x. chap. but because that tyme was at hande, hee thought good to rippe vp this thing agayn vnto them: A. to the ende they might prepare them selues in due tyme to beare those persecutions. C. This thing, of it selfe, is sorroweful and heauy to the sonnes of God, to suffer lyke affliction with the wicked reprobate, and contemners of God, and to be subiecte to the same punishementes, which are layde vpon them for their wickednes. But this semeth to be farther a great deale from iustice, namely, to bee sore oppressed with greuous euels, from the whiche the wicked are free. But euen as the wheate with the chaffe being firste threasshed with the fleale, is brought afterward to the mill and is there beaten and grounde to meale: euen so God, doth not only afflicte his children with the wicked, but doth also chasten them more thã others, with the crosse, that they may seme more miserable than other sorte of men. But Christ properly speaketh here of afflictiõs, whiche ỳ Apostels should suffer for the Gospell. For although it bee true that the Apostell Paule sayeth, that those whome God hath chosen, he hath ordeined also to beare the crosse, ỳ they should be like fashioned to the shape of his sonne, yet not withstanding, he hath not marked al those with this singuler marke, that thei should suffer persecution of the enemies of the Gospell. As concerninge this kynde of crosse Christe nowe speaketh, affirming it to be necessary that the faithful suffer them selues gladly to be hated of the wicked, to be repro.

Math. 10.

Punishmẽts are more seuerely layde on the faithfull than on the wycked.

Rom. 8.

be reproched, and despised for the testimony of the Gospell. For he woulde haue his disciples admonished that the doctrine of the Gospell whereof thei should be messengers and witnesses, should neuer be plausible or acceptable to the world: euen as he had declared vnto them before. M. Therefore Christe maketh aunswere to his Apostles of an other matter than that whiche they demaunded. For they asked him of the kingdome and glory: but he speaketh vnto them of persecution, of crosse, of ignominie, and of greuous offences of many which should fal from the faith receiued, & of the daungers of false Apostles and false Prophetes. The Euangelist Luke, as it were expounding the wordes of Mathew, hathe. But before all these thinges they shall laye handes on you, and (as Marke saithe) shall persecute you. As if he should say, But before all the said calamities do afflicte the Jewes, euen then, when ye preache the Gospel, shal thei persecute you. This persecution they felte, immediatly after the death of Steuen: the whiche Paule preferred, as appeareth in the Actes of the Apostles. Afterwarde Herode the king, wēt about to afflicte ꝑ churh and killed James, and put Peter in prison. The whiche persecutions, Paule felte, as well of the Jewes as of ꝑ Gentiles, as may appeare by his owne testimony, both in the Actes of the Apostles, & also in his epistles. Our Sauiour Christe truly in this place, spake of nothinge to his disciples whereof thei haue not felt. {And shall kill you.} A. The world (suche is the ingratitude and blyndenes therof) can not abide the faithful preachers of the truthe: of the whiche matter there is a reason rendered vnto vs in the seuēth of John. {And ye shalbe hated of al nations.}

Act. 8.

Actes. 9.

Act. 12.

2. Cor. 11.

Iohn. 7.

C. He shewed that they must not contende only with a fewe enemies, but he saith that whethersoeuer they shall come, all nations shall hate and abhorre them. But this was an incredible and straunge thing, that the name of the sonne of God whiche was able to strike and pearce, of his owne force the strongest and stoutest mindes of mē, should be so infamous and odious, that it shoulde make all the professors & worshippers therof to be hated. Therefore the Euangelist Marke hath: Take hede to your selues, by the which wordes he noteth the end & vse of the admonition, namely that they ought to be ready to suffer, least ꝑ temptation should oppresse them vnawares. B. Furthermore the cause of this hate, was the scourge of God, with the which both the Jewes & the Gentiles resistinge the grace of God, were scourged, as we may se if we reade Tertullian. For they assigned & imputed the causes of warres, of pestilence, of honger, of earthquakes, & such like to the Christians, as though the deuine maiestie of God were offended, & angry with thē. After the same manner the ministers of the Gospell, & the receiuers of the Euangelicall grace at this daye, are hated. A. according to these sayinges: The time will come, that whoso killeth you, wil thinke that he doth God good seruice. Also, we are made the filthines, as it were of the world, the offscouringe of all thinges, euen vnto this daye.

10 And then shall many bee offended, and shal betray one another, and shal hate one an other. {And then shal many.}

C. Nowe he rehearseth certaine temptations, whiche shall come of euill examples. But this tēptatiō aboue al others is moste violent, & hard to ouercome, seing ꝑ Christ him selfe is the stone of offence to many, at the which some stomble, some when they se it before them, go backwarde, & other some fall thereat. B. For it was mete that the disciples shoulde be exercised with this aduersitie, whiche oftentimes bringeth more trouble, & doth more afflicte the true ministers of Christe than persecution it selfe. Least therefore they should be troubled out of measure, in seing many to fal (for alwayes the nōber of the elect is small) he thought it good also to forwarne thē of these things For they should not only fall, whiche were offended, but there should also be enemies euen of the brethren: of the whiche matter Paule had experience, as he writeth in his Epistle to Timothe. This is a moste daungerous temptation or triall, when we see those that professed Christe to fall frō him. But this offence is of two sortes: for they whiche fall suffer offence: & then they bring offence to those that see their fall. This last or seconde, is very daungerous, therefore they had great nede of this forewarninge. But this place may very well be expoūded of those whiche semed to be domestical mē-

bers of

bers of the churche. Howebeit, Chriſte ſeme-
th here to comprehende many kynde of
perturbations: becauſe they do not only fal
whiche had once entered into ỹ right race,
But alſo many are exaſperated & moued a-
gainſt Chriſt: other ſome hauing quyte for-
gotten modeſtie and equite, doe caſte them
ſelues into bruteſhe madnes: others become
as Heathen men, and put of all ſence of pie-
tie: & others in confuſed matters, do vſurpe
vnto them ſelues libertie to do that whiche
is euell. {And ſhall hate one an other.} A. This
muſt be referred to the hatred with ỹ which
the vnbeleuing hate thoſe that preache the
worde of the Goſpell. Chriſte declareth the
cauſe of hatred to his bretheren by theſe
wordes: The worlde can not hate you: but
me it hateth, becauſe I teſtifie of it, that the
workes thereof are euell. But he whiche
hateth Chriſte, hateth his miniſters alſo.
If the worlde hate you, ye knowe that it ha-
ted me firſte. And a litle after he ſaieth: the
ſeruaunt is not greater than his Lorde. If
they perſecuted me, they will alſo perſecute
you. If they haue kept my ſaying, they wyll
kepe yours alſo. To this ſaying alſo agreeth
that whiche went before in the .x. chapiter of
Mathewe: And ye ſhalbe hated of all men
for my names ſake. The infidell ſhall hate
the faythfull man.

11 And many falſe prophetes ſhall ariſe
and deceiue many. {And many falſe prophets.}
This admonition differeth from that which
went before, when Chriſte ſayde that many
ſhould come in his name, for there he ſpake
only of falſe Chriſtes, which within a while
after the beginning of the Goſpell, did fal-
ſely boaſte them ſelues to be Chriſtes: but
nowe he ſaith that falſe teachers ſhall come
after them, whiche ſhould corrupte ỹ ſound
and true doctrine with their errours: euen
as Peter teacheth that the churche ſhoulde
be no leſſe ſubiect to this euel, than it was in
tyme paſt vnder the lawe: wherfore there is
no cauſe why errors, & euery deceite of Sa-
than, & the corruptions of pietie ſhould ap-
paire or hurte the godly myndes: becauſe
there is no man truely founded and buylte
vpon Chriſte, but he whiche hath learned to
knowe that he muſt ſtande againſt ſuche aſ-
ſaltes. For this is the true trial of our faith,
when the ſame is not ouerwhelmed by the
riſing of falſe prophetes. Furthermore, a
falſe Prophete, ſignifieth as muche, to ſaye
as a lying Prophete, and whiche is called a
Prophete by a falſe name: as, a falſe Apo-
ſtle is he, whiche falſely taketh vnto hym
the name of an Apoſtle. B. Againſt ſuche
Paule hath euer great contention. Theſe
ſerued their bellies, and not Jeſu Chriſte.
They are ſuch as were gelous ouer the Ga-
lathians amis. Theſe are dogges ſlowe bel-
lies, euell workers, ennemies of the croſſe
of Chriſte, whoſe ende is damnation, whoſe
God is their belly, & glory to their ſhame,
whiche are worldly mynded. Theſe are de-
ceyuers through Philoſophy and vayne de-
ceite, hauinge in their mouthes a ſhewe of
wyſdome. {And deceyue many.} C. He dothe
not onely ſaye that falſe Prophetes ſhall
come, but he ſayeth alſo that they beyng in-
dewed with crafte and deceyte to deceyue,
ſhall drawe ſectes after them. In this point
therefore we haue greate nede to beware,
becauſe the multitude of thoſe that erre cau-
ſeth to declyne from oure race no leſſe than
a violent waue of the Sea, except we be ſu-
rely grounded vpon God.

Bu. Of theſe deceauers alſo Peter ſpake,
the chief of the which were theſe: Praxeas,
Valētinus, Nouatus, Arrius, Manicheus,
Macedonius, Donatus, Neſtorius, Pela-
gius, Euthiches, the Mahometes alſo, and
the Papiſtes.

12 And becauſe iniquitie ſhall haue the
vpper hande, the loue of many ſhall
abate. B. That is to ſaye, that crook-
kednes or euell diſpoſition of nature, by the
whiche men onely ſeeke to benefite them
ſelues, and haue no regarde to the profite
of their neighboure: this abounding, cha-
ritie & loue muſt nedes waxe colde. C. The
whiche euell, howe generall it is, no man
ought to be ignorant, but fewe or none haue
any regarde thereof. For, becauſe by the
lyght of the Goſpell, the faultes of men are
more playnely detected, we maye alſo evi-
dently ſee that the ſtudye of benificence is
fainte, and almoſte extinguiſhed, euen in the
honeſter & more godly ſorte. For thus euery
man thinketh in hym ſelfe, if I beſtowe my
lyberallitie vppon this or that man, ſurely
it is loſte and in vayne, for experience, and
dayly practyſe teacheth me, that all men for
the moſte parte are vnthankefull, vntruſty,
or vnhoneſt. A greuous ſurely, and a daun-
gerous

2. Cor. 11.
Rom. 16
Gala. 4.
Philip. 3
1 Cor, 2.
2. Epi. 1, 2, 2.

gerous temptation: for what can be more absurde than to allowe that doctrine, which semeth to diminish the study and force of honestie? And truly where the Gospel is preached, loue, with the whiche all mens hartes oughte to be possessed and inflamed, dothe rather waxe colde then whote and feruent. But the welspring of this euell must be noted: namely, that many doe waxe therefore weary, because by reason of their infirmity, they fainte and sinke in the floude of iniquitie, whiche by little and little ouerflowerth all. B. Paule also playnely sheweth that loue waxed colde in his tyme. Surely, in that all men withstode Paule in Asia, it was a token that iniquitie should abounde, and that loue waxed colde.

2. Tim. 1.

13 But he that indureth to the ende, the same shalbe saue. C. By constancy & perseuerance in faythe, howe many crewell persecutiõs soeuer are exercised against vs, what greuous offences soeuer are obiected against vs by them that fall, although the deceitfull errour of false Prophetes doe resiste oure faithe, yet notwithstanding, at the lengthe wee shall receyue the saluation of our soules, whiche is the ende of our faithe. Christe therefore requireth this fortitude of those that are his, that they persiste and abyde stoutly in fight against all impedimẽts of their faythe. Thus also Paule commaũdeth vs to do, least wee be weary of well doynge. And in an other place he saythe that no man is crowned excepte he stryue lawefully. Weerefore we must beare all thynges with a boulde mynde and stoute courage whiche the Lorde shall laye vpvpon vs. Reade of this selfe and same sentence in the tenth chapiter going before, and in the two and twenty verse of the chapter.

Perseuerãce and constancy

1. Petr. 1.

2. Thes. 3.
2 Timo. 2.

14 And this Gospell of the kyngdome, shalbe preached in all the worlde, for a witnes vnto all nations: and then shall the ende come. {And this Gospell of the kingdome.} Bu. By these woordes our Sauiour dothe preuente an obiection, whiche some man mighte obiecte thus: To what ende is their nede of such diligence and perseuerance, when as in so many troubles, errours, seducinges, seditions, & contenciõs, no Gospell can bee preached? The Lorde aunswered: Your labour and dilligence shall not wante his fruite. For although the worlde be madde, and what soeuer Sathan goeth about, and howe many troubles soeuer he bryngeth in, yet notwithstanding, the Gospell wyll haue an issue, vntyll it bee preached throughout the whole worlde. So that in effecte his woordes briefly sound thus muche, Although all thinges be troubled, yet notwithstandinge, this Gospell shalbe preached. For, he thought it good to adde to this lasse signe a cõsolation, that they might fight the more boldly in knowyng that they should be conquerers. Feare discourageth men: but we are vnder the banner of Christ without all daunger, because wee knowe that he is farre more stronge than the deuel and the whole worlde.

Obiection.

Aunswere.

{This Gospell of the kingdome.} A. Why it is called the Gospell of the kyngdome, reade the fourth chapiter goynge before.

Matth.

{Shalbe preached in all the worlde.} A. The Euangelistе Marke hath. And the Gospell must firste be publyshed among all nations. C. By the whiche woordes Christe declareth that the Gospell muste bee preached throughout the whole worlde. And although this were incredible, yet notwithstandinge, it behoued the Apostles to hope well where no hope was, because theire maister had geuen testimonie that it should be so, and in the meane tyme to endeuoure themselues to discharge their office.

Mar.

A. This that Christe speaketh of here, beganne in the Apostels tyme. Whereupon the Apostell Paule also wryteth, that the Gospell at that tyme dyd fructifie in the whole worlde.

Colos.

And when it is sayde that it shall bee preached to all nations, it is mente that it shalbe preached to the greatest parte of nations. For howe farre the Apostle Paule onely preached the same, it may be sene by his epistle that he writeth to the Romains, where he sayeth that he wente from Hierusalem and preached the Gospell to all the Regions that laye there rounde, euen to Illyricum. And in an other place he saythe, God was manifested in the flesche, & iustified in the spirite, seene of the Aungels, and preached to the Gentyles, and was beleued on in the worlde. And where as some do obiecte the Antipodas, or other sortes of people whiche are very farre, to whome

Rom.

1. Tym.

Obie.

no parte

no parte of the fame of Chriſte hath hytherto come, wee aunſwere thus.
Chriſt doth not meane in this place ſpecially, euery particuler parte and corner of the whole earth, neither dothe he preſcribe or appointe any certain time: but only affirmeth that ẏ Goſpell which ſhortly ſhoulde be baniſhed out of Iewry, the proper place thereof (as men thoughte) ſhould be ſpred and publiſhed euẽ to the farthest parts of the earth, before his cõming at the laſt daye to Iudgement: according to the ſaynge of the Prophete: their ſounde wente forth into the whole lande, and their woordes to the vtmoſte partes of the earth. Therefore it ſhall be preached in the whole worlde, that is, as well amonge the Gentiles as among the Iewes. For the whole worlde is diuided into theſe twoo peoples: all are either Iewes or Gentiles in ſome reſpecte. But there is a fygure vſed here called Synechdoche, vſed alſo in manye other places of the Scripture, as when a parte is put for the whole.

{For a witnes to all nations.} C. By theſe woordes he noteth the ende of preaching. For although God neuer lefte him ſelfe without witnes, but after a ſpeciall maner teſtified of himſelf to ẏ Iewes: Notwithſtanding this was a ſpecial teſtimony aboue all others, and worthy to be noted, when God reuealed himſelfe in his ſonne Chriſt: and therefore Paule ſaith that he ſhould be teſtifyed at his time: becauſe this was the newe time of callinge ẏ whole worlde vnto God. Let vs learne therefore, ſo often as the Goſpel is preached, that it is enẽ as if God ſhould come himſelfe in the midſt of men, and ſhould call vs after a ſolem and lawfull maner, leaſte as vncertaine we ſhoulde wander in darkenes: but thoſe whiche refuſe to obeye are made inexcuſable. B. That this worde teſtimony, or witnes is often times taken in the Scripture for ẏ lawe and doctrine of God, it doth ſufficiently appeare by the Pſalmes, as in the hõdred and ninetene Pſalme, & in the thiee ſcore and eightene Pſalme where it is ſayde. He made a teſtimony or couenant with Jacob and gaue Iſraell a lawe: in the whiche place, teſtimonye and lawe, ſignify all one thing. As therfore a lawe was geuen to the Iewes, and diuers ceremonys belonginge to the ſame, by the which God declared his will & admoniſhed the of their deuty: euen ſo afterward it was neceſſary that the Goſpell ſhoulde be preached to all nations, that they alſo might haue teſtimony of God: by ẏ which they might know his goodnes, and haue alſo a faith in him, and a deſyer of godlines. Amonge the electe therefore of the Gentiles, the Goſpell hath ben & is preached at this daye for a teſtimonye vnto them, that is, that they mays be learned and inſtructed to ſaluation.
And it hath beene and is preached to the reprobate for a witnes vnto them, that they may be conuicted of impiety, which willingly do reiecte the grace of GOD offered vnto them.

{And then ſhall the ende come.} C. Some doe reſtraine that amis to the deſtruction of the temple, & to the aboliſhing of the ceremonies of the lawe, which ought to be vnderſtode of the ende and renouation of the worlde. For becauſe the Diſciples had mingled thoſe twoo together, as though the temple could not be deſtroyed without the deſtruction of the worlde, Chriſt anſweringe to the queſtion propounded declareth that a long & ſorowfull heap of euils was at hande, and that they muſte not make haſte to haue the palme and victory, before that they haue ended the battaile. His woordes therefore are in effecte thus: The ende of the worlde ſhall not come, vntill ſuch time as I haue exerciſed my Churche a longe while with harde and troubleſome temptations. For this latter parte of the ſentence is oppoſed and ſet againſte the falſe Imaginations whiche the Apoſtelles hadde conceyued within them ſelues. Whereby wee learne agayne, that a certeine daye is not appointed, as though the laſt day ſhould ſuccede ſtraite waye by order, the euente of thoſe thinges which he foreſhewed euen now. For the faithfull had felte of late, whatſoeuer wee reade of before: and yet for all that Chriſte appeared not by and by. But the purpoſe of Chriſte was nothing els than to bryddell the Apoſtels with ſuf-

ferrance, whiche to hastelye despyzed the heauenly glozy: as if he had sayde. The redēption cōmeth not so sone as ye Imagine no, but there are longe tournynges and by wayes which are set betwene.

15. VVhen ye se therefore the abhomination of desolation whiche was spoken of by Daniel the Prophete, stande in the holy place: (let him that readeth vnderstande.

{*VVhen ye se therefore.*} C. Because the matter was incredible (as we said euen nowe) that the temple and Cittye of Hierusalem shoulde be destroyed: and further, because it might seme absurde that the Disciples coulde be no otherwyse safe than if they were separated from that people, with whome the adoption and conuenant of saluation was made: Christe confirmeth both these by the testimony of Daniell: as if he shoulde say: Leaste ye shoulde grounde and stay your selues vppon the Temple and ceremonies of the lawe, GOD hath appointed them a certaine ende: and testifyed not long since that when the redemer came, sacrifices shoulde cease, least it shoulde be grenouse vnto you to be cutte of from youre native countrey. For God did admonishe his of the abdication and refusal of this nation in tyme. And such forewarning, was not only necessary to take away ỳ matter & occasiō of offēce but also to erecte the mindes of the Godly, that they knowinge God to haue regarde vnto them in extreame perill, and to care for their saluation, maye flye to the holy and sure anker houlde, by the which, although they be in the midest of crewell rage, yet notwithstandynge they shall haue safe an sure staye. But before wee go anye further let vs consider of this place, cyted by oure Sauioure Christe. Those interpreters are deceiued whiche thinke that this testimonye was taken oute of the ninthe chapter of Daniell. For as touchyng the verye woorde, we fynde not there.

Daniel 9.

ye shall fynde this terme in the Geneua Bible for that is nerest to the Hebrewe texte.

The abhomination of desolation, but and for the ouer spreading of the abhomination he shal make it desolate, in the which there is some difference: and it is certaine that the Angell dothe not speake in that place of the last destructiō (of the whiche Christe maketh mencion here) but of the temporall dissipation whiche Antiochus the tyraunte brought. But in the twelueth chapter of Daniell, the Angell dothe forshewe the finall and last abrogation of the seruice of the lawe, whiche shoulde bee by the commynge of Christe. For after he had exhorted the faythfull to an vndoubted constancy, he declareth the certaine tyme, as well of the ruine and decaye as of the instauration and renewinge. His woordes are these: And from the tyme forthe, that the daylye offringe shalbe putte downe, and the abhominable desolation set vp, there shalbe 1290 dayes. O well is him that waygheth and commeth to the 1335. dayes. Wee doe knowe that this place, for the obscurenes thereof, is wrested into manye sences and diuers interpretations: but this semeth to bee the simple sence and meanynge of the texte, that an Angel, after that ỳ temple was purged from the pollucions and Idol of Antiochus, pronounced that the tyme should come againe in the whiche it shoulde be geuen vp, and committed to newe prophanation againe, and that it shoulde loose for euer the holynes and reuerence dewe to the same without all hope of recouery. But because it was a bloudy and sorowfull message, the Prophete calleth him backe to one peare, and twoo yeares, and fyue monethes. By the whiche woordes as wel the continuance, as the ende of the euels is noted. For in the continual order and course of euels, the compas of the yeare semeth lōge: but when the space of time is doubled, the trouble doth a great deale more increase. The spryte of God therefore doth exhorte the faithfull, that they do not onely prepare them selues to Patience and sufferance of a whole yeare, (that is to saye, long time): but also that they settel them selues to suffer afflictions by continuall tenore order of many ages. But in the halfe time there is contained no smal cōsolatiō: because although afflictiōs do cōtinewa lōg time, yet notwithstāding the spirit declareth ỳ they shal not be cōtinual And before truely, he vsed this maner of

speache

speache, sayinge in this wyse: The calamity of the Churche shall indure for a time, two times, and halfe a tyme, but now he reckneth those three yeares and sir monethes, by dayes, that the faithful might ware more hardy and bolde, in the longer prolonging and continuance of euels. For it is often vsed amonge men in aduersity, to recken and counte the tyme of their trouble not by yeares and monethes, but by dayes seuerall: because one daye to them is as it were a whole yeare. At the lengthe he pronounceth them happy, whiche continew and abyde vntill the ende of that tyme, that is to saye, whiche continewe til the ende with inuincible patience.

Now Christe onelye chose that thynge which serued for his purpose: namelye, that the end of the sacrifices was at hãde, and that, abhomination shoulde be placed in the Temple, whiche was a signe of the laste desolation. And because the Iewes did stande so obstinately vppon their presente state, in so muche that they gaue no hede to the Prophesys by ỹ which ỹ abolishing thereof was foreshewed, Christ as it were openynge ỹ eare, commaundeth them to reade that place attentiuely, sayinge.

{Let him that readeth vnderstande} That they might knowe that the Prophets did euidentlye speake of of that thinge, whiche they so hardely beleued. The abhomination signifieth so muche as this woorde prophanation doth: for by this woorde the vncleanenes is noted which defileth and ouerthroweth the pure worshyp of God. And it is called the abhomination of desolation, because it brought with it both the destructiõ of the Temple, and of politique gouernment: euen as before in the ninthe chapter he had sayde that the pollution and vncleanenes broughte in by Antiochus, was as it were a spreading of the temporall desolation. For so do wee interprete this woorde Expansio. But they are deceiued which thinke that the destruction of Hierusalem is noted: neither do the woordes of saint Luke help their error any thing at al, who purposed not to shewe the same, but some other thing. For because that Citty was once deliuered in the midest of destruction, leaste that the faithfull shoulde euer after looke for any such thing, Christ pronounceth that so sone as it is besæged and compassed about of the enemies, it shalbe vtterlye destroyed: because God will neuer helpe it againe. The sence & meanyng therefore, of this place is this, the euente and chaunce of the ware shal not be doubtful because that Citty was geuen and vowed, as it were, to destruction: for that the decree of God coulde in no wyse be disapointed. And therfore hereafter following it is added, that the same shall be trodden vnder foote of the Gentiles, by the which sentence the last destruction is declared. And because it might seme very absurde that the holye Citie should so be laide open and cõmitted to the pleasure of the Gentiles, there is a consolation added, that so greate liberty is committed to the Gentiles for a tyme, vntil their wickednesse ware ripe, and til such time as the vengeance prepared for them, fall vpon their heades.

A. Lastly, Christ exhorting the hearers to the exacte reading add vnderstanding of the place of the Prophete. M. Dothe also therewith touche the blindenes of the Iewes, whiche red the Prophetical Scriptures negligentlye, without vnderstanding.

16. Then let them which be in Iewry flie into the mountaines.

{Thẽ let them which be in Iewry} C. After that Christ hath taught by the testimony of ỹ Prophete, that the temple being prophaned, the legall worshyp should shortly after be put awaye, he doth adde ỹ plages & horrible calamities are at hande for all Iewry: in so much that they shal desire nothing more, than to be caried far from the same: and he saith also that they shalbe so sodaine, that they shall scarse haue sufficient tyme to escape awaye

{Flye into the mountaines.} M. He meaneth that there shal be no Citties in all Iewrye voyde of feare or in safetye. So the Angell commanded Lot to flye into the mountaine, that he might be saued there. This he spake to the Disciples, that afterwarde hee might admonishe the faithfull of the same.

Eusebius writteth that the Christians which remained yet at Hierusalem, whē it was beseged with the hoste of the Romanes, were commanded by the oracle and worde of God to flee vnto a certaine Citie called Pella beyonde Jordane.

Hereby we are admonished not to truste to muche to our selues as though by our strength, wisdome, or miracle of GOD wee shoulde be deliuered: but rather if wee may to escape by flight.

Persecution may be auoyded by flighte if time and occasion serue.

17. And let hym which is one the house toppe, not come downe to fetch any thing out of his house.

M. As cōcernyng the flatte makynge of the rooles of houses in Iudæa reade the tenth chapter goinge before. To come downe from the house, or to retorne out of the feelde, are spoken by a figure called Hyperbole, whiche is very common to the Iewes. For these speaches signifi greate haste or spedy flighte: in so much that if any man be on the house toppe, he shoulde not goe into the house to fetche any thynge oute of the same; and if that time do take him in ỳ feld, that he should flye straight waie to the mountaine and not retourne to the house to fetche anye apparell fete for the flight.

Luke. 21. The Euangelicke saincte Luke addeth: For these are the dayes of vengeaunce, that all those thinges whiche are written mighte be fulfilled. As if he shoulde saye. This shal bee no small affliction, but the cruell vengeaunce of GOD shall punishe all this nation, and this people that hathe beene obstinate and rebellious so manye yeares, whome the Prophets fore tolde that such thinges shoulde come to passe, (but specially Daniell) excepte they repented. For the Lorde dothe foreshewe nothynge in vayne: it muste needes be fulfilled at some tyme, although he do differre and prolonge the tyme lokinge for repentaunce.

Rom. 2.

18. Neither let him which is in the feelde returne backe to fetche his clothes.

C. Leaste whilest he goinge aboute to saue his goodes, loose bothe them and his body also.

19. VVo shalbe in those dayes to them whiche are with childe, and to them that geue sucke.

E. This woorde (Woe) dothe not alwayes signifye condemnation, but ofttymes it signifieth some temporall misery, as wee maye see in this place.

M. Neither are these thynges spoken as thoughe it were synne at such tyme as this so miserable, to be with childe, or to geue sucke vnto the infante: But rather that it is miserable, and troublesome, and hyndereth from flighte and deliueraunce. These and suche like are prouerbiall sentences.

20. But praye ye that youre flighte bee not in the winter, neyther on the saboth daye.

Bu. By these woordes is mente that it shalbe a sodayne and greate euell, oute of the whiche a manne maye hardelye delyuer hymselfe. This sentence hathe in it a certaine darke and hydden thinge, the meanynge whereof is this: praye that youre flyghte maye bee in hast and spedy, being let by no delayes, or tempestes, or religion.

For by wynter the troublesome tempeste is mente, and wynter is verye werysome to trauell in, bothe for the extreame cōlde and foulenes of the waye, and also for the shortenes of the dayes. And by the Sabothe, religion semeth to be mente. For it was a detestable thinge amonge the Iewes, to take a iorney on the Sabaoth daye, excepte it were onelye to walke theyre race of pleasure, whiche was not (as some saye) aboue two myles.

Act. 1. Wherevppon wee reade in the Actes, that mounte Oliuete is saied to bee a Sabaothee dayes Iorney from Hierusalem, whiche was but the spaces of two myles. Therefore the purpose of Christe was, chiefe of all to awaken his Disciples, leaste they shoulde imagine or dreame anye longer of blessed reaste, or of the pleasures of an earthlye Kyngdome and then to fortifye theire mindes, leaste they shoulde faynte or quayle with other men. This admonition truelye was violente, yet notwithstandinge verye necessarye their dulnes and infirmity considered.

21. For then shalbe greate tribulations, suche

ſuche as were not frō the beginninge of the worlde to this time, nor ſhalbe.

{*For then ſhalbe greate tribulations.*} M. He nowe ſheweth a reaſon of ſo vrgent neceſſitye to flee. The Euangeliſte Luke hath, for there ſhabe greate trouble in the lande, and wrathe ouer all this people. And they ſhall fall throughe the edge of the ſwerde, and ſhalbe led awaye captiue in to all nations He meaneth the lande of Iewry. By this worde (wrathe) he vnderſtandeth the vengeaunce of God frō Heauen that is to ſaye greate afflictions and calamitis ſent of God from heauen, which declare that God is angrye. He ioyned wrath and trouble together, becauſe God beinge angery ſendeth trouble: as if he ſhoulde ſaye: by this greate trouble the Lord declareth that he is angrye againſt this people dwelling in the lande of Iewry. And what this trouble ſhould be, he afterward declareth when he ſaith: And they ſhall fall through the edge of the ſwerde &c. And in this place is putte in ſteve of, For. B. He that readeth the ſtory of Ioſephus, ſhall ſee that theſe thinges are true in all pointes. For ſo many euels happened vnto them in the tyme of beſeginge that they can not be tolde, an innumerable ſorte of them in this tyme periſhed daylye, ſome by kyllinge themſelues, ſome by honger, whiche continued ſo longe that a certayne woman was fayne to ſeeth her owne ſonne for foode: there were alſo taken of them in the tyme of this warre, a thouſande and foure ſcore and ſeuentene, priſoners: and they dyed betwene the beginnynge and endynge of this ſeege, ten hondered thouſande, as writteth Ioſephus.

C. The Euangeliſte ſaincte Luke addeth, that all thoſe thinges whiche were written mighte be fulfilled. For ſeinge the couenaunte of GOD was then broken by the obſtinate malice of the people, it was neceſſary that the earthe it ſelfe, and the ayer ſhoulde be ſtricken wyth a wonderfull alteration and chaunge. There coulde no plage truely bee more deadlye and greuouſe to the Iewes, than to haue the lighte of the heauenlye doctrine extinguiſhed, and they them ſelues alſo reiected of God. But they were conſtrained to feele the plage of their reiection, by ſharpe and greuouſe ſcourges, as in greate obſtinacye it was neceſſary.

Moze ouer the cauſe of ſo horrible vengeaunce was, for that the deſperate impietye of this people was come euen to the full. For the medecine whiche was broughte for theire diſeaſe, was not onlye proudlye deſpiſed of them, but alſo contumelionſlye reiected: yea they dyd cruelly as it were mad men rage againſt the Phiſition hym ſelfe. Seinge therefore the Lorde reuenged on them ſo ſeuerelye the obſtinate contempte of his Goſpell, let vs alwayes haue before our eyes their puniſhement: and let vs therby learne that there is nothynge that the Almighty God can leſſe ſuffer at our handes, than the obſtinate contempte of his grace. And althoughe the ſame rewarde dothe abyde the lyke contemners of the Goſpell, yet notwithſtandynge, God woulde haue the ſame documente or inſtruction to abyde in memorye aboue all others, to the ende the glory of Chriſte his commynge mighte be more euident to thoſe that ſhoulde come after. For wee can not by woorde of mouthe expreſſe anye crime more hainouſe than to put the ſonne of God to death, the author of lyfe offered vnto them from heauen. Therefore when they had fulfilled this horrible acte, they ceaſſed not by one wickednes or an other to bringe vppon them all the cauſes of extreame deſtruction. A. Therefore Chriſte ſayth there ſhalbe greate tribulation.

Cōtempte of the Goſpel is moſt abominable i the ſight of God.

Mar. 13.

Rom. 8.

{*Suche as were not from the beginning of the world.*} Bu. Marke hath, from the beginninge of creatures (whiche God created:) callinge there the worlde the creature of god: as in thee right to the Romanes alſo.

{*Neither ſhalbe*} C. Chriſt ſaith here that the like afflictiō ſhal neuer be in ỹ world: becauſe euē as the only repulſe of Chriſt, beinge ſoyned with ſuche obſtinacy and ingratitude, was the moſte deteſtable ſinne that euer was committed: euen ſo alſo it was iuſt and mete, that the reuēge therof ſhould paſſe all other in crueltye.

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Perfecution may be auoyded by flighte if time and occasion serue.

17. And let hym which is one the house toppe, not come downe to fetch any thing out of his house.

M. As concernyng the flatte makynge of the rooies of houses in Iudæa reade the tenth chapter goinge before. To come downe from the house, or to retourne out of the feelde, are spoken by a figure called Hyperbole, whiche is very common to the Iewes. For these speaches signifi greate haste or spedy flighte: in so much that if any man be on the house toppe, he shoulde not goe into the house to fetche any thynge oute of the same; and if that time do take him in ỹ feld, that he should flye straight waie to the mountaine and not retourne to the house to fetche anye apparell fete for the flight.

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Luke. 21.

Rom. 2.

18. Neither let him which is in the feelde returne backe to fetche his clothes.

C. Leaste whilest he goinge aboute to saue his goodes, loose bothe them and his body also.

19. VVo shalbe in those dayes to them whiche are with childe, and to them that geue sucke.

E. This woorde (Woe) dothe not alwayes signifye condemnation, but ofttymes it signifieth some temporall misery, as wee maye see in this place.

M. Neither are these thynges spoken as thoughe it were synne at such tyme as this so miserable, to be with childe, or to geue sucke vnto the infante: But rather that it is miserable, and troublesome, and hyndereth from flighte and deliueraunce. These and suche like are prouerbiall sentences.

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Act. 1.

21. For then shalbe greate tribulations, such

ſuche as were not frō the beginninge of the worlde to this time, nor ſhalbe.

{For then ſhalbe greate tribulations.} M. He now ſheweth a reaſon of ſo vrgent neceſſitye to flee. The Euangeliſte Luke hath, for there ſhabe greate trouble in the lande, and wrathe ouer all this people. And they ſhall fall throughe the edge of the ſwerde, and ſhalbe led awaye captiue in to all nations He meaneth the lande of Iewry. By this worde (wrathe) he vnderſtandeth the vengeaunce of God frō Heauen that is to ſaye greate afflictions and calamitis ſent of God from heauen, which declare that God is angrye. He ioyned wrath and trouble together, becauſe God beinge angery ſendeth trouble: as if he ſhoulde ſaye: by this greate trouble the Lord declareth that he is angrye againſt this people dwelling in the lande of Iewry. And what this trouble ſhould be, he afterward declareth when he ſaith: And they ſhall fall through the edge of the ſwerde &c. And in this place is putte in ſtede of, For. B. He that readeth the ſtory of Ioſephus, ſhall ſee that theſe thinges are true in all pointes.

For ſo māny euels happened vnto them in the tyme of beſæginge that they can not be tolde, an innumerable ſorte of them in this tyme periſhed daylye, ſome by kyllinge themſelues, ſome by honger, whiche continued ſo longe that a certayne woman was fayne to ſeeth her owne ſonne for foode: there were alſo taken of them in the tyme of this warre, a thouſande and foure ſcore and ſeuentene, priſoners: and they dyed betwene the beginnynge and endynge of this ſæge, ten hondered thouſande, as writteth Ioſephus.

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For ſeinge the couenaunte of GOD was then broken by the obſtinate malice of the people, it was neceſſary that the earthe it ſelfe, and the ayer ſhoulde be ſtricken wyth a wonderfull alteration and chaunge. There coulde no plage truely bee more deadlye and greuouſe to the Iewes, than to haue the lighte of the heauenlye doctrine extinguiſhed, and they them ſelues alſo reiected of God. But they were conſtrained to feele the plage of their reiection, by ſharpe and greuouſe ſcourges, as in greate obſtinacye it was neceſſary.

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M. But if the Lorde did so seuerely punishe and reuenge himselfe on that nacion whiche he had chosen to be a holye one to himselfe, what shall wee thinke will come to passe, excepte wee beinge warned by these examples, followe oure callinge.

22. Yea, and except those dayes shoulde be shortned, there should no fleshe be saued: but for the chosens sake, those dayes shalbe shortened.

{Yea and except those dayes should be shortened.}

A. That is excepte the Lord should shorten those dayes. For Marke hath: Excepte the Lorde had shortened those dayes, that is excepte the Lord had ended them. As if he shoulde saye: if the Lorde had suffered, that calamity, as it was vehement, so to haue continued: if also he had suffered the enemys to rage so much and so longe as they listed, not one amonge all that people should haue escaped.

{There shoulde no flesh be saued.} C. He putte this worde flesh for man, accordinge to the maner of ỳ Hebrewes. We must vnderstande these things to be spoken of the Iewes, not of all mankind, as some falsly interprete, as if he should haue saide that no man shoulde abide in safety. He amplifieth therfore the cruelty of the destruction, notwithstandinge he mitigateth the same againe with a consolation, namely, ỳ the name of the Iewes thereby shoulde vtterlye be destroyed & blotted out, excepte the Lorde shoulde haue respecte vnto his electe, and for their sakes to release somwhat of the extremity. And this place agreeth with that of the prophete Esay where he saith: And excepte the Lord of hostes had lefte vs a fewe a-lyue, we shoulde haue bene as Sodoma, & lyke vnto Gomorha. For it was necessary ỳ, that vengeance of god which happened in ỳ Babilonical exile should be fulfilled againe by the comming of Christ, as the Apostell Paule witnesseth. Yea the greater that the wickednes was, the more grenouse ought the vengeance of God to be. Therfore our sauiour Christ saith, that except God should make & appointe an ende to these euels, the Iewes shoulde vtterly perishe, in so muche that not one of them shoulde remaine: But God hauing a consideration of his cõnãt (saith he) spared his electe, according to ỳ Prophesy of Esay in an other place saying: Thoughe thy people (O Israell) be as the sande of Sea, yet shall the remnaunte of them conuerte in him and bee saued. {But for the chosens sake, those dayes.}

A. The Euãgelist Marke hath, he hath shortned those dayes. Because he had as yet, and woulde haue some of the chosen oute of this people, the Lorde shortened those days of calamity, leaste the whole stocke of the Iewes shoulde altogether be extinguished. Whereuppon Peter also writteth: The Lorde knoweth howe to deliuer the godly oute of temptation, and to reserue the vniust vnto the day of iudgemẽt for to be punished. He preserued Noe the eight preacher of righteousnes, and broughte in the floude vpon the worlde of the vngodly: and he deliuered iust Loth being vexed with ỳ vncleanly cõuersatiõ of the wicked. C. And this is a notable documẽt or lesson of the diuine Judgement of God, when he so afflicteth ỳ visible Church, that it might seme vterly to be destroyed: & yet notwithstanding to saue some sede, he doth wõderfully deliuer his elect, being kewe in nõber, from destruction, that they might without all hope arise oute of the gulphe of death. For so the hypocrites are terrefyed and made affrayed, leaste they bearing them selues bolde vppon the titell & shewe of the Church, do faine vnto thẽ selues a vaine hope of escaping vnpunished: because God will deuise a meane, by the whiche he may deliuer his Churche, they being geuen ouer to destruction.

But a wonderfull consolation is here committed to the mindes of the Godlye, because God will neuer gene so muche place to his wrathe, but he will haue regarde to their safety: So, in punishinge the Iewes he was horriblelye inflamed: yet notwithstãding contrary to the hope and expectation of men, he did moderate himselfe, leaste any of the electe shoulde perishe. And thus gaue greate occasion to woonder, that when saluation should spring oute of Iewry, God made floudes to flowe and flowe oute of small droppes of a dryed well, whiche shoulde water

Esay, 1.

Rom 9.

Esay. 10.

2. Pet. 2.

water the whole worlde. For so sone as they had brought vppon them selues the hatred of all people, it coulde not come otherwise to passe, but that theye muste nedes haue bene tormented at a soden in euery place. Neyther is there any doubt seing that many sought to haue the thus destroyed, but that Titus was stayed by the power of God. least the soldiours, and others, which were to greedy to execute this matter, shoulde at his apointement arme them selues. This therefore was a shortenynge to preserue some seede, in that the Romaine emperoure dyd keepe vnder and staye at that time, the last misery and destruction of the whole nation. In the meane tyme, this is to be noted, that for the electes sake he stayed the violence of his wrathe, least he shuld ouerwhelme them al. For why wold he haue a fewe to remayne of so greate a multytude: and what cause had hee, why hee shoulde preferre these before other? Surelye the reason was this, namelye, because his grace rested vpon the people whom he had adopted: and least his couenaunte shoulde be of none effecte, certain were elected and appoynted by his eternal purpose and decree, to saluation. And therfore S. Paule doth assigne the cause to the free election of God, that of so gret a people, the remnaunt are saued. Lette therfore the merites of men cease, when wee are called backe to the meere good pleasure of God, least there depende any other difference betwene these and them, sauinge this, that they must of necessitie be saued, whiche are elected. The whiche thinge Marke seking more plainely and expressely to set forthe, addeth these wordes, sayinge: But for the electes sake, whom he hath chosen, he hath shortened those dayes. The participle truely might haue serued, but onely that he wente aboute expressely to affirme, that God was not moued by any forrayne causes to be more fauourable to the one than to the other: but because it pleased hym to elect those whom hee would saue, that hee myghte stablyshe the secrete pourpose of his free grace in theyr saluation.

Notwithstanding it maie be demaunded howe God dyd moderate the destruction and misery for the electes sake, that hee vtterly destroied not al the Iewes, when as many desperate and reprobate persõs were saued. We maye easely aunswere, Aunswere. that parte of the nation was deliuered, that hee might (the chaffe beinge put aparte) bring and saue his elect therfrom, whiche were mingled euen as seede. Although therefore a temporal saluation, did happen as well to the reprobate as to theelecte: yet notwithstanding, because it profited not them, it is iustely ascribed vnto these alone, euen as it was directed for theyr sakes, by the wonderfull prouidence of God. M. We se by this place howe peruerse the iudgemẽt of the worlde is as concerninge the iuste. Where such afflictions do fall, by and by all the fault is ascribed to those that feare God: when as notwithstandinge, for theyr sakes, God dothe moderate and temper the deserued vengeance.

23 Then if any saye vnto you: lo here is Christe, or there, beleue it not.

{Then if any say vnto you.} C. Nowe he repeteth that agayne, whiche he had spoken, before, as concernynge seducers, and deceyuers. and not in vayne: for a greater daunger, by reason of this temptation was at hande, least myserable men, beinge deceiued by a deceitfull and false title in affliction and desperation, shoulde seke for counterfayte and fayned shewes in steede of Christe, and shoulde imbrace the delusions of Sathan, in steede of the helpe of God. For when the Iewes, beinge so hardely oppressed for contemning and despysinge the redemption, shuld be brought from their vnfaithfulnes, at lest by violent remedies, Sathan craftelye obiected vnto theim newe hopes, whiche shoulde seduce them farther from God. And truely there is nothynge more deadly than to be deceyued vnder the pretence of the name of God by lyes, when we are voide of councell in aduersitie. the which lies, bothe stop vp the gate of repentance against vs, and also do increase the darknesse of infidelitie: and at the length, being confounded with desperation do bring to madnesse. Wherefore in so great danger, this repetition was nothynge at all superfluouse: A. as if Christe shoulde Lies stop vp from repentaunce.

baue

haue sayde, See that ye be seduced, by no meanes. M. because, if any saye vnto you in that desolate dissipation or scatterynge, Beholde here is Christ, or there is Christe, (that is, if they shal shew you some carnall sauiour) beleue them not: I am the onely sauiour of all men, and the eternall Christ, whiche euen nowe, by humilitie am conuersant in the worlde, and wyll shortely forsake the same in the flesh, vntyll I come agayne in greater glorye. For I foreshewe vnto you that false Christes shall arise, and that theye also shal haue their false prophetes, whiche shall allure men to them, not onelye by woordes, but by signes also and great wonders, in so muche, that many shalbe deceyued by them. B Thus, symplely these thinges muste be vnderstoode and taken. For it is certaine that the lorde in this place went about to answere his disciples, what they ought to thincke of the commynge of Christes kyngdome, which they had alwaies beard should be restored by Christe. Neyther is there any doubt, but that they alwaies dreamed of a carnall kingedome, and erternall felycitie. and that therefore the lorde wente about to bryngе them from that erroure, as he did at other tymes also. Wherfore it can not be denied, but that they were false Christes, whiche by promisyng erternall felycitie, seducede manye of the Iewes. So that this was the scope and ende of the aunswere of Christe in this place, to perswade the disciples, that the kingedome of Christ should not be restored, with erternall felycitie and glory in this present lyfe, but in spirite, and faith, and that with the greate afflictions, and temptations of the citezens of this kingdome: And that there shoulde be manye false Christes, whiche shoulde promyse outwarde and worldelye happinesse, but falsely: and therby also shold turne their followers from the spirytuall and euerlastinge felicitie. and that therfore they ought to take hede of all those which promise the erternall kyngedome of God in this world, or do tye the same to any certaine place, whiche, because it is deuine & spirituall, can not be tyed. These thinges also are more manifest to be seene in Luke, by the aunswere of our sauiour Christ geuen to the Pharisees For they demaunding of hym when the kingdome of God should come, we reade that Christ answered there thus: The kingdome of God shall not come with waityngе for, neyther shall they saye, Lo here, or Lo there. for beholde the kingedome of God is within you. What other thing is this, than to saye, The kyngedome of God is not carnal, as you thincke, that it might be shewed in any certayne place For either it is comprehended in fayth, and is neuer seene: and although it bryngeth forthe plentifully his fruites, wherefoeuer it be, yet notwithstandyng it is with greate persecution and affliction of the flesh. Otelles it wyll be so manifestlye present to the whole worlde, that it shal not nede to be wayted for, or marked, or that men shoulde saye: Lo here is Christ, or lo, he is there. For he is nowe among you: you haue the kynge of that kyngedome present already: ye haue the trewe citizens thereof, namely my disciples.

But these thynges whiche appertayne vnto vs, seme vnto you contrary and disagreing with the kyngdome of God, and glory of the Messias: yet notwithstanding it is so ordained of God, that I must fyrste suffer many thynges, and be reiected of this nation, before that I shall raygne in glory. Hereuppon commethe that my humilitie and base shewe of glory, whiche so greatly offendeth you.

Let the reader, wap diligently the woordes of Luke. Hereby nowe it is euident, who are properly noted by the true christ to be false Christs, what they were, who we mentioned before with many others, which all had their false Prophetes, their signes and wonders. But we must diligently note that a false christ is one, & an Antechrist is an other. There haue ben many Antechristes from the beginning of Christes kyngedome vnto this daye, namely all they whiche haue taughte at any tyme, any thinge, whereby menne might be seduced from Christ, and from the faythe of our lorde Iesus, leaste they shoulde be perswaded, that by his onely deathe they haue euerlastynge lyfe. of this reade in the seconde chapter of the fyrste

False Christes.

Luke. 17

Fayth

pzchēdeth

kingedō

God.

Antechr

1. Iohn 2.

fyrst epistell of S. John. But they were properly false Christes, whiche boasted them selues to be Christ, as some, which came to the Jewes. Others which were the authors of errors, are more rightely called false prophetes, than false Christs. Where as some do nowe bringe in this place against the seducing doctrine of the Papistes, and Mahomett, they do verye well, because when Christe testified in this place, that the kingdome of God doth consist in him by fayth, and that it is not adicted to any certain place in this worlde, these notwithstandinge haue taughte to seeke the kingedome of God in eternall thinges. But yet no man maye trewely teach, that Christ in this place did speake of these men. There are other places as concerninge these, as the first chapter of sainte Paule in his second epistell to the Thessalonians: and the third of the secõde to Tymothe: the fyrste and thirde also of the seconde of Peter. For the Pope dyd neuer saye that he was Christ, that is to say, that restorer of lybertie and all felycitie, whiche wolde exhibite and offer in this present life, al those thinges that the Prophetes had foreshewed as touchinge the Messias. But Mahomett came more neere to this abhomination.

24. For there shal arise false Christes, and false Prophetes, and shall shew great myracles, and wonders. In so muche that if it were possible, the very electe shoulde be deceiued.

{For there shall arise false Christes.} A. Euen as the trewe Christ had his preachers of the truethe, namely, the Apostelles & other disciples, which may be called prophetes (that is faithfull interpreters of holy thinges: euen so the false Christes, wil haue their false prophetes, (that is to saye the maisters of lies) whiche maye leade men from the sincere doctrine of the trewthe, to a lye. {And shall shewe greate myracles.}

C. Christe admonysheth that suche deceyuers shall bringe with them no small deceites to deceyue withall, but greate signes and wonders, which shal astonishe the myndes of suche as are weake, and make them amased. For seinge that God dothe testifie and declare the presence of his power by miracles, and that therfore they maye be seales as it were of trewe doctrine, it is no meruaile, if they bring reuerence and credite to deceiuers. And by suche kynde of illusion dothe God reuenge & punishe the ingratitude of men: that they may beleue lies, whiche haue refused the trueth and that they maye be more and more in darknesse, which haue shut their eies against the trueth & lighte offered vnto them. Howbeit he doth therwith exercise the constancie of those that are his, whiche doth more playnely shew forthe it selfe, when they geue place to no deceites. B. And as deceitfull doctryne hath alwaies der signes and wonders, by the whiche they that wolde not beleeue the trueth, might be seduced to beleue a lie, and as no age wanteth his false prophetes: agayne, as all superstition hath his originall, and beginning of the flesh, and dothe frame and applie it selfe to the commodity and profite of the flesche: euen so there is nothing of those things wherof Christe hath spoken, which accordyng to their maner, do not offer them selues vnto vs. Whereuppon trewly all men oughte diligentelye to waye these forewarninges of the Lorde, and to keepe them in mynde. For although there be none at this daye, whiche doo openlye profesle them selues to be Christes, yet notwithstandinge there are manye false Prophetes and Antechristes, who go about to drawe the mindes of men frõ the true and only Christ, to their workes to their Masses, to their dirges and trentals, to their owne fastinges, and choyse of meates, and of apparell, and to such kind of needeful elements and necessary creatures of the worlde, and also to the merits and intercessions of saints: being in this pointe like vnto false Prophets and false Christes (of whome Christ properly in this place forewarned his Disciples) that they do seduce men frõ ỹ trueth to a lye, and do falsely promise a Carnal Christe, a carnall worship, and eternal felicity. For they do teache men to seeke for saluation by other meanes, than by a liuely faith in Christ, and do suffer men to liue after their owne pleasure: promisinge furthermore by theyr Masses, and other lyes of the like leuen, that men shal haue re-

Superstition hath his originall of the flesche.

The leuen of Papistes.

haue remission of theyr sinnes, and reconciliation betwene God and them. Hereby therfore we must knowe these manner of men, and eschewe theym as false prophetes: but to whō the truth is not shewed of the father, it is no meruayle, if they be seduced by Antechristes, and false prophetes. C. Moreouer seing the Lorde dothe here pronounce that Antechristes & false prophetes do bringe with them, myracles and signes, there is no cause why the Papistes should so greatly bragge of myracles, or why we sholde stande in doubte of them. By myracles they do confirm their superstitions, that is to say by thole, by whiche the sonne of God forshewed, that the fayth of many shoulde be destroyed. Wherefore they oughte not to haue suche force amonge wyse men, that of them selues they shold be sufficiente to proue this or that kinde of doctrine. But if they obiecte and saye that by this meanes, myracles are ouerthrowne and brought to nothinge, by the whiche as well the authoritie of the lawe as of the Gospell is confyrmed: we answere, that they had a sure and certayne marke ingraued in them, which shoulde take awaye all doubt and feare of erring from the faithfull. For so often as God shewed forthe his power to confyrme his seruaūts, he did not worke so cōfusedly, but that there might be a trewe distinction, and all together free from deceyte. Moreouer myracles do in such wise seale doctrine, that the same also dothe shine in like manner, and doth dryue away al the clowdes of darkenesse, by the which Sathan doth obscure the symple myndes of men. Finally, if we seeke to beware of deceytes, let vs alwaies kepe the inseperable conīunction of signes and doctrine. It is not therefore good to beleue euery signe, because it doth not followe by and by, that they haue the truth which worke signes. Myracles were done by Christe, by his Apostelles, and successours, by the power of the spirite of GOD, that their woorde might be confirmed, and that it might be proued trewe which they preached, namely that Christe was the sonne of God, whiche was promised and sente, in whom, whosoeuer beleued, shoulde be saued. And they were so ioyned and linked to the woord of God, that they might not be without it. But the myracles of false Christes and false prophetes, by the whiche the vnbeleuing were ledde from Christ our sauiour, are done by the spyrite of Sathan, and without the woord of God. Suche myracles are they that are done by the Papacie, of the whiche Paule speakinge of Antechrist hym selfe sayth: And then shall the wycked be vttered, whom the Lorde shall consume with the spirite of his mouthe, and shall destroye with the apparance of his comminge, euen him whose coming is after the worckynge of Sathan, with all lyinge power signes and wonders, and with all deceyuablenesse of vnrygbteousnes, amonge them that perishe: because they receiued not the loue of the trewethe, that they might be saued. And therfore God shall sende them straunge delusion, that they should beleue lies: that all they mygbte be damned: whiche beleue not the truth: but had pleasure in vnrighteousenes.

} In so muche that if it were possible the very elects. {

This was added to terrefie, that the faithfull might be more dyligent and careful to take heede. For when false prophetes do bringe their pourpose to passe by vnbridled lycence, and that they haue such greate power graunted vnto them to deceyue, it were an easie matter to intrap and snare the secure and careless with their deceytes. Christe therefore erborteth and stirreth vp his disciples to watchynge. then also bee admonisheth that there is no cause why they should be troubled at the newenesse of the thinge, if so be they se many often times to be drawn into erroz. Moreouer, as he soughte to bringe a care to his disciples, leaste Sathan (they beinge as it were a slepe) shold circumuent them: euen so againe he geueth theym large and greate occasion of truste, in the whiche they maye quietly rest them selues, when he promiseth that they shall be safe, by the helpe and preseruation of God. agaynste all the deceites and snares of Sathan. Although therefore the state and condition of the Godlye be fraile and slippery, yet notwithstandinge here is shewed vnto theym a sure staye,

Papistes confirme their superstition by miracles,

Obiection.

Aunsweare.

Mar. 16.
Iohn. 5.
Act. 4

2. The

ſtaye, vppon the whiche they maye reſte the ſelues: becauſe it is not poſſible that they ſhoulde fall from ſaluation, whiche haue the ſonne of God to be theyr preſeruer and keper. For they are not ſo ſtrong of them ſelues, that they can reſiſt the aſſaltes of Sathan, but becauſe they are the sheepe of Chriſte, whom no manne can take out of his hande, therefore they are ſtronge. It maye be therefore that the electe may be moued and tempted by errors and ſignes: but this is impoſſible, that they ſhould be altogether ſeduced frō the trueth, & from Chriſt their ſauioure. Notwithſtanding we muſt watch carefully, and not be ſlouthfull, but conſider our imbecillitie and weakneſſe, and commit oure ſelues vnto God, leaſt we ſuffer our ſelues to be ouercom and deſtroied. C. For we muſt note this that the ſtrengthe and aſſurance of our ſaluatyon, is not ſett and placed in oure ſelues, but in the ſecret election of God. For althoughe our ſaluation be kepte and preſerued by faythe (as the Apoſtell Peter teacheth) yet notwithſtanding we muſt attende hyer, namely, that we are therefore in ſaftie, becauſe the father hath geuen and committed vs to his ſonne: and the ſonne hym ſelfe affirmeth that nothyng of that ſhall periſhe which is committed vnto hym.

25 Beholde I haue tolde you before.

C. The Euangeliſte Marke dothe more fully ſet forthe the mynde of our ſauiour Chriſte, ſayinge: But take ye hede: beholde, I haue ſhewed you all thinges before. By the which wordes we ar taught that they are worthye of no excuſe, who are made afrayde by the offences foreſhewed of Chriſt. For ſeing the wil of God ought to be a rule vnto vs, it ſuffiſeth that we are admoniſhed in tyme, that he is ſo pleaſed. Furthermore ſeynge he is ſayde to be faythfull, and wyll not ſuffer vs to be tempted aboue that, whiche we are able to beare, we ſhal neuer wāt power to reſiſt, if ſo be that feare & negligence do not increaſe our infyrmitie.

M. Therefore althoughe the electe can not periſhe, yet neuertheleſſe, they haue nede to take hede, leaſt they be deceiued. So that the wicked ones do foolyſhly obiecte and ſaye: If I be one of the electe, I cannot be dampned. But it is the part of thoſe that are the elect children of God to be hedefull and diligente. For in that they cannot be deceiued, it commeth not of them ſelues, but by the deuine prouydence and grace of God: whiche ought not to make them raſhe and negligente, but rather dyligent and ſtudious. Other wiſe what nede was there of theſe ſeryouſe, diligent, & often repeted admonitiōs.

26 Wherefore if they ſaye vnto you, beholde he is in the deſerte, go not ye forthe: behold he is in the ſecret places, beleue it not.

{If they ſay vnto you, beholde he is.} C. Becauſe this place throughe ignorance is diuerſly wreſted, that the readers maye haue the trewe and natural ſence, they muſt note the Antitheſis, or comparison betweene lurkinge corners, and the propagation, and large rome of the kingdom of Chriſt, whiche was as ſodayne and vnloked for, as the lyghtning that commeth forth of the eaſte into the weſt. For wee knowe that falſe Chriſtes (whiche was mete for the groſſe and fooliſhe hope of that people) dyd gather ſuche multitudes as they could, together into caues and dennes of the wilderneſſe, or into other ſecret corners, that they myght ſhake the yoake of the Romaine empire from of their neckes, by violent force. The ſence therfore of the place is this: Whoſoeuer bringeth his goodes into a hydden place, that hee maye recouer the lybertie of the people, by force, the ſame dothe falſely boaſte and vaunce hym ſelfe for Chriſt: becauſe the redemer is ſente, whiche ſodeinelye and vnloked for, ſhal ſpred his grace throughout al the partes of the worlde. But theſe thinges are contrary one to an other, to include the redemption into one corner, and to ſpreade the ſame throughoute the whole worlde. By this meanes the diſciples were admonyſhed that the redemer ſhould be no more ſought for, in the lurkynge corners of Iewrye: becauſe hee wolde ſodeinely enlarge his kyngedome euen to the vtmoſt partes of the worlde.

{Beholde he is in the ſecreate places.} B. He calleth thoſe ſecrete places, which are moſt ſure and cloſe, either in houſes or temples, into the

to the whiche we put those thinges, that we woulde haue to be moste sure & safe.

{Beleue it not.} That is to saye, be not ye perswaded, that the redemer is there.

27 For as the lightenynge commeth out of the Easte, and appereth into the weste: so shal the cõming of the sonne of man be.

{For as the lyghtninge.} E. There is nothing more spedy and swifte, then the lyghtenyng: and although it reacheth not frõ the easte to the weste, yet notwithstandinge it semeth that it dothe so vnto vs. It ronneth trewly a greate waye in a shorte tyme. The lyghtninge commethe not out of the heauẽ, but out of the cloudy reagion. Neyther doth the lorde saye that the lightnyng dothe reache from the easte to the weste, but that it apperynge in the east, sodaynly shyneth in the west. The Euangelist Luke hath: As the lightninge that appereth out of the one parte that is vnder heauen, and shyneth vnto the other parte, whiche is vnder heauen, so shall the sonne of man be in his dates. But and if any man say, that it doth not belonge vnto Christe, to alleage thinges that seme to be for thinges that are true we maye answere, that it is sufficiente to applie that whiche semeth to our eies, to the expressing of the suddaine and vnloked for glory of Christe, (Howbeit apparante to all men). So sone as we se the lightnyng, we loke for thonder: but when the lightninge wyll burst forth, it is shewed by no signe: but before thou loke for it, it appereth, and is gone. Euen so the doctrine of the Gospel vnloked for, and beyonde all reason of men, appered and was made manifeste to the worlde. C. And this wonderfull celeritie, and quickenesse, by the whiche the Gospell spredde it selfe throughout the whole worlde, was a manifest testimony of the greate power of God. For it could not come to passe by the industry of man that the lighte of the Gospell, lyke vnto lyghtninge, so sone as it appered, should pearce from one parte of the world to the other: and therfore Christ doth not rashly by this circumstance, commende his heauenly glory. R. As if he should saye: seynge that false Christes, and false prophetes will promise saluation, and wyll gather an hoste of menne to defende the Iewes by violent hande, and to deliuer them from all euilles, I wolde not haue you beleue them, neyther would I haue you to followe them. For as my kyngedome is not corporall, soo shall it not be defended by corporal power in this or that place onelye, or in the citie of Hierusalem: but as the lyghteninge burstynge forth from heauen, is not thrust into one corner onely, but is dispersed throughe out all the reagion, whiche is vnder that parte of heauen: euen so my kingedome shall not be shut vp into one place onely, eyther of the citte or of the deserte, but it shall be spredde throughe oute the whole worlde: and it shall be enlarged, not by warlike power, but by the preachinge of the Gospell. That this place oughte so to be vnderstode, the wordes following in Luke do teache, when he sayth: but first he must suffer many thinges, and be refused of this nation. C. Moreouer the pourpose of Christ was to shewe by settynge forthe the largenesse of his kyngdome, that the destructiõ of Iewry could not let hym to raygne.

Luke.17.

28 For where so euer a deade carcas is, euen thither also will the Eagles be gathered together.

{For where so euer a dead carcas is.} M. The Euangelist Luke wryteth that Christ beinge asked of the disciples, whether the electe shoulde be taken, (because he sayd, In that night there shalbe two in a bed, one shalbe receyued, and the other forsaken) aunswered by this simplitude sayinge, Where so euer a deadde carcas is, thyther wyl the Egles be gathered together. R. There are diuerse kindes of Egles, amonge whiche one is of the Vultures kinde, excellyng the rest in bignes. And the Vultures (as wryters doo wytnesse) do flee two or three dayes before to the place where the carcas shall be. And Iobe of the Egle saith: Where any dead body lyeth, there is he immediately. It is likelye therefore, that the common prouerbe arose of this kinde of Egles, which is of the Vultures kinde: that they, whiche woulde signifie that there is no nede of greate studie to ioyne those which are

Luke

Iobe

lynked

lynked together by their owne nature, maye saye. Wheresoeuer the deade carras is: thither are the Egles gathered together. C. This therefore is the sence and meaninge of this place, that by what meanes and practises soeuer Sathan goethe aboute to alyenate and withdrawe the children of God, yet notwithstãding, the holy knott of vnitie is in Christ hym selfe, by the whiche it is meete that they be faste bounde. For whereuppon commeth dissipation and scatteryng abroade, but onely, because many fall away from Christe, in whom alone our assuraunce consisteth? Therefore, this meane is prescribed to mayntayne holy conjunction, leaste the distractions of errors teare and rente the body of the Churche: that is to saye, if we abide stedfast in Christe. The which thinge is diligently to be noted, for the lorde doth not tye vs to the supremacie of the Romayne seate, neyther to any other tryfels: but with this onely knot, hee bindeth his Churche, if all men haue respecte vnto hym, beinge the only head. Whereuppon it followeth, that whosoeuer cleaueth vnto him by pure fayth, are without all daunger of schisme. Now let oure Romayne prelates go, & proclaime them to be schismatikes, whiche will not suffer them selues to be drawne aways from Christ, and to geue their faith vnto a theeke robbing God of his honour.

Where as the Papistes theym selues do take this place for the societie of those which professe one fayth, and do expoune the Egles allegorically for those which are of sharpe wyt and occulate, it is to folyshe: seing that it is euidente, that the pourpose of Christ was nothing els, thã to call vnto him, & to retaine in him selfe the sonnes of God, wheresoeuer they be dispersed: Neyther is the body putt here simply, but the carcas. And Christe attributeth nothinge to the Egles, sauyng that which might agre with our crowes, or rauens, accordyng to the nature of the region, in the which we inhabite. Moreouer their reason is nothing sure or effectual, which vpon this place say, that the death of Christe was so effectuall, that it allured the electe and chosen of God. For it was rather the pourpose of Christ to bringe an argument of the lesse to the more, as thus: If there be such wit in birdes, that many of the wil com from far to one carcas, it is a great shame to þ faithfull, not to be gathered to the author of lyfe, by whom onely they are truely fed.

29 Immediatly after the trybulations of those dayes, shall the sonne be darkened: and the moone shall not geeue her lyghte, and the starres shall fall from heauen, and the powers of heauen shall be moued.

{*Immediately after the trybulations.*} M. Nowe Christe maketh answere to his disciples, as concerning his comming & the ende of the worlde: C. and promiseth, that after they haue bene vexed & troubled with so many euylles, the redemption, in his tyme, shall come. For by his aunswere he wente chiefely aboute to stablishe his disciples in a good hope, leaste they sholde faynte for the confused motions. Therefore he dothe not simply speake of his cõming, but vsurpeth prophetical maners of speache, to the whiche, the more that euery one was bente & geuen, the more sharpe battaile of temptation of the contrary euente and successe, it was necessary he shoulde haue. For what coulde be more absurde, than to beholde the kingdome of Christe to be not onely contemtible and base, but also oppressed with the crosse, couered with many reproches, and ouerwhelmed with all kynde of affliction, of the whiche kingedome the prophetes preched so magnificently? Could not that maiestie be required, which might bringe darckenesse to the Sonne, to the Moone, and to the starres, which might stryke the whole fondation of the earth, and chaunge the cõmon order of nature? These tẽptations our sauiour christ now seketh to preuent, pronouncing that although these prophesies be not by and by fulfylled, yet notwithstandinge that they shall be approued to be trewe by the euente and ende it selfe. The sence and meanynge therefore of this place is, that those thynges whiche were foreshewed in tyme paste, as concernynge the miraculouse and wonderfull strykyng, as well of the Heauen as of earthe, oughte not to be restrayned to the begynnynge

of the redemption: because the prophetes comprehended the whole race and course vntyll suche tyme as they came to the marcke. M. Moreouer the Lorde wold haue his disciples prepared at all times, to departe hence, and therefore he would not shewe the tyme of his comming, and yet notwithstandinge would haue them loke for hym euery houre. And therefore he wouldo haue it preached, as well by his owne sermones, as by those that the Apostelles made, that his daye was not farre of. So the Apostell Peter sayde. 1. Petr. 4. The ende of all thinges is at hande. And saincte Paule saithe. We are they, vpon whom the endes of the worlde are come. 1 Cor. 10. And therefore our sauiour Christe saith in this place, immediately after the tribulations of those dayes. But neuertheles, he mente not by this to declare any certayne tyme of his commynge. From the whiche opinion sainete Paule declareth the Thessalonions with great diligence, writynge vnto theym after this manner. I beseeche you brethern that ye be not sodaynely moued from your mind nor be troubled, neyther by spryte, neither by woordes, nor yet by letter, which shold seme to come from vs, as thoughe the day of Christ were at hande. Lett no man deceiue you by any meanes, for the lorde shall not come, except there come a departynge first. Wherfore this woord (immediately) whiche wee reade here, signifyeth no more than that whiche wee reade in Marke, where he sayth: Moreouer in those dayes &c. As if hee shoulde say, After the tribulation of those daies, in the whiche the whole worlde shall be ouerthrowne, immediately, (howbeit in an vncertayne tyme, when men thynke leaste of it) shall the ende of the worlde come, with the full reuealynge of mye glory, and the perfecte redemption of my electe and chosen. M. to the great horroure and feare of those men which haue not beleeued in mee. I say that the ende of the worlde shall come then immedyately, because afterwarde there shall no greate thynge be shewed: I will take no suche open and manyfest vengeaunce on the impiette of mortall men, vntyll that daye come, in the whiche I wyl returne to iudge all flesshe, the which day with the Lorde is not farre, for one daye with hym, is as a thousande yere, and a thousande yere as one daye. 2. Pet. 3. 8. 102.

The ende of the worlde.

2. Thes 2.

Marke. 13

{Shall the sonne be darckened.} M. These are those signes in the Sonne, Moone, and starres, whereof Luke maketh mention. B. The whiche woordes of the Euangelist Luke are not so to be taken, as thoughe those signes must go before the daye of the Lorde: but signes are taken here for myracles, and thinges not commonly sene, whiche shall not so much betoken the very daye of the lorde, as they shall bringe the present wrath of GOD vpon the wycked. As concernynge the darkenynge of the sonne, and the reste, there are dyuerse opynions of interpreters, yea, of the auncienter sorte, but it seemethe that the symplicitie and playnnesse of Christe his woordes ought to be retayned and kept. He saith that the son shalbe darkened, that the mone shal lose her light, and that the starres shall fall from heuen, and so forth: We must now beleeue that it shall so come to passe. But how the sonne shalbe darkned, we know not at this day, neither can we coniecture but the euent of the same wyll declare. Luke. 21.

{And the starres shall fall from heauen} He meaneth not that the starres shal fall in dede, but that men shall thyncke them to fall. And therfore Luke onelye sheweth that there shalbe signes, in the sonne, mone, and starres. The meanynge therefore of his woordes is, that the strikinge, and shaking of the foundatiõ of the heauen shall be so greate, that the very starres shalbe thought to fall. The Euangelistte Luke speaketh moreouer as concerning the terryble motion of the sea, that men shall fainte throughe very feare and sorrowe. But the whole somme is, that all creatures bothe aboue and beneathe, shall be as it were cryers in lifyng of men to the horryble tribunall seate of iudgemente, the whiche wickedly they shall more and more contemne euen vntyll the last day. M. It is also sure and certayne, that this seruytude and bondage of creatures shall ceasse, by the whiche they are subiecte to vanytie, and that in the tyme of delyueraunce, and glory of the sonnes of

God.

God, they shall be changed into an other state and condition. As concerninge the whiche matter, reade all these places noted in the margente. And although the electe being chaunged to immortallitie, all other thinges also shall be changed in dede, and there shall be a newe heauen, and a newe earthe, yet notwithstanding the manner of the Scripture is to signifie by the darkening of the sonne, moone, and starres, and suche lyke, whiche are here spoken of, the greate tempestes of Goddes vengeaunce. After this manner we reade that the vengeance of god was preached one while to the Iewes, and an other while to other nations, as may appere by these places noted in the margẽt. For the worlde being brought into great distresse, it semeth to be troubled, the sonne darkened, the moone turned into bloud, the starres to retracte theyr lyghte, the sea to rage and swell, and all thynges to threaten destruction, not that it shall so come to passe in very deede, but because men shall be driuen to suche straynghtes as thoughe they happened in deede.

And therefore, seinge those more notable plagues and greater vengeances of God (as were those that were takẽ of the Babilonians, of the men of Tyre, of the Aegyptians, of the Iewes, and suche others) were certayne exaumples (as it were) & proues of the iudgement to com, it is no meruayle trewly, if those thynges are vnderstoode by them, which shal come all together after theyr manner at the later daye of iudgemente: the whiche although it be vnknowen vnto vs, yet notwithstandinge it is beste knowne to God hym selfe. C. And Christe here meaneth that the heauen shal not be darkened at the first, but after that ẏ church hath suffered affliction, not because by the laste comminge of Christe at the length, the glory and maiestie of his kingedome shall appere: but because vntyl that time the fulfyllynge of those thinges is differred, whiche were begon after his resurrection, and of the whiche, God onelye gaue some taste to his Disciples, that he might leade them farther by the wave of hope and patience. After this manner Christ suspẽdeth the mindes of the faithfull, vntyl the laste daye, lest they shold thyncke that to be voyde and of none effecte, whiche the prophetes foreshewed, as concernynge the restorynge, and reparation to come: because it lyeth hyde vnder the darke misse of affliction a long tyme. But certayne interpretoures do mysunderstande the affliction of those daies, in applyinge it to the destruction of Hierusalem: when as it rather belongeth to all the wicked. Furthermore, by this argumente he doth animate his Disciples to sufferaunce, because afflictions shall haue a ioyful and happy ende: as if hee hadde sayde: So longe as the Church shall wander in the worlde, there shall be a darcke and obscure time: but so soone as the miseries haue an ende, the day shall come, in the whiche my maiestie shall appere. ¶ *And the powers of heauen.* ¶

B. Accordinge to the maner of the scripture he so called all the host of heauen, all the planettes and elementes, of the whiche, the heauens consist. Or elles, he called the heauens thẽ selues, the powers of heauen, euen as though they were strõg and of greate force: to the which exposition the Greeke worde agreeth, (because it signifieth to moue, to shaake, or by stryking to be in daunger) and not vnto angelles: whome, many say, are ment, by the powers of heauen.

30 And then shall appere the token of the sonne of man in heauen. And thẽ shall all the kinredes of the earthe mourne, and they shall see the sonne of man commynge in the cloudes of heauen, with power and great glory.

¶ *And then shall appere the token.* ¶ C. Our sauyour Christe by this sentence dothe put a differẽce betwene the present state of his kingdome and his glory to come. For it is a kinde of granting, that in the darke myst of afflictions the maiestie of Christ shall not be seene, neither shall men feele the redemption which he hath brought. For truely the confused mixture of thinges, which we now see, doth bothe darkẽ our mindes, & also ouerwhelme the grace of Christ, & doth make it as it were vanishe out of our sight: at the leaste, that the saluatiõ gotten by him, might not be apprehended by the reason of the flesshe.

Therefore he pronounceth that hee wyll at his last commynge, arise and openlye shewe for the him selfe, that he being endewed with heauenly power, may as it were with a signe set vpp a lofte: make all the whole worlde to beholde him.

Bu. For he dothe allude to the manner of the kinges and princes of this worlde, whiche goinge to the warre or battayle, do fyrst display their banner, to the whiche the souldiours hauinge regarde, are gathered together. M. Some will haue this signe to be the very body of Christe, hauinge the testimonies of his passion, the woundes of his feete, handes, & syde: Othersome vnderstande by it, the sygne of the crosse: but their exposition is more symple & proper, whiche take this worde sygne for a sygnification. As if he should saye: By these sygnes the faythfull shal be admonyshed, to looke for the sonne of God from heauen.

{And then shall all the kinredes of the earthe worne.}

C. Because Christ sawe that the greatteste parte of men shoulde contemne and despise his doctrine, and be ennemies vnto his kyngedome, he doth also denounce vnto all people mourninge and lamentation: because it is meete that he keepe vnder the rebellious and obstinate, and destroye with his presence those whiche haue despised his rule, beinge absent.

But hee speaketh this, partely, that hee bryngінge terrour to the myndes of the proude, may leade them to repentance. partely also that hee myghte confirme the myndes of his Disciples, in so great contumacie of the worlde. For the securitie and carelesnesse of the wycked, is no lyght occasyon of offence because they seme to mock God without punishment: agayne, there is nothinge more easye to be done, than for vs to be taken with the intysynge snares of their prosperitie, and so to dishonour God. Therfore leste that the faythfull shoulde enuye their wonken ioye, Christ pronounceth that the same shall be conuerted at the length into mournynge and gnashing of tethe.

B. By the kynredes of the earthe, hee vnderstandeth earthely and carnall men, hauynge gotten no ryght or parte of the supernall and heauenly Cittie, these, beinge ignorannte of Christe the Sauyoure, shall weepe when the signe of the sonne of manne appeerethe in the clowdes, and goynge before his gloryouse commynge, felyng in them selues, that intollerable iudgement tarieth for them: This worde (then) hath a greate Emphasis or force with it: as if hee shoulde saye. They whiche do nowe reiecte the grace of Goddes kyngedome offered vnto theym, and do contempne and persecute his myniſters, shall see in tyme to come what they haue despysed, and shall mourne. C. And hee alludeth to the place of the Prophete, where GOD teachinge that a notable proofe of his iudgemente is at hande, saith, that there shall be mournynge amonge all kynredes, lyke as men mourne for their onely begotten sonne: yea and be sorye, as men are sorye for the burpall of their fyrste chylde. Wherefore there is no cause why any man shoulde looke for the conuersion of the worlde, because to late and without profyte at the lengthe they shall feele, whom they haue crucifyed.

{And they shall see the sonne of man.} This is an explycation of that signe, because they shall see the sonne of man commyng on the clowdes, whiche was then in earthe vnder the fourme of a vyle seruaunte. And after this maner, hee declareth that the glorye of his kyngedome shall not be earthely but heauenly, as the Disciples falsely immagyned. M. And there is an emphasis or force in this, that hee saythe not, and they shall come, but, they shall see. As if hee shoulde saye: Vpon whome they contemne and persecute, shall they see comyng with greate terroure and feare to iudgemente with power and greate glorye.

After this manner, hee beinge brought before the presence of the hyghe priestes, sayde, Hereafter shall ye see the sonne of man syttynge on the ryghte hande of power, and commynge in the clowdes of the skye. And in the nynteth of Iohn it is sayde, they shal see vpon whom they pearced They shall see I saye the sonne of manne. For when hee ascended into Heauen, hee dyde leaue his bu-

mayne

mayne nature, but dyd clarifie the same. He meaneth therefore that hee wyll descende in the same forme and substance, in the whiche he assended into heauen.

{*Comminge in the cloudes of heauen.*} M. Hee assended in the cloudes. For it is said And the cloudes toke him awaye from theyr sighte. And as he assended, so shal he descende againe. So shall he come (said the angelles) as ye se him go into heauen. S. Paule also saith. And we shall be taken vp in the clowdes, to mete Christe in the aire. So often therfore as we see the clowdes, let vs be admonished of these thinges. For they are and shalbe the mynisters of Christ and oures also. Let vs thincke that they shall be our charriote, by the whiche we shalbe caried vp to the heauenly glory. We are also admonished by this place, not to differ oure repentãce and amendment of life to that time, in the whiche there is no leysure to repente or conuerte. To late repentaunce is vaine, which to no pourpose afflicteth the wicked, at the comming of the iudge, & maketh the vnbeleuinge Iewes, the Gentiles, and euill christians to mourne.

Hebre. 1. Angelles are the mynisters of God.

31 And he shall sende his angelles, with the greate voyce of a troumpet, and they shall gather together his chosen from the foure windes: euen from the higheste partes of heauen, vnto the endes therof.

{*And he shall sende his angelles with the great voyce.*} Bu. Or with the trompet of a gret voice. for the greeke terte may diuersely be taken. But the well soundynge and shrill trompet, by the whiche the elect shall be called frõ all places, is that most effectuall calling, as well of the deade, as of the liuing, to the tribunall seate of Christe, whiche shall be done by the mynistery of angels And it semeth to be alluded to the maner of the Israelites, who were wont to be gathered together with the sounde of a trompet, by the Leuites. Moreouer the sound of the trompet was heard, whe the law was geuen to Israel, in the whiche there was a certaine shewe made, of this last gathering together of ỹ people of God. The Apostell Paule ioyneth the shoute, & voyce of the Archangell, with the trompe of God, saying. For the lorde hym selfe shall descende frõ heauen, with a shoute and the voice of the Archeangel and trompe of God. And the same Paule calleth it the last tröpe, in another place.

{*And they shall gather together his chosen.*} M. For consolations sake, he sheweth what shal happen to the elect He sayth not, They shall gather together Christians (of the which the greatest parte are reprobates) neither the iust or pure from syn, which haue well deserued: but the elect: that he might commende the grace of election, A. out of the which, as out of a most cleere fountayne, all good thinges what so euer, God hath done, or wil do for his children, doth flowe. C. And it is to be noted, that it is sayd, that the elect shall be gathered together by his aungelles, therfore angels are the ministers of god.

{*From the foure windes.*} That is, from the one ende of the worlde to the other. The Euangelist Marke hath, from the foure windes, from the ende of the earth, to the vttermoste parte of heauen. For he meaneth, that the elect muste be gathered from all places of the earthe.

{*Euen from the hyest partes of heauen.*} That is euen to the vttermoste parte of heauen. For the heythe of the heauen signifyethe as muche as the vtmoste regyon or parte thereof. But Christe speaketh hyperbolically, that he might teach the elect, that although they be quite taken out of the earth, and theyr ashes dispersed through the ayre, yet notwithstanding that they shall be gathered together agayne, that they maye growe and increase vnder his heade to euerlastinge lyfe, and maye inioye the longe loked for inheritaunce. For he mente to comforte his disciples, leaste the sorowfull scatterynge of the Churche shoulde discourage them. Wherefore also wee, so sone as we discerne and perceyue the Churche to be racked and deuyded by the subtyll practyse of Sathan, or to be torne by the cruelte of the wycked, eyther to be troubled by wicked oppinions, or elles to be vncertaynely led awaye, lette vs learne to haue respecte to this collection. But trewly if the matter seme vnto vs harde to be beleeued, lette the Angellical power come into oure myndes, the whiche

Christe therefore setteth before vs, that he might put vs in minde of more than that whiche man is able to do. For all though the Churche being nowe wery ed and molested by the malice of man, wandereth unstable, chased into banyshmente, and beinge dashed and bruised as it were, by the woues, and myserable rent, hath nothing sure and certayne in this world: yet notwithstanding it must bee well: because he shall gather it, not after the manner of men, but by his heauenly power, whiche shal be of greatter force than all lettes,

32 Learne a similitude of the figge tree: when his braunches is yet tender, and the leaues spronge, ye knowe that sommer is nye.

{Learne a similitude of the figge tree.} A. The Euangelist Luke And he spake vnto them a parable: Beholde the figge tree, and all the trees, when they shote forth their buddes, ye see and knowe of your selues that sommer is then nie at hande: euen so ye. &c. C. By the whiche woordes Christe dothe not onely meane, that the perturbation and trouble before mentioned, is as certayne a signe of his commynge, as the greenenesse and buddynge of the tree, is a sure token that sommer is at hande: but doth also note a further matter. For as the tree, beinge staied and bounde a longe whyle, by the harde and byndinge rigour of the frost, beginneth neuertheleste in his tyme to budde, and bryngе forthe fruite: euen soo his Church, although it be bounde and staied for a season, by the sharpe and cruell stormes of persecution, yet notwithstandynge in dewe time it shall bring forthe his fruite to the glory of God. For as the internall sappe and moysture, whiche is in euery parte of the flourishinge tree, by his force doth softe mollifie, renouate, restore and reuiue, that whiche was before dead and decayed: euen so the Lorde by the internall and secrete woorkynge of his holy spirite, maketh the corruption of man to beare and bryngе forthe that fruite, whiche he coulde not elles beare. Wherefore, the somme of Christes woordes is, that we shoulde not be dismayed at the weake estate and externall shewe of the Churche, but rather that we shoulde hope for the glorye whiche the Lorde by the crosse and tribulation hath prepared. For that whiche Paule affirmeth of euery particular member: must be fulfylled in the whole body: for though our outwarde man perishe, yet is the inwarde man renewed day by day. &c. 2. Cor. 4

33 Euen so ye, when ye se these thynges come to passe, vnderstande that he is nye, euen at the doores.

{Euen so ye, when ye see these thinges.} Bu. As sommer is not come by and by so sone as we see the buddes of the frygge tree, but fyrst the bud cometh, then the blossome, then the leafe, then the figge, and last of all the rypenesse of the same, euen so we muste vnderstande, that all those thynges whereof Christe hathe spoken, shall not come at the fyrste, but by degrees, & in order, that when we se the beginning we doubte not but that the middest will come shortely after, and when the midst is come, that we thynche it not long vntill the ende be fynished. Euenso when the disciples of Christ, saye that manye at the fyrst exalted them selues for Christes, & seduced many, they knewe straight way, that warres and rumors of warres wold followe, yet notwithstandyng that Hierusalem shoulde not be destroyed immediately, but that they shoulde fyrste suffer many persecutions, and the Gospell be preached euery where. And then they looked for the desolation of the holy citie, and after that, that many false prophetes, and false Christes shoulde preuaile, and so orderly they knewe that the ende of the worlde should come. In like manner, when we knowe that manye of those thinges whereof the lorde hath spoken here, come to passe, we ought to acknowledge that the kyngedome of God and the day of the lorde is euē at the dores, and therefore to be loked for, by framing oure selues with diligence to godlynesse and vertue. For if wee followe the estymation of God, (as in these thynges we muste) a thousande yeres with vs, are before hym, as one daye, yea as a watche in the nyghte. Psalme 2. Pet 3

{Vnderstande that he is nye, euen at the doores.}

C. That which Mathewe here speaketh obscurely

obscurely, the Euangeliste Luke moze plainlye erpoundeth sayinge, that the kingdome of god is nie euē at the dozes And this place the kingdome of God (as often times in other places) is so called, not of his beginnig, but of his perfectiō: and that accozdinge to their vnderstandinge whome Chzistе taughte. Foz they did not apprehende the kyngdome of God in the Gospel, in the peace & ioye of faith, in spirituall righteousnes: but they soughte foz that blessed reste and glozye, which is hyd vnder hope vntill the laste daye Bu. It is sayd to be at the dozes by an allegozy, because it is at hand. A. So S. James saith. Beholde the Judge standeth befoze the gate.

34. Verely I saye vnto you this generation shall not passe tyll all these thinges be done.

{Verely I say vnto you} Bu. Leaste any man shoulde doubte in anye pointe of these thinges, oz esteme them as vaine threatenинges, and therefoze to be despyled, he dothe confirme that whiche went befoze as cōcerning the calamities to come like a Prophete, with an oathe sayinge: Verely I saye vnto you, {This generation shall not passe.} C. Although oure Sauioure Chzistе vseth a vniuersall note yet notwithstandinge he dothe not speake generally of all the miseries of the Churche: but doth simplely teache that befoze one age oz generation be rwn out, whatsoeuer he had spoken as concerning the destruction of the temple, should be proued by the euente and successe. Foz within fyfty yeares after, the Citty was besieged the temple destroyed, the whole contrye wasted and spoyled, the wozlde shewed it selfe obstinate against God: cruel madnes also wared whote to take awaye the doctrine of saluatiō, there arose false teachers whiche peruerted the syncere Gospell with their lyes: Religion by wonderfull meanes shaken: all the company of the godly was miserablely vexed and molested. And although a longe time after the same mischieles continued in like ozder continuallye, yet notwithstanding it was truely saide of Chzistе, that befoze one generation was ended, the faithful should perceiue in very dede, and by plaine experience, how truely he had prophesyed of these thinges: foz the Apostels suffered the like, that the blessed martyzs and saints suffer at this day. Foz it was not the purpose of Chzistе to promise to his Disciples the ende of calamitys to be within a shozte time, because if he had so done, he shoulde haue beene contrary to himselfe, foz that he had told thē befoze that the end was not yet come But he rather seking to confirme them in sufferance and pacience, plainely telleth them that it pertayneth to the generation of their time. The sence and meaning therefoze of the place is this, as if he should haue saide: This prophesy is not of those euels whiche are a farre of, the which the posterity shall sée that commeth long after but it is of those plages which are now at hande, and that in one heape, in so much that this age shal wāte no parte thereof. Therfoze the Lozde heapinge all kinde of plages vppon one age, did not exempte their posterity frō the same: but onelye commaundeth his Disciples to be prepared constantlye to suffer all thinges.

35. Heauen and earthe shal passe but my wordes shall not passe.

{Heauen and earth shall passe.} A. This sentence is diuersly erpounded. B. Some will haue it an Hebzewe comparison, as if a man should saye, heauen and earthe shall sooner perishe than my woozdes. Rom 8. 2 Pet. 3.

M. Other some referre the passing away of heauen and earth, to the laste daye, in the whiche, their transitozy state shalbe abolished. A. Of the whiche the Apostel Paule writteth in many places. C. But because ther is no doubt but that Chzistе wente aboute all that he coulde, to lyfte vp the mindes of his Disciples, that they mighte haue no regarde to the wozlde, he semeth rather to note the dayly inclinations, whiche are sene in the wozlde: as if he shoulde fozbid vs to iudge of his sainges accozding to the instable varietye of the wozlde. Foz wee know, when matters are tossed in the wozlde, howe easy a matter it is foz our mindes therewith to be drawne awaye. Therfoze Chzistе fozbiddeth his Disciples to haue regarde vnto the wozld: but rather to beleeue ỹ

those

those thinges whiche he had foreshewed shoulde come to passe by the diuine prouidence of GOD. We haue also oute of this place a profitable doctrine, namely, that our saluation (because it is grounded vppon the promises of God) is not carryed, by the instable motions of the worlde, but standeth faste, if so be that oure fayth do reache aboue heauen and earth, euen vnto Christe.

Christes wordes are infallible.

M. This place truelye is verye necessary, to proue the certeinty of the wordes of Christe, to the ende wee mighte doubte of no parte of them: A. as certeyne prophane Epicures do, who deride and make a ieste at all those thynges, whiche the capacity of man is not able to comprehende, of whome Peter writteth plentifullye in the thyrde chapter of his seconde epistell.

2. Pet. 3.

{But my wordes shall not passe.} Bu. What these wordes signifye the Lorde hymselfe in an other place declareth, saying: One Iot, or one tyttill of the lawe shall not faile, vntill all thynges be fulfilled. So that his woordes are in effecte, as if he shoulde haue saide: Nothynge of that whiche I haue spoken shall passe, till it be fulfilled.

Matth 5.

36. But of that day and hower, knoweth no man, no, not the Angels of heaue, sauinge my father onely.

{But of that daye and time.} C. By this sentence our Sauiour Christ went aboute to holde the mindes of the faythefull in suspence, leaste they shoulde by false Imagination appointe any certaine time of the laste redemption. For it commeth to passe by the greate curiosity of men, that they neglecte those thinges whiche are necessarye to be knowne, and do curiously desyer to knowe those thinges, whiche God hath not vouchsafed to reuele vnto them. With this disease of curiosity the Apostels were infected as we may reade in the first chapter of the Actes, where theire curiouse question was thus answere by the Lordes owne mouth: It is not for you to knowe the tymes and seasons whiche the father hat set in his owne power. To the ende therefore he mighte bringe his Disciples from this curiosity, and myghte take awaye from them all occasion of questioninge and doubtinge, after he hadde spoken of his comminge, and of those things that shoulde be in the same, he addeth straite waye.

Curiouse searching of godes secretes is forbidden.

Act. 1.

{Of that day and hower knoweth no man.} C. For he would haue the daye of his comming so hoped for and desyered, that no manne for all that, shoulde presume to enquire when he wyll come: Furthermore he woulde haue his Disciples so to go forwarde in the light of faith, that beinge vncertaine of the times, they may waite pacientlye for the redemption. We must therefore beware leaste wee searche farther for the times and seasons, than the Lorde will permitte. For the speciall pointe of our wysdome consisteth in this, if wee keepe oure selues soberly within the bonndes of Gods worde. B. Whereppon the Apostell Paule when he had spoken certaine thinges as concernyng the laste tymes & the comming of Christ for consolations sake, he addeth by and by againste this curiosity, sayinge.

As concerninge the tymes and seasons it is not nedefull that I writte vnto you. {No not the Angels of heauen.} C. Because men shoulde not take it greuously, that this daye was hydden from them Christ maketh the Angells partakers of the same ignorance. For it were a token of to muche pryde and wicked desyere, for vs to couet more whiche crepe vppon the earth, than is graunted to the heauenly Angells.

M. Let vs therefore wyllinglye holde oure selues contente to be ignorannt of that, of the whiche GOD wyll haue vs ignorannt. Hereby wee se that Angels knowe not all thinges, howe much so euer they beholde the face of GOD. Wherefore lette no manne gene credit to the reuelations of Angels, contrary to those thynges whiche concerne oure saluation, and are comprehended in holy Scriptures. Therefore the Apostell Paule sayth, Wee beseche you brethren that ye be not sodenly moued from your minde, nor be troubled, neither by spirite, neyther by woordes, nor yet by

by letter. The Euangelistе S. Marke addeth: neither the soon him selfe.

C. Wherefore, he were to farre oute of his wits, whiche woulde not willingelye submit hymselfe to be ignorant of those thinges, when as the Sonne of GOD hymselfe for oure sakes is contente to be ignorante. But because manye thoughte that this was a reproche vnto Christe, they wente about by false interpretation to mitigate the hardenes of this sentence. And to defend this their error, peraduenture the heresy of the Arrians, was their refuge, whiche by this place wente aboute to proue that Christe was not the true and onelye GOD. Therefore accordynge to theyr opinion Christe knewe not the latter daye, because he woulde not make it knowne to others.

But seinge, it is manifeste, that ignorance is attributed to Christe as well as to the Aungells, wee muste seke a more proper sence, the whiche before wee bringe forthe, let vs briefelye put awaye theire obiections, which thinke it a reproche to the Sonne of GOD, to saye that there remayneth anye ignorance in hym. Firste of all whereas they do obiecte, that there is nothynge vnknowne to the Sonne of God, wee may easelye aunswere. For wee doe knowe that there were twoo natures in Christe so ioyned together in one persone, that bothe of them retayned theyr propertye: but specially the diuinitye rested it selfe, and did not shewe it selfe forthe so often as it was mete for the humane nature to worke that aparte whiche belonged thereunto to the fulfillynge of the office of a Mediator. Wherefore it is no absurditye to saye that Christe whiche knewe all thinges, as he was manne, to be ignorante of somewhat. For otherwise he coulde not be lyke vnto vs in beinge subiecte to sorow to anguishe of the minde, & to other affections. But where as some obiecte that ignorance dothe not agree with Christe, because it is the punishemente for sinne, it is to absurde. Firste of all they shewe them selues very ignorante in sayinge that ignorance, whiche is attributed to Angells, should come of synne: but they are no lesse blinde in the other in that they doe not acknowledge that Christe hathe therefore taken vppon hym oure flesshe, that he might also receiue the punishementes that were due for synne. And in that Christ accordinge to his humanity knewe not the latter daye, that dothe no more derogate from his deuine nature, than the takynge vppon hym oure flesshe. But there is no doubte, but that he hathe respecte to the office committed vnto hym of his father, euen as he did at an other tyme when he sayde, that it belonged not vnto him to set this or that man at his lefte or righte hande in the kingdome of his father. For he did simplelye detracte that power from hym selfe (as we haue alreadye declared vppon that place) but he meaneth that he was not sente of the father with this cōmandement, so longe as he was conuersante amonge mortall men. And thus we now perceiue, that in respect that he came vnto vs to bee a Mediator, he receiued not that whiche was geuen vnto hym after his resurrection, vntill he had fulfilled his office. For then at the lengthe he affirmed that the power of all thinges was geuen vnto him. Bu. As therefore he toke vpon him all the infirmitis of man, and was like vnto men in all thinges, sinne only excepted: so also he toke vnto him the knowledge, the ignorante, the reason and minde of man: accordinge to the which he is saide not to know the latter daye. And therefore in an other place it is said: Iesus prospered in wysedome and age, and in fauore with God & men.

Matth. 20.

Math. 28.

Hebr. 2. 4.

Luke 2.

37. But as the dayes of Noe were, so shall also the commynge of the Sonne of man be.

{But as the dayes of Noe were.} B. The Euangelistе Luke addeth to this, the crample of the Sodomites, where by occasion, not regardynge the time, he reciteth this sermone of Christe. But it is no absurditye that the twoo Euangelistes were contente with one crample, although twoo were propounded by Christ specially seing the same doth agree in all peintes, that all mankinde once, beinge ouercome with securitye, was sodenlye

Luke. 17.

destroyed

destroyed excepte a fewe. By these thinges the Lorde mente that the daye of iudgement, (which he calleth the comminge of the Sonne of man, and Luke, the daye in the whiche the sonne of man shalbe reuealed) shall come when worldly men thinke not of it, beinge altogether drowned in the cares and delights of this life: euen as the floude, and the vengeance of the Sodomites come in time paste on the wicked, with theire horrible destruction. C. Therefore although Christe before suspended the mindes of his Disciples, ỹ they might not curiously inquire, as concerning the later day: yet notwithstandinge leaste they shoulde carelesly settell them selues in the pleasures of this worlde, he exhorteth them nowe to carefulnes.

Therefore he woulde so haue his Disciples vncertaine of his comminge, that neuertheles they might daylye be occupyed to wayte for hym euerye moment. And to the ende he mighte putte awaye from them slouthfull negligence, and mighte geue them occasion to take the more hede, he foreshewith that the ende shall come sodenly, the worlde beinge drowned and ouerwhelmed in beastlye slouthfulnes: euen as in the dayes of Noe all nations were vnawares drowned in the floude, when as they swetely crammed them selues wyth delightes and pleasures: and a lytell after that the Sodomites, being in the middest of their pleasures, and fearinge nothing, were consumed with heauenlye fyer. Seing that the securitye of the worlde shall be suche towarde the latter daye, there is no reason why the faythful should please them selues with the careles behauiour of the common sorte of people.

Nowe let vs note the purpose of Christ who leaste the faythful shoulde be sodenly ouerthrowne, teacheth them to watche continually: because the laste day of iudgemente will come vnlooked for.

M And this is to be noted also howe the Lorde to confirme this, bringeth not in anye similitude, but a plaine example (and suche a one whiche in tyme paste happened to the whole worlde, and was not beleued till it came to passe) that they whiche wyll not beleue thinges to come, maye at leaste be moued by this example that is paste. The Apostel Peter also maketh mencion of these examples, shewinge that GOD made them an ensample vnto those, that after shoulde lyue vngodlye. 2. Pet. 2.

Howe greatly all thynges were corrupted in the time of Noe, Moyses sufficiently sheweth in his firste booke. Gene. 6.

Hereby wee are taughte that the faythfull shalbe a very small nomber, which shall lyfte vp their mindes vnto Christ, and to the hope of his comminge. But this obscure kynde of speakynge, As it was in the dayes of Noe so shall the comminge of the Sonne of man be, is more plainlye expounded by the Euangelist sainct Luke, when he saith: And as it happened in the dayes of Noe: so shall it be also in the dayes of the Son of man. This he speaketh generallye. Then reciting the same particularly, and as it were by parts he saythe: they did eate and drinke, they maried wyues and were maried, euen vnto that same daye that Noe entered into the Arke. Luke 17.

Accordynge to these thinges shall the daye be, in the whiche the Sonne of man shalbe reuealed.

38. For as in the dayes thot wente before the floude they dyd eate and drinke, mary and were maryed euen vntill the daye that Noe entered into the ship.

{For as in the daye.} M. Nowe he describeth the securitye of men whiche lyued wyckedlye in those dayes. Matt. 24.

{They did eate and drinke.} C. In that he saythe that men gaue them selues to eatynge and drinkynge, to celebratynge of mariages, and to other worldlye busynes, when GOD destroyed the whole worlde with the floude: he meaneth that they were so occupyed aboute the commodityes and pleasures of this present lyfe, as thoughe there were no nede to feare anye alteration or chaunge. So that he dothe not by this place directelye condemne the intemperancy of those times, but rather the obstinacy, by the whiche it came

came to passe, that they despysinge the threateninges of GOD, looked desperately for horrible destruction.

M For who woulde haue maryed planted and buylded, and that vntil the same daye, in the whiche Noe entered into the Arke if this securitie had not raygned amonge them? For they are not appointed for the present vse onelye, but also for the time to come. Seinge therefore they promised vnto them selues a durable state, they were not afeard to go forwarde voyde of all care, in theyr olde fashions.

And truelye this, of it selfe, hadde not bene vitiouse or damnable, to prouide for theire necessities, if so be they hadde not carelesslye resisted the iudgemente of GOD, ronninge headlonge of their owne volontarye will into all kynde of wickednes, as thoughe there were no Iudge in Heauen. Euen so now Christ teacheth that the laste age of the worlde shalbe altogether careles in so muche that it shall consider of nothynge but of this present lyfe, and shall haue a continuall care, to mayntayne the common course of lyfe, as thoughe the earthe shoulde alwayes continewe in one state. This the Apostell confirmeth sayinge: When men saye peace, and all thinges are quyete, thee shall sodeyne destruction come vppon them.

Bu. And truely our people at this daye, doe platnely declare by theire wycked maners, and wonderfull contempte of the Gospell what oure Sauiour Christ meaneth in this place.

What therefore remaineth nowe, but that wee shoulde looke daye by daye and euery howre for this latter daye of iudgemente the verye moment whereof is only knowne vnto the Lorde.

29. And knewe not of it till the floude came and tooke them all awaye: So shall also the comminge of the Son of man be.

¶ *And they knewe not.* ¶ Z. When he saythe that they knewe not it semeth to signify as much, as they would not know in this place. For there are some whiche wittinglye will fall into error and ignorance. Or els it maye thus be expounded, They did not knowe, that is they did not beleue that there shoulde bee a floude, vntill suche tyme as the floude came vppon them indede. C. The well springe therfore and cause of their ignorance, was vnbeleefe, whiche had altogether blinded their mindes as the Apostell also teacheth in his epistell to the Hebrewes sayinge that by the eyes of faith he sawe afore hande the vengeance of GOD, whiche was hydden as yet, that he might feare the same in tyme. Hebr 11.

And oure Sauiour Christe here compareth Noe with the reste of the worlde, and the Euangelist S. Luke compareth Lot with the Sodomites: that the faithfull maye learne to prepare them selues leaste they wanderinge with others, vanishe awaye. And wee muste note that the reprobate did therefore syt downe carelesly in their wickednes, because the Lord did not vouchsafe to aduertise any with his saluing admonition to beware, but his seruãtes only, not because ẏ floud was altogether hidden from the inhabitants of the earth: (whose eyes might beholde so horrible sight, by ẏ space of a hondred yeres & more, all the whiche time Noe was preparinge the Arke) but because one mã was spectally admonished by the wil of God as concerninge the destruction to come of the whole worlde, & was erected to the hope of saluation.

And nowe althoughe the fame of the last iudgemẽt do sounde in ẏ eares of al men: yet notwithstãding because fewe being taught frõ aboue, do vnderstãde ẏ Christ shal come a iudge in his time, it is mete that they be stirred vp and their sences sharpened by this singuler benefite of God, least they fal into the cõmon ignorance. For to this ende Peter compareth the Arke of Noe with our baptisme, namely because a fewe, that is to saye eyghte soules were saued by the water, and seperated from the reste. 1. Pet. 3.

Wherefore wee muste seke to be of this small nomber, if we despere to be saued.

¶ *And tooke them all awaye.* ¶ S. He noteth the small nomber of those whiche were deliuered and saued from the floude. for all perished excepte eyghte persons only, as testifyeth the Scripture.

So shal

{So shall the comming of the Sonne of man be.}

Reade the ende of the seuen and thyrtye verse goinge before.

40. Then shall twoo be in the felde, the one receiued and the other to be refused.

B. He sheweth here that there shalbe wonderfull choyse: and also that fewe shalbe saued at his comming: and he doth therewith admonishe vs by these woordes, to watche carefully, that wee maye be of the nomber of those whiche shalbe receiued into eternal life. As if he should saye: Euen as in the time of the floude a fewe were taken vp into the Arke & saued, the reste shut out of the doores and perished: so at the commynge of the Son of manne, those that shall perishe, shall sodenly be deuided from those that must be saued: neither shall God spare anye man from the hyeste to the lowest: For the electshalbe taken vp and the damned shut into prison. Two shalbe laboring in the felde about one worke, & for one reward the one of them shalbe receyued, and the other forsaken.

41. Twoo women shabe grinding together at the mill: the one shalbe receiued, and the other refused. Twoo in a bed, the one receiued, the other refused.

{Two women shalbe grynding at the mill.}

A. By these woordes he declareth the wonderfull diuision: that shalbe at the laste daye. C. Therefore the Euãgelist Luke speaketh of those which are ioyned together in one bed, leaste that couples, by the which men are mutually bounde one to an other in this worlde, shoulde holde backe or staye the godly. For often times it commeth to passe, that while one man loketh vpon an other, none setteth forwarde. Therfore, that euery mã (the bond & knot being loused) might spedely ronne for himselfe, Christ teacheth y^out of one paire or couple, one yoake fellow shalbe receiued, the other refused. not because it is necessary that they whiche are ioyned together, shoulde be so deuided (for the holy bonde of piety wil bringe to passe that the honest woman shall cleane to the honeste man) but Christe onelye wente aboute to exhorte all men to make haste, that he might cut of all lets and stayes, that they whiche were now ready to roonne, shoulde tary for theyr fellowes in vaine. A. To the which effecte pertayneth this exhortacion of the Apostell: Seinge then that all these things shal perishe, what maner of persons ought ye to be in holy conuersation and godlynes lokinge for and hastynge vnto the comming of the daye of God. 2. Pet.

{The one receiued the other refused.} Z. As if he shoulde saye, the Lord knoweth who are his: the electe shall not be forsaken, but shalbe gathered and receiued vnto me: although some sodeine feare do take the at the firste, yet shall faithe come at the laste, and putte awaye all feare. To receiue, is a worde of Grace. And as touchinge that whiche appertaineth to the grynders, wee maye gather out of the lawes and hystories of them of old time, that men seruants & maides were wont to be sente and put into the mylle: As appeareth in the eleuenth chapter of Exod. where it is saide: vnto the firste borne of the mayd seruant that is behinde the mill. Exod.

42. VVatche therfore, for ye knowe not what howre the Lord will come.

{Watche therefore} B. He taketh occasion to exhorte them to watche, of the vncertainty of his comminge. What it is to watche, he afterwarde declareth by this that he saith: Be ye ready. For vigilātly to looke for the comming of the Lorde is nothynge els, than to be in a redines to receiue hym with ioye. Vvatch

He speaketh not of the bodelye watche, but of the watchynge of the minde, that is a continuall care, desyer, and loking for the Lorde to come. The Euangelist Saincte Luke addeth: continually: leaste we should thinke that wee must watche onelye for a tyme. Luke.

{For ye knowe not what hower} C. We must note that the vncertaine time of Christs comminge (which bringeth slouthful securitye to the greatest part of men) ought to be a prouocatiō to stirre vs vp to watchinge & warding. For God would haue this time hidden from vs by his secrete counsell that wee beinge voyde of care at no tyme, maye alwayes watche.

For

For what triall should there be of faith and patience, if the faithfull leading their whole life in pleasures, mighte haue three dayes warninge to prepare them selues to mete Christe. M. Watche therefore (saithe our Sauiour Christe) for ye knowe not what hower the sonne of man will come, this hee speaketh in an other place also.

43 Of this yet be ye sure, that if the good man of the house knewe what hower the thief would come, he would surely watche, and not suffer his house to be broken vp. {Of this yet be ye sure.} C. The Euãgelist Luke doth not recite these wordes in the same place ꝑ Mathew doth: & no marueile. For in the .xii. chap. he seking diuersly to gather a summe out of diuerse sermons, doth put in amõg the rest this parable also. Beside this in that chapiter, there is put a generall preface, that the disciples hauinge their loynes girded, and candels burning in their handes, should wayte for their Lorde. To the whiche sentence the parable of the wyse and foolyshe virgins, in the chapiter following, agreeth very well.

{What houre the thief would come.} M. By this similitude we are taught howe sodayne and vnloked for, the comming of Christe shalbe. For the speciall desire of theues is, that thei may steale vpon men vnloked for, and therfore they worcke their feates in the nighte when they thinke the whole housholde to be in their depe sleape. By the good man of the house, he meaneth euery one of vs: and by ꝑ thiefe he vnderstandeth the last day. Therefore seing it shall come vnloked for as a thief in the night, at what time we knowe not, it behoueth vs to watche continually, leaste it oppresse vs sleaping. C. If any mã here the theues to breake in, in the nighte, feare and suspicion will not suffer him to slepe. Oure slouthfulnes therefore shall haue no excuse, if we, being so oftẽ times admonished of the comming of Christe (which shall come stealing on vs) do slepe stil voyde of care. E. The Greeke texte hath, in what watche. For thei of olde time, did deuide the night into fower watches, of the whiche we may reade in the fourtene chapter goinge before.

{And not suffer his house to be broken vp.} The Apostel Paule sayth: ye your selues knowe perfectly that the daye of the Lorde shall come euen as a thiefe in the night. And saint Peter hath the same woordes. 2. Petr. 3.

44 Therfore be ye also ready, for in such an hower, as ye thinke not: will the sonne of man come. A. Now he sheweth what he ment by watchinge, namely that we should be ready for that daye: C. seing that here we must not only feare ꝑ bursting open of the gates and the losse of oure goodes, but also the deadly wounde to the destructiõ of our soule, except we take heede. The wordes of Christe therefore tẽde to this ende, that by this admonition he might awake vs out of sleape: because, although the last iudgement be differred a long tyme, yet notwithstanding, we may looke for it euery moment: it were great folly therefor to fall a sleape hauing suspicion of this approching tyme, and daunger. M. Wherefore, if euer it were nedefull to geue regarde vnto ꝑ light of Gods worde, it is truely nedefull in these dayes, that we casting of the sluggishnes of carnall affections, may stande before the tribunall seate of the iudge.

45 Who is a faithful and wise seruaunt, whome his lorde hath made ruler ouer his housho'd, to geue thẽ meate in due season. C. This place is more set forth by the Euãgelist Luke, where the demaũde of Peter is added, whiche gaue occasion to a new parable. But to this end the answer of Christe tendeth, that if it be mete that euery one of the cõmõ sorte do watche, much more it is mete for ꝑ Apostles to watche. Wherefore, as at the first Christe exhorted ꝑ whole family to watche for his comming, so nowe he requireth a speciall care of the chiefe seruauntes, whiche are therefore pointed the rulers of the reste that by their example thei may shewe the waye of sobrietie and temperance. By these woordes he declareth that they are not set in idell dignitie, to liue carelessly in pleasure: but that the hier they are set in honor, the more diligently they ought to labour in their calling. Therefore he teacheth that they must specially declare them selues to be faythfull and wyse. M. He is faythfull whiche faythfully dispenceth that whiche is committed vnto hym, for hys maisters profite, not his owne gayne or priuate commoditie. A wyse seruaunt is hee, whiche doth bestowe that whiche is committed vnto him in due tyme, or whiche

A faithfull seruaunt.

A wyse seruaunt.

constantly perseuereth in his office vntil the comming of the Lorde. The Euangelist Luke, calleth hym a Stewarde, whome Mathewe here calleth a seruaunt. And who are stewardes, saint Paule sheweth saying: Let a man thus wyse esteme vs as stewards and dispensators of the misteries of God: & it is requyred of Stewardes that a man be founde faythfull. This faith comprehendeth other vertues also, with the whiche he that is a minister or seruaũt, ought to be endued. Reade the thirde chapiter of the first epistle of S. Peule to Timothe.

1. Cor. 4.

1. Tim 3

{Whome his Lorde hath made ruler.} He must be called and sent of the Lorde. For they which ronne, being not sent of God, are theues & robbers. {Ouer his housholde.} He meaneth, that he is chief ouer his family & seruaũtes. {To geue them meate in due season.} He speaketh according to the common manner: for this was the duty of the chife seruaunt, to distribute to euery one his foode in due tyme, they wer not appointed to be lordes ouer others. Here therefore we may beholde the louinge kyndnes of God towardes his housholde. He will not haue those that are his to perish with hunger, nay, he wyll not haue them fedde negligently. What is the ministery of the worde, but a stewardship to nourishe and fede the housholde of the Lorde. The Gospel is the meate, with the which, men are fedde and nourished to euerlasting life.

Iohn. 10

Ministers of the woorde are stewards

46 Blessed is that seruaunt, whome his lorde (when he commeth) shall fynde him so doing. {Blessed is that seruaunt.}

M. He sheweth in these woordes, that ministers, shall not bee faythfull and wyse in vayne, whiche shall wysely gouerne the family of the Lorde. For although a faithfull stewarde be not greatly accepted of the family, because it hath very small consideration of the Lorde, yet notwithstanding, of the Lorde, to whome he is a faithfull seruaunt, he shalbe blessed, A. and shal receiue a large rewarde: As the Apostell Peter testifieth in these woordes, saying.

1. Petri. 5.

And when the chiefe shepehearde shall appeare, ye shall receiue an incorruptible crowne of Glory. {Whom, whē his lord cōmeth.} Christe is nowe absent from vs by his carnall presence: but hee shall come to iudge, ment, as it shalbe declared anone, in the fiue and twenty chapter. {Shall finde so doinge.}

M. The happynes of the minister of Christ doth not consiste in this, that he appeareth faithfull to the eyes of men: but in this, that he is founde faithfull of Christe. So Paule sayth that he careth not for mans iudgemẽt, but that his onely care is to be founde faithfull of the Lorde. M. These thinges may be more playnly vnderstode if they be cõferred with that whiche followeth of the euell seruaunte.

1. Cor. 4

47 Verely I saye vnto you, that he shall make him ruler ouer all his goodes.

M. By this parte of the similitude he only goeth about to shewe, that the minister of Christe whiche is faithfull, shall haue great honour, and be made equall almost with his Lorde. For when Ioseph was made ruler ouer all the kinges treasure in Aegipte, he was reuerenced aboue all, the kyng excepted. And the Lorde hym selfe saythe, I appointe vnto you a kyngdome as my father hath appointed to me: that ye may eate and drynke at my table in the kyngdome, and syt on seates iudgeing the twelue tribes of Israell. And the Apostle Paule speaketh thus of hym selfe: I haue fought a good fighte, I haue rõne my race, & I haue kept ỳ faith: and there is laide vp for me a crown of righteousnes, which ỳ lorde being a iust iudge, shall geue to me at that daye. And what the happynes of this faythfull seruaunt shalbe, the eye hath not sene, ỳ eare hath not heard, neyther hath it entred into the harte of mã. C. Therefore let all those hereby learne whiche are called to an honourable office, that the greater their office is, the more thei are bounde with all their study and industry to discharge the same. For seing it is the dutie of the common sorte of seruauntes, to finishe the woorke committed vnto them, stewardes must bee muche more dilligent, to whome it pertaineth to haue a care of the whole housholde. Otherwise Christe reproueth thẽ of ingratitude, because they being chosen before al others, frame not thẽ selues according to their honour. For to what ende should the Lorde preferre thẽ before others, but only because they should excel all others in faithe and wysdome? A dilligent and sober attention is iniopned to all men alyke: but yet for all that negligence and slouth, is

Luke 12

2. Tim.

1. Cor.

Magistrates ought to be diligent in their office.

more

more vnsemely and lesse excusable in pastors and gouernours of the people. Furthermore the hope also of the rewarde, ought to kyndell a diligence in them.

A. For they ought to be certainly perswaded that their paineful trauaile in their calling, is moste acceptable vnto the Lorde, and that he wyll requyte the same with a large rewarde.

48 But and if that euell seruaunt saye in his harte, my lorde wilbe long a comming. {But and if the euell seruaunt saye.}

Bu. Nowe of the contrary part he threateneth destruction to those ministers, and others, whiche being aduaunced to some degree of honour, do not consider that they are made rulers ouer their fellowe seruauntes, and ꝑ they must geue accompte vnto Christ: but first of all do consume their Lordes substaunce, and afterwarde shewe tyrannye against them. {In his harte.} M. This is spoken according to the māner of the Hebrues. For a certaine secrete perswasiō of ꝑ minde. So it is sayde in the Psalme: The vngodly hath sayd in his harte, there is no God: that is, he is fully perswaded that it is but vayne whiche is spoken of God. C. Therefore Christe teacheth in these woordes, howe it commeth to passe that the euell seruauntes are so secure or careles: surely because they bearing them selues bolde vpon his long tariance, do imagine that the daye will neuer come, in the which they shall geue accompt. M. Of suche the Apostell semeth to speake, saying: This firste vnderstande, that there shall come in the last dayes, mockers in deceitfulnes, whiche wyll walke after their own lustes & say: where is the promise of his cōming, for since the fathers died, al things continue in the same estate that they were in the beginning. Wherfore vnder the pretēce of Christes absence they promyse to them selues, that they shall escape vnpunished. For it can not bee, but that the looking for him, so often as it commeth in our myndes, must put away all slouthfulnes, & restraine the fleshly affections, least we be wickedly caried. So that, there can be no exhortacion more sharpe and of greater force to pricke vs forwarde, than when we be put in minde of that tribunall seate, whiche no man can auoyde. Wherfore that euery one of vs may watche and seke to discharge oure duties, and that we maye diligently and modestly kepe our selues within our boundes, let vs call to mynde that sodayne comming of our Lorde from aboue, the whiche, the reprobate wickedly contemne.

49 And so beginne to smite his fellowes, yea, and to eate and drinke with the dronken. M. This is the frute of the euell seruaunte, whiche he bryngeth forthe by the false perswasion of the slackenes of his Lordes comming. He dothe all thynges at his pleasure without feare. Christe therfore by the waye sheweth howe easy a thing it is for bouldnes to increase, when a man hauing once louſed the raynes geueth hym selfe to synne. Neither dothe Christe onely here make mēcion of a dissolute and wicked seruaunte, but also of suche a one whiche obstinately seketh to disturbe the whole house, and peruersely abuseth the power committed vnto hym, exerciseth crueltie towardes his fellowe seruauntes, and riotously spendeth his maisters goodes, to his reproche. This is the image and picture of a secure and careles seruaunte. To the whiche if you compare the Pope, the Cardinalles, the Bishops, Abbottes, Priors & Clarkes, with the reste of the clergy, and lapitie also, whiche serue Antechriſte, you wyll say that they are moste lyke of all other to that sluggishe & careles seruaunt. For these had rather syt to eate & drinke with ꝑ dronken thā to repente at the preaching of the Gospell. But thinke you ꝑ thei shal so do vnpunished? no truly. For harken to what followeth.

The Pope & his ministers are vnprofitable seruāntes

50 The same seruauntes Lorde shal come in a day when he loketh not for him, and in an hower that he is not ware of. {The same seruauntes Lorde shall come.} A. Beholde the payne and punishement of the wycked seruaunt.

Bu. Firste of all he shalbe deceiued of his hope and expectation: For when he sayth my lorde wylbe longe a comming, the lorde shall come in a daye when he looketh not for hym: and so the sodayne comminge of his maister shall bryng the greater terrour and feare. A. And then shall followe greuous punishement. For it followeth.

51 And shall hewe him in pieces, and geue hym his porcion with hypocrites: there shall be weapynge and gnashing of teethe. {And hewe hym in peces.}

Bu. It was the manner of those of oulde tyme to cutte the bodyes of them in pieces, whiche had broken faythe and couenaunt with them. Of the whiche matter we maye reade a long discourse in Aulus Gellius. C. Here therfore a horrible punishement is added to terrifie the wicked seruaunt: because suche vnbrydeled wyckednes, deserueth the greater vengeaunce. ¶ *And geue him his portion with hypocrites.* ¶ B. He vsurpeth this worde portion or parte, for the inheritaunce: as doth ỳ Prophet Dauid also in his Psalmes, where he sayth. The Lorde hym selfe is the portion of myne inheritaunce: he sayth that they shalbe ioyned vnto hypocrites, that is, they shalbe punyshed with the same punyshment that hypocrits are. And they are sayd to be hypocrites, because they acknowledge the Lorde with the mouthe, and make them selues the ministers of God, and the seruauntes of the seruauntes of God, when as they are in the Churche nothinge elles but idle bellies, not seking the Lorde, but them selues. Bu. In steade of that which he sayth here, And geue him his portion with hypocrites. He sayde in an other place, And caste him into vtter darkenes. Joyninge that there whiche nowe followeth.

Aul. Gel. Noct. Att. 20 cap. 1.

Psalm. 16.

Phil. 2.

¶ *There shalbe weaping and gnashing of teethe.* ¶ The whiche truly he added, least any man should be ignorant of the inheritaunce prepared for hypocrites. For it is wrytten in the holy Scripture: No hypocrite shall come in his sighte. To caste therefore the wicked into vtter darkenes, and to geue them their portion with hypocrites, is to caste them euerlastingly into helfier: of the which reade ỳ fift chap. going before.

Iob. 13

(.·.)

The xxv. Chapter.

WHen shall the kyngdome of heauen bee like vnto tenne virgins which toke their lampes and wente to mete the bridegrome. ¶ *Then shall the kingdome.* ¶

M. This parable pertaineth to the same effecte that the other following doth, to the whiche also the similitudes going before do belonge also, namely, to this ende that we should watche, and kepe our selues ready to mete with the Lorde: because the howre of his comming is vncertaine and vnknowne, leaste, if, when he come, for our vnreadines, we be shut out. Notwithstanding this parable is properly added that ỳ faithfull might be confirmed and brought to perseuerance. The Lorde knewe well enough how prone the nature of men is, to ease, and that it cõmeth often tymes to passe, that they do not only faynte by reason of the prolonginge of the tyme, but also perishe, with a sodaine lothing and prekesomenes. To remedy and cure this disease, he teacheth that his disciples are not well prepared, excepte they bee armed with sufferance for a long tyme. The scope and end of this parable being knowē, we shall not nede to stande about friuolous and trifleling reasons, which serue nothing to the purpose and meaninge of Christe. There are some whiche greately trouble them selues, about the lyghtes, about the vesselles, and about the oyle: where as the simple & proper somme of these thinges, is, that a diligent endeuour for a small tyme, is not sufficiēt, excepte perseuerance and perpetuall constancy be ioyned therewith. And this thing Christe expresseth by a moste apte similitude. As appeareth by the woordes of S. Luke, he exhorted ỳ disciples, seing thei shoulde trauayle through troublesome and darke places, to take lightes with thē. But because excepte oyle be put vnto it, the weke of the candell wyll ware dyre, and loose his lyghte: Nowe Christe sayth that the faithfull haue nede of the helpe of vertue, which increaseth the lyghte beynge kyndeled in their hartes: Otherwyse that it woulde

Perseuerance in loking for Christes comming.

Luke

come

come to passe, that before halfe were ended, their diligence would decaye. M. we must also note, that it is not shadowed in this parable what shoulde happen to the vnbeleuing at the commynge of the lorde (for they are iudged already) but to those whiche are thought to be Christians, and are called citezins of the kyngdome of heauen. As if he should saye: Then shal that happen to those that seme to pertayne to the kyngdome of heauen, whiche happened to the foolyshe vyrgins. C. By the name of the kyngdome of heauen, the state of the Churche to come is vnderstode, whiche was to bee gathered by the woorke of the Messias. And he vseth so excellent a tytle, least the faithfull should deceiue them selues by the false immagination of blessed perfection.

Z. Christe tooke possession of this kyngdome by the preaching of the Gospell, and specially after his resurrection, when the disciples were sente throughout the whole worlde to preache the Gospell: as it is sayd before. {*Whiche take their lampes.*} C. Christe taketh his similitude of the cõmon custome of men. Very childishe was the speculatiõ of Hierome and suche others, which stretched this parable to the prayse of virginity: seyng the purpose of Christe was nothinge els than to myttigate the griefe of tediousnes whiche the faithfull might haue by the delaye of his comming. He sayth therefore that he doth requyre nothing of vs, but that whiche one frende commonly sheweth to an other in the solemne right of mariage. It was a common custome in the mariages of the people of the Iewes, that the bydegrome should not come vnto the bryde vntil midnight: and when he came, a company of Iewyshe damsels, hauinge torches, mette him by the waye, and brought hym to the bydge: who came not once forthe without the bridegromes pleasure, but sate at home waighting for the bridegrome. According to this cõmon manner & order of the Iewish mariage Christe speaketh here. But the somme of the parable tendeth to this ende, that it is not sufficiẽt for any that they were once prepared and ready to doe their dutie, except they continue to the ende. {*And wente to mete the bridegrome.*} M. It is very corruptly added of the old interpretour, in that hee sayethe: To mete the bridegrome and the bride: Seing that it is founde in none of the Greke bookes. And as for Chrysostom Hillarius, and Theophilacte, they make no mention of the bryde. For Christe is the bridegrome: and the whole parable tẽdeth to this end, that he nowe cõming, we should go forth to mete him. No part of the parable pertaineth to bryde, nay, they which can mete the bydegrome in good time (for they (I say) are the bride. S. Austen expounding this place (in a sermon whiche he made of the wordes of Christe out of the .xxii. chap. of Mathewe) neither readeth, nor maketh any mention, of this worde bryde.

2 But fiue of them were foolishe, and fiue wer wise. {*But fiue of the were foolish.*}

M. He speaketh not here of vnfaithfull (as it was said euen now) but of foolishe and negligent Christiãs. We will not reason here of the virginitie, neither of the nomber of tenne, neither yet of this, that so many are sayd to be foolish, and so wyse. For here we haue to shew, who are true or false Christiãs, Whose profession is to wayte for the Lorde to come, and to make them selues ready to mete him, A. and to persewere in the study of a godly lyfe to the ende. Bu. But they are mingled together without difference in this life, and are ioyned together with one title of profession: all are called Christians. all are baptised, al do professe ẏ faith in Christ, and the loking for his comming with euerlasting life: but when the lorde shall come, it shalbe manifest, who are sincere & who not: who are prepared, and who not: who shall be admitted and who excluded: whome Christe will acknowledge, and whome he will reiecte. All are virgins by profession, al haue lampes, all are called to the mariage to welcome the bydegrome: but howe vnmete they are, it shall appeare at the comming of ẏ bydegroome. {*And fiue were wyse.*}

C. In the chapiter going before, the Lorde shewed that he would haue the stewardes to bee wyse aboue all others: because it is mete that the more burthen a man hath, and is occupied in waighty matters, the more wysely hee ought to behaue him selfe, but nowe he requireth wysedome generally of all ẏ children of God, least in rashe running they make them selues a praye vnto Sathan.

3 They that were foolishe tooke their lampes, but tooke no oyle with them.

M. Although there is nothinge handeled here, but the manner of receiuinge bridegromes whiche was vsed in that contrey, being therefore set foorthe that the faithfull might be admonished howe they might bee prepared to mete with the heauenly bridegrome Christe, least they being vnprepared should be shut out from his weddinge: yet notwithstanding, it shall profite to vnderstande here mistically by the lampes, all externall worshipp, cõuersation, righteousnes, honestie, and all the workes of charitie.

4 But the wyse toke oyle with them in their vessels with the lampes also.

C. He noteth this to be a token of wysdome for the faithfull to seke to arme them selues with necessary helpes to finishe and accomplyshe the race of their lyfe. For the tyme although it be shorte, semeth by reason of our exceading impacience to be very muche prolonged: furthermore, such is our nede, that it wanteth helpes euery moment.

5 VVhyle the bridegrome taried, they all slombered and slepte.

{VVhyle the brydegrome taried.} M. Christ here declareth that it wylbe late before he come: for his retourne is in the ende of the worlde, and is reserued till the latter tymes. For it must nedes be that the nomber of the electe be fulfilled: least the company of the saintes should be accomplished, without those of the latter tymes, and least the iniquitie and malice of this worlde should come to the full, before it be iudged and condemned: euen as we reade, of the Sodomytes, and of the Cananeans: whose punishemente by the longe sufferinge of God was so muche differred, that by the fulnes of iniquitie it was made ripe. M The Apostle Peter declareth another cause also of this prolonginge of the tyme. The Lorde is not slacke (saithe he) as some men counte slacknes, but is pacient to youwarde, for so muche as he woulde haue no man loste, but would haue al men tourne to repentaunce. These thinges are to be cõsidered, least that we drawe the slacknes of the Lordes comming, with the wicked into an argument of vnbeliefe and negligence.

Heb. 11.

Gene. 15. and. 18

2. Pet. 3.

{They all slombered and slepte.} C. In that some take this slepe (here mentioned) in euell parte, as though the faythfull gaue them selues to slouthfulnes as wel as others, and sleape in the vanities of this worlde, let vs knowe that it is contrary to the meaning of Christe and to the order of the parable. It should be more probable to understande it of death, of the which the faythfull taste before the comming of Christ, for we must not now onely loke for saluation, but also when we, being departed this lyfe, reste in Christe. Notwithstanding, it is more simplely vnderstode of earthly busines, with the which it is necessary that the faithful be intangled, so long as they dwell in the flesshe. For although thei neuer ought to forget the kingdome of God, yet notwithstanding the departure out of this worlde is not amis compared to a slepe. Neither can they waighte so diligently to mete Christ, but that diuers cares of this lyfe, do either drawe thē back, make them slowe, or intangle them. Wherupon it commeth to passe that in watchinge they are in some point a sleape. M. We are truly by a thousande impedimentes drawen awaye: but yet for al that we ought to haue oyle in store alwayes, at what hower soeuer be cal. It cannot be but that we should haue our myndes occupied, for Sathan dothe assaulte vs by wõderful meanes: in the meane tyme let vs not be without oyle, þ we maye declare our selues not to bee vnprepared. The infidell being called of the Lorde is by and by troubled, he thinketh of his lampe, but hath nothing in a redines. On the contrary parte the faithfull is neuer take without his furniture and thinges necessary appertaining to him.

Cares of life ofte hynder the faythfull.

Infidels alwayes vnprepared the lorde ming.

6 And euen at midnighte there was a crie made, beholde the bridegrome commeth, go out to mete him.

C. This crie is here metaphorically put for the sodayne comming. For we knowe by experience that so often as any newe thing or vnloked for happeneth, men are wont to make a tumulte. The Lorde truely crieth dayly, that he wyll come shortly, but then ale the whole worlde shall sounde, and the terrefynge maiestie shall so fulfill heauen and earth, that it shal not only waken those that are asleape, but also make the dead to ryse out of their graues: A. according to this saying, The hower shall come, in the whiche, all that are in the graues shall here his voyce.

Iohn.

Corin. 5.

7 Then

7. Then all those Virgins arose, and prepared their lampes.

{Then all those Virgins arose,} M. Euen as the slackenes of Christes comming, doth make euen the wyse slouthfull, so the loude crye of his comminge, will stirre vp, not onelye the wyse, but also the foliſh, and will make them carefull howe they maye meete with Christ. {And prepared their Lampes,} All truly shal adorne and set forth the meetinge of the Lord, as wel these fooles as the wise: but by another maner of preparation, farre differinge from theirs. The wyse because they haue oyle in their lampes, maye easelye light them and make them ready: but þ foolishe cannot do so. They at the last when it is to late go about to borrow vnoccupyed lampes, when they shoulde meete with the Lorde.

8. So the foolishe saide vnto the wyse: geue vs of your oyle: for our lampes are gone out.

C. In these wordes is declared theyr late repentance, which feele not theyr want and lacke till all remedy is past. For they are therefore condemned of folishnes which do not prouide and store themselues for a long time, because they carelesly please themselues in theyr neede, & do so ouerpasse þ time of mutuall communication, that they despise the helpe offered vnto them. Because therefore they remember not in due time the preparinge of theyr oyle, Christe derydinge their to late knowledge, sheeweth what punishmente they shall haue for theyr slouthe, because they shall see that they are voyde and dye without profit.

9. But the wyse aunswered sayinge, not so, least there be not anoughe for vs and you: but go ye rather to them that sell, and by for your selues

{No not so least there be not} C. We do know that the giftes of God are therfore diuerslye distributed of the Lorde to euery one accordinge to their proper measure, that one may helpe another, and to make that serue for the generall profite of al men, whiche one mã particulerly enioyeth: & after this maner the holy connexion & knitting together of the members in the Church is maintayned. But Christ here noteth the time, in þ which vnprofitable carriages being taken away, all men shalbe called by him to his tribunall seate: that euery man maye receiue accordynge to his deedes, whether they be good or euill. C. Hee doth therefore rightly compare that part of grace which euery man hath receyued, to that necessarye cariage which euerye one that traueleth, hath, because it will not suffice manye. Wherefore this that followeth: {Go ye rather by,} is not an admonitiõ, but rather a reproch: as in this sence: There was tyme anoughe before now to bye, which shoulde not haue bene neglected of you. For then there was oyle to sell which now can begottẽ neither for money nor loue. But the Papistes do hereyppon foliſhly bring in that the gifte of perseuerance is gotten by oure vertues or els by our industry. For in this word (bye) there is no price noted: euen as wee maye plainlye gather by the wordes of the Prophete Esay, where the Lorde callinge vs to bye, requyreth no price, but sayth that hee hath wyne and milke at hande, which hee will geue freely. Therefore there is no other waye to gette this, than to receiue by fayth that which is offered vnto vs. Esay. 55.

M. So that the meaninge of this place is not that the iuste in the ende of the worlde shall sende the foolishe to some place to bye this oyle: but the meaning thereof is, that there shall be no remedy then, by the which they reforme and amende their negligence, in the comminge of Christ. For these thinges (as it is sayd before) ought to be vnderstode, by a figure called Ironia or els by a certaine exprobration, or reprochinge.

10. And while they went to bye, the bridegrome came, and they that were ready went in with him to the mariage, and the gate was shut.

A. Al they which are ready enter into the euerlastinge ioye: but the reste are excluded and shut out.

11. Afterwarde came also the other Virgins, saying: Lord, Lord, open to vs.

{Afterwarde came also the other Vir.} C. Christ here affirmeth that the gate of his Heauenly kingdome shalbe shut vp against those þ are not wel prouided, because they faynted in the middest of the race. For wee must not here scrupulously demaunde howe Christe sayth that the foolishe Virgins went to bye oyle: because hee meaneth nothing els but that all those shalbe driuen from the entrance

rance of the kingdome of Heauen, whiche are not in a redines euen in a moment.

{Lorde, Lorde,} A. This repetition or doublinge of the name (Lorde) doth declare howe greatlye they shalbe vexed which are contemners of the grace of God, when they knowe to late that the hope of euerlastinge saluation is taken from them.

12. But hee aunswered and sayde: Verely I saye vnto you I knowe you not.

{But hee aunswered and said.} A. This is the rewarde of vnbeleefe. The Lord promised truelye, that hee woulde here those that call vppon him: yet notwithstanding the foolishe Virgins are not here hearde, because they call vppon him without trust of his mercye and promises. Hypocrites shall make lamentacion in vaine, that all helpe is taken frō thē. And this is that which the Apostle writeth to ꝑ Hebrewes saying: That there be no fornicator, or vncleane person, as Esau, which for one messe of pottage sould his birthright. For ye know howe that afterwarde, when hee woulde by inheritaunce haue receyued blessing, hee was put by, for hee founde no place of repentance thoughe hee sought it with teares. Hee did not pray in fayth, but did rather murmure agaynst God. Such are the complaintes of all the reprobate, which know that they are excluded, and yet cannot crye from the affection of the hart. {I knowe you not} That is to saye, I neuer counted you amonge ꝑ nomber of myne.

Innocation must haue trust of Gods mercy annexed to it.

Hebr. 12.

Reprobates repent not frō the bottome of the harte.

13. VVatch therefore, for ye know neyther the day, nor yet the houre, wherin the sonne of man shall come.

M. Wee ought diligently to note the cōclusion of this parable, watch (sayth hee.) Wherefore? Because the gate shalbe opened to them that are readye, & shut against the rest. When shall this be? Euen in that day, when ꝑ bridegrome shall come, whose comminge no man knoweth.

14 For as a certaine man readye to take his iorney to a straunge countrey called his seruauntes, and deliuerd vnto them his goodes.

{For as a certaine man} M. In the parable goinge before Christe admonished vs to watche, because the day of his comminge is not knowen: but by this parable hee sheweth what shall come to passe in his comminge: specially to those that are his seruauntes and mynisters, to whom it belongeth to dispence and bestowe those gyftes faythfully according to the person and condition of euerye one, to the profite and augmenting of the kingdome of God. M. For by the similitude of the trauelinge man hee doth secretlye preuente the opinion of his Disciples, which they had conceaued of the present reuealing of his kingdome: shewing that hee muste depart out of this life and ꝑ hee will retourne not by and by, but after a longe time to manifest and reuealе ꝑ glorye of the kingdome of God. Of the whiche matter wee haue a manifeste place in the nyntene of Luke where this parable also is put downe vnto vs. M. Howbeit there seemeth to be some difference betwene this our Euangelist Mathewe and Luke in the narratiō of this parable. C. For Mathew touchinge one onely part, Luke comprehēdeth two. This part both of them haue, ꝑ Christ is like vnto a certayne Lorde, which to get a kingdome, went into a farre countrey, and left his goodes with his seruauntes to occuppye, and so forthe as followeth: But Luke hath this more then Mathewe, that the Cittizens beinge abused in the absence of the noble man, moued a tumulte, ꝑ they might be no longer subiecte vnder him. Christ had respecte to both these partes, that the Disciples were greatly deceaued, which thoughte that ꝑ kingdome was now established, and that hee came nowe to Hierusalem that he might set vp the happy state thereof out of hande. So that Christe seekinge to take awaye the hope of the present kingdome, exhorteth them to patience. For hee saith that they must labor diligently a longe time, before that they enioye that glorye, the which they so greedely despered without trauell.

Luke 19.

{Readye to take his iourney.} C. Seinge the Disciples thought that Christ went then to take possession of the kingdome: hee doth firste of all correcte this erroꝛ, because hee must go a great waye of to get him a kingdome. And as touching this farre cōtrey, Christ thereby mente to note nothinge els, than his longe absence from the tyme of his death, vntill the last comminge. For although hee sittinge at the righte hande of God,

God, hath obtayned the rule & power both of Heauen and earth: yet notwithstandinge because hee hath not as yet subdued his enemies, and because hee hath not appeared as yet the Iudge of the worlde, neither hath reuealed his maiestye, hee is not withoute good consideration, sayde to be absent from his seruauntes, til hee returne againe, glorifyed with new honour and power.

It is most true that hee raigneth, when hee doth regenerate his to euerlasting life, and repayreth them to the Image of God, and associateth them with the Angels, when he gouerneth his Church with his worde, defendeth ꝑ same with his helpe, replenisheth the same with ꝑ gifftes of his spirite, maintaineth the same with his grace, sustayneth the same with his power, and geueth vnto it whatsoeuer is necessary for his saluatiō, when hee stilleth the rage of Sathan and his ministers, and disappointeth all their deuises: but because this maner of rayning is hid from the flesche the reuealinge thereof is ꝓperly differred vntill the last daye.

Therfore seinge the Dysciples toke hould of the shadowe of the kingdome, the Lorde declareth that they must seeke for the kingdome a farre of, that they maye learne to abyde delaye. {Called his seruauntes} C. By the name of seruauntes, hee doth not onely vnderstande Preachers, but also all those that are in the Churche whom hee appointeth to this, that euery one according to his portion and abilitye, helpe his neighbour. But specially in these wordes hee hath respecte vnto the mynisters. The Euangelist Luke maketh mencion of ten seruauntes: but wee must not standе so much vppon the nomber of the seruauntes, as vppon ꝑ summes of money. For Mathew making mencion of diuers summes doth comprehende a more fruteful doctrine: namely that Christ doth not commit to euery one an equal burthen or portion of worke, but geueth to one a little summe, to another a great portion. In this both the Euangelistes do agree, ꝑ Christ doth as it were take a longe iorneye from his houshould, vntill the last day of resurrection: in the meane time that it is not meete that they sit ydell and vnprofitable: for euery one hath a seuerall office enioyned vnto him, in the which he may exercise himselfe: and that therefore they ought to bee diligent in their busynes that they may finish faythfully the Lordes worke. Luke sayth simplely that a pounde of money was committed to euerye one: because if the Lorde commit somewhat vnto vs, whether it be more or lesse, euery man shall geue acompt for himselfe. The Euangelist Mathew (as wee sayd euen now) speaketh more expressly and plentifullye, who maketh seuerall degrees in the distribution of the money. For wee know that ꝑ Lord doth not deale a like with all men in ꝑ distribution of his giftes, but geueth to euerye man as it seemeth to him best, that one may excell another. But what giftes soeuer the Lord bestow vppon vs, let vs knowe that it is committed vnto vs, as it were moneye, ꝑ some gaine might come thereof. For there is nothinge more displeasaunte vnto God, than to burye his graces (the force wherof consisteth in fructefyinge,) in secrete, and to bestow them to no vse. M. Hee sayth here that hee called his seruaunts, to the ende wee might know that vocation is necessarye, insomuche that no man without the same can play the true seruaunt of Christ. They being called, Heauenly giftes are committed vnto them, for the profite of ꝑ Church. They which runne of themselues, or are set in auctority by mē onely, as they are not called of the Lord, so also are they destitute of the distribution of his giftes and graces. But the certainty of the callinge beinge more secrete, is knowē by the Heauenlye giftes, namelye by those which are not common, but meete for the promoting of the kingdome of God. Wher these are found wee may be sure that there is that secrete calling of God, thrusting out his mynisters into his Vyneyarde.

Ephe. 4. 1. Cor. 12.

Callinge is necessary for the mynisters of Christ.

{And deliuered vnto them his goodes} Wee haue nothinge therefore of our owne, what good thing soeuer is in vs it belongeth vnto God, yet neuertheleile it is cōmitted vnto vs vppon this condition that wee shoulde be countable vnto him for it. No man therfore ought to arrogate any thing to himselfe as though it were his owne, although hee excel the rest in great giftes. What hast thou O mā that thou hast not receiued? If thou haue receiued it, why doste thou glorye as though thou haddest not receiued it? For this is not so to be vnderstode, that he gaue them his goodes to the ende they should be theyr

Man hath no good thing of his owne, but by imputacie.

1 Cor. 4.

theyr owne, to vse them at their pleasure,
but rather to dispence and bestowe for the
Ephe. 4. profit of others. So ỳ Apostle Paule sayth
in another place: He ascending on hye gaue
giftes vnto men. For whatsoeuer is geuen
to the mynisters of Christ, it is geuen more
vnto the Churche than vnto them.

15. And vnto one hee gaue fiue talentes,
to another two, and to another one,
to euerye man after his abilitye: and
straight waye departed.

{And vnto one hee gaue fiue talentes} M. All re-
ceyued not like giftes, but to some more, to
some lesse was geuen. As concerninge the
Rom. 12. diuersity of giftes, reade the twelfthe chap-
1. Corin. 12. ter of S. Paule to the Romaynes. The
Epheſi. 4. grace of God is not equallye poured vppon
all men, but accordinge to measure, accor-
dinge to neede, and accordinge to the office
committed. Wherefore we must not onely
see what wee haue receyued, but also what
our callinge and office doth requyre.

{To euery man after his abilitye} By these wor-
des, Christe doth not put a difference be-
tweene nature, and the giftes of the spirite:
for there is no power or aptnes which being
receiued, ought not to be referred vnto
God. So that, whosoeuer will deuide with
God, hee shal haue nothing left to himselfe.
What is the meaninge therefore of this, ỳ
the good man of the house is sayd to geue to
euery one either more or lesse accordinge to
their ability? Surely the meaning is this,
that as God hath desposed and geuen to e-
uery one naturall giftes: so also hee enioy-
neth to them eyther this or that, hee exerci-
seth them in doinge one thinge or another,
hee exalteth them to diuers functions, and
hee doth alwayes plentifully offer them oc-
casion to worke. M. Wee must take heede
therefore least wee thincke that any hath a-
ny power in the kingdome of Heauē in that
sort, that he hath power ouer his owne: but
wee must graunt, that not onely the officies
themselues, but also the power to accom-
plishe the same cōmeth of the Lord. Not
2. Cor, 3. ỳ wee are able to thincke anye thinge of our
selues, as of our selues: but our abilitye cō-
meth of God which hath made vs meete mi-
nisters of the newe Testamente. And the
1. Peter. 4. Apostle Peter sayth, if any man mynister,
let him do it as of the abilitye which God
mynistereth vnto him. C. Rediculouse
therefore is the opinion of the Papistes, in
gatheringe hereuppon that all men receiue
the giftes of God accordinge to their merits
and desertes. For although the olde inter-
preter hath: To euerye one accordinge to
his vertue: yet notwithstāding by this word
(vertue) hee ment not that men are blessed
of God and endued with grace from aboue,
accordinge to their behauiour and as they
haue gotten prayse of vertue: but onely ac-
cordinge as the Lorde of the house thinketh
them meete. And wee knowe that there is
no man founde meete of God, vntil he haue
made him meete. And the Greeke worde
(Dhunamis,) which Christe vsed for this
word (abillity) wanteth all ambiguity.

M. The Euangelist Luke addeth sayinge:
Occupy till I come. By the which wordes
hee committed to the Apostles and Prea-
chers, their office and mynisterye of Prea-
chinge the Gospell. For by that, as the
Churche is builded, so are the goodes of
Christe encreased, whiche goodes or trea-
sure are men obtayninge saluation by fayth
in Christ. Therefore these wordes of Luke:
Occupy till I come: is as much as this, Go
ye throughout the whole world and preach
Marke. 16. the Gospell to euerye creature: A. For I
Iohn. 15. haue chosē you and ordayned you to go, and
bringe forth fruite, and ỳ your fruite should
remaine. {And straight waye departed} Read
the exposition of the 14. verse before.

16. Then hee that had receiued the fiue
talentes went and occupyed with the
same and wan other fiue talentes.

{Then hee that had receiued} M. These wor-
des do verye well set forth vnto vs the my-
nisterye of the worde, speciallye the Apostle-
ship. This word, (went) hath relacion, to,
Go ye: and to this also: And they wente and
preached euery where. Howbeit this ought
not to be restrayned onlye to the mynisters
of the word, (as we sayd euen now) but also
to all those, which being endued of God w
diuers giftes, ought to promote his glorye.

{And occupyed with the same} C. They are
2. Cor, 3. sayd to occupy, which profitablely bestowe
whatsoeuer God hath committed vnto thē.
Nu. For to occuppe is, to exercyse them-
selues in the giftes of God committed vn-
to them, to geeue all glorye vnto God, to
prayse God, to liue honestlye, to exhorte
all men to goodnes, to do good vnto all
men,

men, and by such like godly labour, to wyn many vnto God. C. For the life of the godly is verye aptlye compared to occuppinge: because they ought mutually to occuppe amonge themselues to maintaine fellowship, loue, and concorde.

And wan other fiue talentes The gaine and fruite here mencioned is nothinge els, than the common profite, which setteth forth ẏ glory of God. For although God doth not enriche or increase our labours: yet notwithstanding as euery man doth most profite his brethren, and doth profitablelye vse those giftes to their profite which hee hath receiued at the handes of God: so hee is said to bringe gaine, and fruite vnto God. For so acceptable is the saluation of men to our Heauenlye father, that what soeuer is bestowed vppon the same, he will haue put in the accomptes. God therefore taketh fruit of vs, because by oure woorke, hee will set forth his glorye. Wee are vnworthy truly, but hee maketh vs worthy by that grace, ẏ hee vsed the Apostleship of Paule to preach the Gospell throughoute diuers Nations, which made himselfe a seruaunt to all men that hee might win the more vnto Christ.

17. Likewyse also hee that receiued two, gayned other two.

Bu. The seruaunt that receyued fiue talentes, signifyeth those, which because they haue receyued greate grace, therefore they shewe forth the greatest workes. But this man whiche receiued two talentes onlye, doth denote vnto vs the meaner sorte, who also accordinge to the measure of the grace which they haue receyued, do labour faithfully and not in vaine. All these occuppe profitablely, and do gayne to the Lord, not seeking those things that pertaine to themselues, but the Lordes.

18 But hee that receiued that one, went and digged in the earth, and hyd his Lordes money.

M. This fellowe representeth those which discharge not their office according to their abillity, which they haue of God, but do abstaine from occuppinge, from labour, from trouble, and from the daungers of Preachinge the Gospel, seeking onely their ease and quietnes. There were manye of this sort in the time of Paule which forsakinge the function of the Gospell, gaue themselues to the world. They thincke it sufficient if they keepe their talente, hauinge no care for the gayne, in the meane time they wonderfully dissemble, and hyde the gift receyued. This kinde of men, (because they thought that they could not be blamed, for that they hinder not other men from doing their dutye) is condemned of oure sauiour Christ, as vntrusty and reprobate: to ẏ ende hee might thereby admonishe his Disciples, diligentlye and faythfullye to discharge their dutye.

19. After a longe season, the Lorde of these seruauntes came and reckened with them.

After a longe season, M. Although it be longe ere Christe come, yet for all that, hee will come at the length to Judgemẽt, least any man should behaue himselfe the more negligently, because of the longe comming thereof. *And reckened with them* He sheeweth that whatsoeuer wee haue receyued of the Lorde is not geuen vnto vs simplely, but vppon this condition that wee shoulde geue accompt of the same, as wee haue said before. But wee are therefore oftentimes voyde of care, and do not shew our selues so dilligente in the obedience of God, because wee thincke those things, that wee haue receiued to be our owne: insomuche that hee which hath goodes, if hee throughe negligence leese any part thereof, hee thinketh ẏ hee leeseth nothinge but that whiche is hys owne, not consideringe with himselfe that hee shall make an accompt for the losse: but hee whiche occuppeth another mans substance, and hath the ouersight of ẏ same, careth for the vtmost farthing, knowing that he must geue accompte.

20. And so hee that had receiued fyue talentes came, and brought other fiue talentes sayinge: Sir thou deliueredst vnto me fiue talentes: behould I haue gayned with them fiue mo.

M. Wee haue sayd already that wee may not stande scrupulously vppon euerye point of the parable. Because hee made mention of an accompt, therefore hee declareth simplely what thinges are commonlye spoken in making of an accompt. For in the latter Judgement, ẏ good shall not declare, what and howe muche good they haue done, and how great vantage they haue brought to ẏ kingdome

kingdome of God. Neither shal they know how much gayne they haue brought to the kingdome of Christ, by their ministery: but shall saye, Lord, when did wee see thee hungrye and fed thee &c. But the Lord himselfe to whom all things are bare and open, shalbe ignorant of none of those things which are wrought in fayth and truth. C. Therefore that wee should not be wearye of well doinge, Christe pronounceth that their labour shall not be in vaine, whiche shall exercise themselues faythfully in their vocation.

21. His Lorde saide vnto him: vvell thou good and faithfull seruaunte, Thou hast beene faithfull in fewe thinges, I will make the ruler ouer many thinges. Enter thou into the ioye of thy Lorde.

{ *Well thou good and faithfull seruaunte* } This is a kinde of speache vsed in the prayse and cõmendacion of him which hath done his dutye. Christe commendeth in this man two things, namely, goodnes, and faithfulnes, which are the speciall thinges in a steward.

Two speciall thinges in a steward. 1. 2.

{ *Thou hast beene faythfull ouer fewe thinges* } The Euangeliste Luke hath: Thou hast beene faythfull in the least. Hee calleth those his goodes few & ỳ least, which hee gaue to his mynisters to occuppe and bestowe, beinge suche and so great, that withoute it we cannot be saued (the which the Apostle calleth the power of God, and the wysedome of God, hee calleth it also a treasure, and the vnsearcheable ryches of God, and Christe himselfe compareth it to precious stones) his goodes (I say) beinge so greate and precious, hee calleth them few and the least in respect of those thinges which wee shall receiue after this life. Hereby wee are admonished howe greate the ioyes of the life to come shalbe. First of all hee prayseth this, that the seruaunt declareth his faith & trust accordinge to the substance and ppyce of the thinge committed vnto him.

1. Cor. 1. 2. Cor. 4. Epheſi. 3 Math. 7.

For marke this prouerbe.

Hee that in small thinges wilbe vniust,
In matters of price deserueth no trust.

{ *I will make the ruler ouer many thinges* } C. The Euangelist Luke hath: I wil make the ruler ouer fyue Citties, (speakinge of him whiche had gayned fyue poundes: by the which wordes he declareth that there shalbe another maner glory of kingdome in his last commminge, than now appeareth. For now wee do but laboriously discharge the busines of one that is absent: but then hee shall haue plentye and great aboundance of riches at his hande, with the which he may largelye enriche vs. But our Euangeliste speaketh more simplelye sayinge.

{ *Enter thou into the ioye of thy Lorde* } C. By the which he declareth that faythfull seruauntes, whose offices hee hath allowed, shalbe partakers with him of the blessed store of al good thinges. Bu. To this effect pertayneth that which the Apostle writeth: The afflictions of this life are nothing in respect of the glory that shalbe shewed vppon vs. Inspeakeable benefites therfore shalbe bestowed vppon the faithfull seruaunts of the Lorde.

Faithfull seruauntes their re...

Rom. 8.

22. Hee also that had receiued two talentes, came and said: sir thou deliueredst vnto me two talentes: behoulde I haue won two other talentes with them.

Bu. Here is set forth ỳ other faythfull seruaunt, who according to his meane gift, declared a wonderfull trust towardes God: wherevppon hee also bringeth forth fruite not to be repented. Let no man therefore be greued with himselfe, in that hee seeth his neighbour to be endued with larger gifts, to flourishe with manye vertues, neither let him enuye the glorye of one that excelleth him: let all men pray rather to the Lord for the encrease of giftes and vertues.

23. His Lorde saide vnto him: vvell good and faythfull seruaunte: Thou hast bene faithfull ouer fewe things I will make the ruler ouer manye thinges. Enter thou into the ioy of the Lorde.

{ *Well good and faithfull seruaunt* } A. The duty of this seruãt also, which had receiued lesse giftes of the Lorde, is allowed, his fayth praysed, and rewarded of the Lorde. The Lord sayth vnto him as he sayde to the first,

{ *Enter thou into the ioye of* } M. Both of them are said to be good and faithful, & are receiued into ỳ Lords ioy. Let no man therefore thinke ỳ he is despysed of the Lord, if he haue a meane dispensation, if so be that he faythfully discharge his duty. For it is not considered how much thou art of ability, & how hard an office thou hast: but the question is, how faithful thou hast bene toward ỳ Lord.

Then

24. Then hee which had receiued the one talent, came and said: Sir I knew thee, that thou art a harde man: reapinge where thou hast not sowē, and gatheringe where thou hast not strawed.

¶ *Then hee which had receiued the one talent* ¶ Bu. Nowe is depainted vnto vs the most wicked & corrupte despositiō aboue all others of this slouthful and sleapy seruaunt. And this fellowe doth verye well set forthe the blasphemous wordes of all the wicked ones & the vngodly & vaine excuses of al hipocrites. The wicked crye, it is a hard and dangerous thinge to serue the Lord: hee requireth of vs greate thinges, to performe the which he hath geuen vs small ability: least therefore anye of his giftes perishe here through my lacke of wisedome, that which hee gaue mee vntilled, I will leaue vntouched when I depart, An other sayth: Why shall I geue my minde to righteousnes and holynes? If I be one of the electe I shalbe saued without all doubt how sinfull soeuer I be: againe, if I be one of the reprobates, I shall vndoubtedly be damned how much soeuer I vex my selfe, and afflicte my bodye with chastisement, and pray for sayth: for I shall praye in vaine, because election is not obtayned by prayer. Therfore least I offēde I content my selfe, and commit me to the election of God, that I may be saued by none of my merits, but by the free election and grace of God. A. As though in deede this were not the ende of our election, that wee should be holy & vnblameable before God. Bu. Furthermore a man shall finde at this day, not vnlearned and vnskilful men, who when they are called eyther to office of teachinge, or to ỳ office of a Magistrate, obiect and say: It is a heauy and troublesome vocation whervnto I am called: & although God, hath bestowed vppon mee certaine giftes, yet notwithstandinge I knowe that they are not so greate as are requyred: least therefore I should offende I will liue a priuate man. A. But wee shall heare by and by what the Lord will say to these careleſſe fellowes when hee shall come to recken wᵗ them for those giftes.

¶ *Sir I knewe thee that thou art a hard man* ¶ C. This hardnes doth pertaine nothing at all to the summe of this parable: and they are of a folish opinion, which dispute here, how straitly and hardly the Lorde dealeth with those that are his. For ỳ purpose of Christe was no more to note suche rygor, than to commende vsurye, when hee sayth that the Lord of the house requyred to haue his money deliuered with aduantage. Christ onely meaneth that their slouthfulnes shalbe inexcusable, whiche both suppresse ỳ giftes of God, and also spende their time in idlenes.

25. And therefore was I afrayde, and wēt and hid thy talente in the earthe. Lo there thou hast that thine is.

A. The wicked and the ypocrites, feare where no feare is: and when they shoulde feare, then are they voyde of all care. This wicked seruaunt should rather haue stoode in feare, least he should despise his maisters commaundemente, by the which hee charged him to worke till he came.

26. His Lorde aunswered and saide vnto him: Thou euill and slouthfull seruaunte, thou knewest that I reape where I sowed not, and gather where I haue not strawed.

¶ *His Lord aunswered* ¶ Bu. Here ỳ iust iudgement of God against ypocrites is plentifully declared, beside the sharpe reprehension of the wicked facte, and equall punishment.

¶ *Thou euil and slouthful seruaunt* ¶ M. In that he calleth him euill and slouthfull, he sheeweth ỳ he ceased from worke, not so muche by the feare of his seueritye, as by his owne slouthfulnes and negligence.

27. Thou oughtest therefore to haue deliuered my moneye to the exchaungers, and then at my cōminge should I haue receiued my owne wyth vauntage. Bu. The Euangelist Luke bringeth in before these woordes: Of thine owne mouthe will I condemne thee. Hee is cōdemned of his owne mouth by turning ỳ against him, which he alleaged for his excuse. As if he should saye, Thou knewest ỳ I was a straite requyrer of gaine: why then diddest thou not for feare of my seueritye geue my money to ỳ exchangers? & I which seeke for gaine there, where I bestowed no cost, should shortlye come & require my money wᵗ vantage: ỳ is to say, ỳ I would reape there where I sowed not. The stocke and chaūce therof was mine, & not thine: & thou diddest owe the duty of a seruant to ỳ Lord.

28 Take therefore the talent from him, and geue it vnto him which hath ten talentes.

Question. It may be demaunded, what maner of sayinge is this. For then all worlinge shall cease? Aunsweare. Wee aunsweare, that we must remember that which wee sayde before, that they do erre which scrupulously stande vpon euery word of parables. But the true and natural sence hereof is this, þ although now slouthfull and vnprofitable seruantes haue the giftes of the spirite, yet notwithstanding at þ length they shall be stripped out of all, that their nakednes and reprochfull neede may turne to the glory of þ good. Christe sayth that these are slouthfull, or þ they do digge their talent or pounde vnder the earthe: because they seeking altogether for ease and pleasure, will suffer no trouble at all: euen as we see very many while they are wholye addicted to their priuate commodities, do let passe all the duties of charitye, and haue no regarde of the common buildinge. So that wee may easlye gather by this parable, that there is no kinde of life more acceptable before God, than that, by the whiche there commeth some profite to the society of men.

29. For vnto euery one that hath, shalbe geuen, and he shall haue aboundance. But hee that hath not, from him shalbe taken awaye, euen that which hee hath.

C. Hee sayth to him that hath shalbe geuen. For they do truly possesse the giftes of God which do rightly vse them. The couetouse men are rather possessed of theyr money, because they know not the right vse of possessing. Euen so of spirituall giftes: hee which according to his abillity, promoteth the glorye of God, is rightlye sayd to haue. Hee meaneth thereof that God doth requight & reward the righte vse of the giftes of the godly with the latter graces: but notwithstandinge wee must acknowledge him to be the geuer and author of these thinges, both of that wee receiue, and also of the righte vse of those thinges that wee do receiue. For the rewarde is suche, that it commeth freely. For hee oweth nothing vnto vs, nay wee are rather detters vnto him. A. Insomuche that when wee haue done all that euer wee can, yet ought wee to say that wee remayne vnprofitable seruauntes, and that wee haue not done that which was our dutye to do. C. This is also a great consolation to the faithfull, when they here God to be so beneficiall vnto them hitherto, that hee will still enriche them with newe treasure. And this promise ought to kindle earnest study and diligence in the godly, that so muche as they can, they seeke to bringe profite, not to themselues, but to the Lorde.

Couetous men possesse not moneye, but are possessed of money.

Luke. 17.

As touching the reste which pertayneth to the exposition of this verse, read the 13. goinge before.

30. And cast the vnprofitable seruaunte into vtter darkenes there shalbe weepinge and gnashinge of teeth

{ *And cast the vnprofitable seruaunt* } M. This is to be noted that hee is not onely an vnprofitable seruaunt which wasteth his maisters goodes and tourneth them to his owne vse, but hee also whiche hydeth his maysters goodes in a corner, whiche hee receiued to occuppe: Euen as that is not called an euill tree onlye which bringeth forth euill frute, but that also which bringeth forth no frute.

{ *Into vtter darkenes* } Reade the eight Chapter going before. C. For there we taught that vtter darkenes, was set agaynste the Domesticall light. Christe meaneth here that they whiche are caste oute of the kingdome of G O D, are caste into extreame darkenes.

31. When the sonne of man commeth in his glorye and all the Angels with him, then shall hee sit vppon the seate of his glorye.

{ *When the sonne of man commeth* } B. The Euangelist Mathew proceedeth on still, in expounding the question as concerninge the consumation and ende of the worlde, and of the Judge, and Judgemente to come. For hither by the occasion thereof Christ exhorted by some parables to watching and perseuerance. C. That therefore whiche before hee described in parables, hee nowe plainlye declareth without figures. The summe and effecte is, that the faythfull shoulde prepare themselues to the studye of a holye and godlye life, in hauinge respecte with the eyes of fayth to the Heauenly lyfe, whiche beinge now hidde, shalbe at the last reuealed in the comminge of Christe. For in sayinge that hee shall then sit in the seate of hys glorye, when hee shall come wythe Angelles, hee opposeth or setteth this last

this laste reuelation againſt the confuſed, & vnperfect cogitacions of ꝑ earthly warre: as if hee ſhould haue ſayde, that hee did not therefore appeare that hee ſhould ſtraighte way eſtabliſhe his kingdome: and therefore hee ſheweth that hope and patience is nedefull, leaſt the longe delaye ſhould make his Diſciples weake. Whereuppon we gather that this was alſo added, that ꝑ Diſciples beinge exempte from the erroꝛ of the preſent and ſodaine felicity, might ſuſpend their mindes vntill the ſeconde comminge of Chriſt: in ꝑ meane time that they ſhould not faint oꝛ fall away through his abſence: and therefore hee ſayth that at that time he ſhalbe glorious by the name of a kinge.

For although hee began his kingdome in earthe, and ſitteth now at the righte hande of the father, that hee might gouerne both Heauen and earth with greate power: yet notwithſtandinge that ſeate is not yet erected and ſet vp in the ſight of men: whereby wee may note, that his deuyne maieſtye ſhall much moꝛe bꝛightlye ſhine in the laſte daye than nowe. For then wee ſhall ſee the perfecte effect of that glorye, of the whiche wee haue now but a taſte onelye. Chriſte therefore nowe ſitteth in hys Heauenlye thꝛone, becauſe it is neceſſarye that hee raigne to bꝛidle his ennemyes, and to defende his Churche: but then hee ſhall openlye ſit vppon his tribunall ſeate, that hee maye ſtabliſhe perfect oꝛder in Heauen and in earthe, that hee maye proſtrate his ennemyes vnder his feete, and that he maye gather his faithful into the ſociety of the Heauenlye and bleſſed life: yea then it ſhall appeare in deede, wherefore the kingdome of Heauen is committed vnto hym of the father. {In his glorye} M. Hee doth ſo diſcribe the quality of his ſeconde comminge, that hee declareth the ſame to be farre vnlike the firſt, in the which hee was then.

In the firſt comminge hee appeared baſe in the forme of a ſeruaunte: In the ſeconde, hee ſhall appeare glorious in the forme of ꝑ kinge of all kinges and iudges: In the firſt comminge hee was ſubiect to reꝛpoche and ignominye: in the latter comminge hee ſhal appeare in glorye. In the firſt comminge hee appeared weake: In the latter comminge hee ſhal appeare with Heauenly power. In the firſt comminge hee was ſubiect to the Judgemente and condemnation of wicked men: In the latter comminge hee ſhall geeue Judgement vppon al reꝛpobates. So that, hee calleth that his glorye, in this place, which in another place he attributeth to his father in the ſame ſence: foꝛ hee meaneth ſimplelye the deuyne glorye, which then ſhyned in the father onelye, foꝛſomuch as it was hid in him. M. The glorifyinge of Chriſtes bodye, maketh verye muche foꝛ this glorye, ſome ſighte whereof the Apoſtles had. It is alſo well appꝛoued by the companye of all the Angells whiche ſhall waite vppon him, and by the power of Judginge alſo. Matth. 17. 2. Pet. 1.

{And all his Angels with him} As if he ſhould ſaye, I which nowe ſeeme to be baſe and of ſmal reputation, by your contemptible ſeruice and waytinge, will then appeare wyth a trayne of Heauenlye ſouldiours and Angels. For hee goeth about to expreſſe with what vertue and power hee ſhall come.

And the Apoſtle deſcribinge the glorious comminge of Chriſt to the terꝛoꝛ of the wicked and conſolation of the godlye, calleth ꝑ Angels that ſhall come with Chriſte, the Angels of power, when hee ſayth, It is verely a righteous thinge with God that hee recompence tribulation to them that trouble you: and to you which are troubled, reſt with vs, when the Lorde Jeſus ſhall ſhewe himſelfe from Heauen wibh the Angels of his power, with flaminge fyer, which ſhall render vengeaunce to them that know not God, and that obey not the Goſpell of oure Lord Jeſus Chriſte, which ſhalbe puniſhed with euerlaſtinge dampnation, from ꝑ preſence of the Lord, and from the glory of his power, when hee ſhall come to be glorifyed in hys ſaintes. Howe great the power of Angels is, wee may ſee by that one Angell, which ſleyinge. 185000. troubled all the hoſt of ꝑ Aſſyrians. And how great a multitude ſhall come with Chriſte, wee are toulde in this that hee ſaythe, And all his Angels with him. And the Prophete Daniell deſcribinge the comminge of Chriſte, ſayth, A thouſande times a thouſande, ſerued him: ten thouſande times ten thouſand ſtoode before him: that we mighte know, that the nomber of Angels comming with him ſhalbe infinite. 2. Theſ. 1. 4. King. 19. Daniell. 7.

{Then ſhall hee ſit vppon the ſeate of his glorye}

M. Those thinges that are spoken toward the latter ende of this Chapter, seeme to be spoken by the similitude of a sessions haule. But what this seate of Judgement shalbe, let no curious person, in so serious a matter, seeke. This is certaine that hee shall come corporally and visiblelye in the cloudes, to be seene of all the wicked. Hee shall so come (sayd the Angels) as ye see him go into Heauen. And Christ of himselfe sayd, Then shall they see the Sonne of man comminge in the cloudes of Heauen with power and greate glorye. Howe terrible this seate shalbe to the wicked, the Prophete Daniell declareth, when hee sayth that the throne of Christe shalbe like to a flaminge fyer. Also, accordinge to the maner of the Scriptures ꝑ Lord is said to sit as Judge, when by iust Judgement he deliuereth the innocent, and punisheth the wicked. So the Prophete Dauid saide, Thou haste maintayned my righte and my cause: thou arte set in the throne that iudgest righte. The which truly is not so to be vnderstoode, as though Christ also at this day sitteth not on the seate of his kyngdome, gouernynge all thinges: but that then he wil call all things openly to iudgemente, and will declare his glorye.

Act. 1.

Matt. 24.

Daniell 7.

Psalme 9.

32. And before him shalbe gathered all Nations. And hee shall seperate them one from another, as a shepeherd deuideth the sheepe from the goates.

{ *And before him shalbe gathered* } C. With large and magnifycent titles, hee extolleth his kingdome, that the Dysciples mighte learne to hope for another felicity than that whiche they had conceiued in their mindes. For they thoughte this sufficiente, to haue their counterye deliuered from myseries, with the whiche at that time they were oppressed, that it mighte appeare, that God had not made his couenaunt in vaine wyth Abraham, and his posteritye. But Christe doth farther extende the fruite of the redẽption which hee brought, because hee should be the Judge of the whole worlde: and to the ende hee might exhorte the faythfull to a godly life, hee denyeth that ꝑ same shall belonge to the good and bad alike, because hee shoulde bringe with him the rewarde which is layed vp for them both. And the summe of his woordes, is, that the state of his kingdome shalbe then prosited, when ꝑ iuste haue obtayned the crowne of glorye: and when the rewarde, which the wicked haue deserued, is payed vnto them. Al Nations (sayth hee) shalbe gathered before him: Bu. namelye from all partes of the worlde, when hee sitteth on his trybunall seate. By al Nations, hee meaneth al those that are deade, and those also, which shalbe founde then at that day lyuing: as teacheth the Apostle Paule in the fourthe Chapter of his first Epistle to the Thessalonians. And in another place hee sayth: Wee must all appeare before the tribunall seate of Christ, that euery man may receiue ꝑ workes of his body accordinge to that hee hath done, whether it be good or bad.

Matth. 24.

1. Thessa. 4.

2. Cor. 5.

{ *And hee shall seperate them* } M. This seperation also is noted before by certaine similitudes, as by the fanninge and pourginge his flower: by the similitude of the tares: & by the net cast into the sea. But in that this seperation of ꝑ sheepe and goates is differred vntill that daye, hee declareth that the wicked and reprobate are nowe mixt with the godly and electe, that both of them may liue together in one flocke of God. And the Prophete Ezechiell seemeth to vse this cõparison, wher the Lord complayneth thus: I will put a difference amonge the sheepe, amonge the weathers, and the goates. Was it not anoughe for you to eate vp the good pasture, but ye must treade downe the residue with your feete? Wherefore the wordes of Christ tende to this ende, that ꝑ condition and state of the faithfull shoulde not be to greuous vnto them, if they be now constrayned to liue with the goates, yea if they suffer of them sharpe stripes with their hornes: and that they might take hede least their stinking smell infect them: Thyrdly, that they maye knowe, that they loose not their labour in leadinge a godly and innocente life: because a difference shall at the lengthe appeare. This place also serueth against their enterprise, which go aboute in this life to seperate the goates frõ the sheepe the which thinge none can do but Christe at that time.

Matth. 25.

Ezechi. 34. 11.

33. And shall set the sheepe on his righte hand, the goates on the left: Thẽ shal the kinge say to them that be on the
34. right hande: Come ye blessed of my father:

father, inherite the kingdome prepared for you from the beginninge of the worlde.

{And hee shall set the sheepe} Bu. The right hand is a place of felicitye and dignitye: the left hande, a place of vnhappines, and miserye. Wherevppon the auncient writers in steede of the right hand, haue set downe vnto vs, euerlastinge life: and for the left hand perpetuall damnation.

{And then shall the king saye} C. Wee do see here that it is the office of Christe onelye (which in this place calleth himselfe a kig) to seperate the good from the euill, but not before the last day. In the meane time the mynisters must labor diligētly, to seperate the wolues, the goates, and the sicke shepe, from the sheepe that are sounde: for to this ende Ecclesiasticall discipline is ordayned the which ought not to be wantinge in the Church. Yet notwithstandinge when they haue done their dutye to the vtmost, there shall remaine still a mixture euen vntil the ende of the world, because Christ only chalengeth this to himselfe, to make a cleane purgation of his Churche: and this purgation hee putteth of vntill the last day.

{Come ye blessed of my father} M. This boyce doth note the affection of a singuler fauore, and of the loue of a frende. The which affection Christ declared, when hee was also in the worlde, as when hee said: Come vnto mee all ye that trauaile and are heaupe laden, & I will refreshe you. But who should come vnto this Judge of the lyuinge and ꝑ dead, except hee himselfe of his owne good will shoulde indue our mindes with a trust of commynge to him? {Ye blessed of my father} That is to say, ye beloued of my father, being in my fathers grace and fauoure. To to this is contrary, Ye cursed of my father, that is, caste out of Gods fauoure and subiecte to his wrath. C. But let vs note here the purpose of Christe: for hee woulde haue his Dyscyples to be nowe contented with hope, that they might loke for the fruition of the Heauenly kingdome patientlye, and with quiet mindes: then hee woulde haue them earnestly occupyed, and not to be weryed in the right race.

To this latter parte is referred this, that hee promiseth the inheritance of Heauen to no other, but to those which by good woorkes striue for the Palme, and to the ende of the supernall callinge. But before he speaketh of the rewarde of good woorkes, hee sheweth by the waye, that the beginninge of saluation doth issue from a hyer springe. For in callinge them the blessed of hys father, he declareth that their saluation commeth by the free mercye of God. For the blessed of God, with the Hebrewes, is as muche, as the beloued of God. Moreouer not onely the faithfull haue vsed this kinde of speache to set forthe the grace of God in men, but they also whiche swerued from true godlines: as Laban, who saide to the seruaūt of Abraham, Come in thou blessed of the Lord. Wee do see that these men had learned to geeue God the praise of all good thinges. Wherefore there is no doubte, but that Christ describinge the saluation of the godlye, began at the free mercy of God, by the whiche they are predestinate to lyfe, who by the guidinge of the spirite in thys life aspyre to righteousnes. To that effect also pertayneth that whiche hee sayth by and by.

Saluation commeth onelye of the free mercy of God

Gen. 24.

{Inherite the kingdome prepared for you} Although a man might obiect and saye that a rewarde was layed vppe in store for the merits of those to come: yet notwithstandinge if we waye the wordes without contention, wee shal graunt that there is a secrete commendation of the grace and mercye of God. For Christ doth not simplely inuite ꝑ faithfull to possesse the kingdome, as thoughe they should gette the same by their merits: but doth plainly expresse that the same shalbe geuen at the lengthe to the heyres. Possesse (sayth hee) or, as heyres possesse. If it be an inheritaunce it falleth vnto vs: because wee are the sonnes of God, not by nature, not by merits, but by free adoption. Saluation therefore commeth of free mercye, not by merits, or worthines. Yet notwithstandinge the other ende is to be noted to the which the Lord had respect.

Merits obtaine not the kingdome of heauen.

For althoughe the life of the godlye be nothinge els than a myserable, and sorowfull exile, in so muche that the earthe can scarce sustayne them in the time of persecution: and althoughe they be in neede and suffer reproche, and griefe: yet notwith-

standinge the Lorde sayth that there is a kingdome prepared for thē in another place that they mighte be of a good courage to ouercome all lettes and stayes.

This is no small exhortatiō and incouragement to pacience, when men are certainlye perswaded, that they labour not in vaine.

Therefore, least the pride of the vngodly in the which they now reioyce, should discourage vs, leaste also our owne mynisters shoulde debilitate and quaile our hope, let vs alwayes remember the inheritaunce which is prepared for vs in Heauē: because it standeth not in hazarde, but was appointed vnto vs of God: before wee were borne.

Moreouer, whereas it is here saide that the kingdome was prepared from the beginning of the world, and in another place, before the creation of Heauē and earth, there is no absurdity in that at all.

For Christ doth not appoint here anye certaine time, in the which the inheritaunce of euerlastinge life, was geuen to the children of God, but doth onely put vs in minde of ꝑ fatherlye care that God had for vs, by the whiche hee embraced vs, before wee were borne: and doth hereby also confirme the certaintye of our hope, because all the troubles that we sustaine, are not able to ouerthrow our life. Some do cauil here saying, that the kingdome was appointed of God to those, whom he forsawe to be worthy.

But what could God forsee in vs, but sinne onely? Hee chose vs truly that wee shoulde be sanctifyed, not because hee did foresee vs to be sanctifyed.

35. For I was an hongered, and yee gaue mee meate. I was thirstye and ye gaue mee drincke: I was harborles, and ye toke mee in.

Papistes are defenders of superstitions

B. Because the workes of loue are here added, the Papistes beinge defenders of superstions, do contende, sayinge than we do merit the kingdome of God by our workes

C. But if the cause of our saluation were disputed of here, they shoulde not gather amisse, that wee deserue eternal lyfe, by our good workes: but seing ꝑ purpose of Christ was nothinge els, than to exhort his Disciples to ꝑ studye of a godly life, they do falsly gather of his wordes, that oure woorkes are able to merite. In that they stande vpon the casuall worde (For) it is nothinge.

For we know that the cause is not alwayes noted, but rather the consequence, when eternall life is promised to the iust. Howbeit there is a more plaine aunsweare to be made. For wee do not deny a reward to be promised to good workes, but wee say that ꝑ free reward is not promised to good workes, because it dependeth of the adoption.

The Apostle Paule reioyseth that there is a croune of righteousnes layed vp for him: but whereuppon hath he this truste, but onlye because hee was a member of Christe, which is the only heyre of ꝑ celestiall kingdome. Hee sayth that the iust Iudge shall geeue him this crowne, but howe hath hee this reward, but onely because hee is freely adopted, and indued with righteousnes, of the whiche wee are all voyde? These two thinges therefore are to be noted, namelye, that the faithfull are called to the possession of ꝑ heauenly kingdome, in respect of good woorkes, not because they haue deserued ꝑ same by the righteousnes of workes, or because they of their owne strength can gette the same to themselues: but because God doth iustifye those whom hee hath first chosen. Secondly, although by the guiding of the spirite they aspyre to the study of righteousnes, yet notwithstādinge because they neuer satisfye the lawe of God, there is no reward due vnto them, but that is called a reward which is geuen to them freely.

2. Tymo.

Two thinges here noted.

1.

2.

Z. Moreouer it is a thinge often vsed in ꝑ Scriptures, to geeue that vnto the latter which belongeth vnto the first, as to workes that which pertayneth to fayth: and againe that is oftentimes attributed to faith which is onelye proper to the deuine election. Wherefore these workes here added, muste not so be taken, as thoughe for them God will call the electe to the possession of his kingdome, but because these woorkes do testify, that they are blessed of the father and chosen to the possession of ꝑ kingdome before the worlde was made: by the whiche workes they declared that they were endued with the spirite of the father: For to blesse the needy, is a worke only belonging to the spirite of the father.

36. I was naked and ye clothed mee: sicke and ye visited mee: I was in prisō, and ye came vnto mee.

I was naked and yee clothed mee. C. Christe doth

doth not recken vp here all the partes of a godly and holy lyfe, but onely toucheth for examples sake certaine duties of charitie, by the whiche we declare that we worship God. For although the worshippe of God doth farre excell the loue of men, and therfore faythe and inuocation, are preferred before almes dedes: yet notwithstanding, Christe dothe iustly set before vs the testimonies of true righteousnes, whiche doe more appeare If a man shoulde bee beneficiall to his neighboures, and liberal to the poore, and yet a cõtemner of God, his mercy would profite him nothing at all to please God: because in the meane tyme he defraudeth him of his right. Christ therefore doth not place the sume of righteounes in almes dedes, but doth shewe as it were by more familiar signes, what it is to lyue godly & iustly, ỳ the faythful truely, might not only professe with the mouthe, but also proue by serious exercises that they worship God. Wherefore, fantasticall & mad men doe very prepesterously vnder the coloure of this place, withdrawe thẽ selues bothe from the hearing of the woorde, and also from the vse of the holy supper, & from other spirituall exercises: because by the same coloure, they would also reiect faith, the hearing of the crosse, prayers, chastity, and suche lyke. But truely Christe mente nothyng lesse, than to restrayne the rule of lyfe, whiche is conteyned in the two tables of the lawe, to parte of the seconde table. Yet notwithstanding, these are the true exercises of Christians, to doe good vnto their neyghboures.

And by this meanes, God shall haue a tryall of vs whether we loue hym truely or no. For seing that hypocrites fayne them selues to serue God, it is shewed vnto them out of the seconde table, that their seruice is false. For he whiche stealeth, curseth, and so forth, although he be dayly occupied in prayer, yet he bewrayeth his impietie: euen as he that dothe well, declareth his goodnes to al men. There are truely some tymes wycked persones whiche are innocent among men, and yet in the meane time idolaters. And therefore bothe do comprehende pietie and loue: for loue onely is not sufficient, neither is that preferred before fayth and the inuocation of God, for the worship of God is more excellent than any dutie belonginge to men: seing the duties whiche pertayne vnto men, do stande vpon the worship and pietie in God. M. There are also many other excellẽt workes which without all doubte shall be acknowledged and allowed at that daye in Christians: as the woorkes of those whiche wyll forsake all, yea, their lyfe, for Christes sake: that faithfully worke in dispensing misteries, & many other suche lyke: but hee reherseth those whiche maye generally agree to all Christians: in so muche that he whiche is founde here voyde of synceritie may be reiected as one not pertayning vnto Christe. Although therefore Christe commending vnto vs loue, excludeth not the duties pertaining to the worship of God, yet notwithstãding, he teacheth his disciples that this shalbe the lawefull triall of holy lyfe, namely, if they exercise them selues in loue, according to the saying of the Prophete: I wyll haue mercy and not sacrifice, because that hypocrites, being couetous, cruel, deceiuers, violent dealers, proude, and suche lyke, do notwithstanding fayne holines, by the pompe & shewe of ceremonies. Whereby also we gather, that if we couet to haue our lyfe allowed and accepted before the hie Iudge, we may not wander in our own inuencions, but we muste rather consider, what he doth specially require of vs. For whosoeuer shall depart from his commaũdementes, all though thei trouble & wearye them selues in fayned woorkes, yet neuertheleſſe, at the laſte daye they shall heare this sayd vnto them. Who sought for these thinges at your handes? {I was in prysone and ye came vnto me.} Z. Of these syre whiche are here reherſed, the Moonkes, and suche like rables, haue made vnto them selues syre woorkes of mercy: when as notwithstanding there are many mo than syre. And Christ according to the manner of the Hebrewes, reckeneth a certaine nomber, and that of the chiefe among many, vnder the which, by a figure called Synecdoche, he lefte the reste to be vnderstode. C. For to comforte the sorrowefull, to helpe those that are vniustly oppressed, to further the simple with counsell, to take the miserable out of the mouthes of wolues, is a kynde of mercy, deseruing no lesse prayse, than to

Osc. 6

Esay. 1.

clothe

clothe the naked or to feede the hungery.
M. But they alwayes obserue this prescripte nombre, whiche feede the poore and hungry, not of a Christian affection and sincere loue, but rather for an hypocriticall shewe. Bu. Furthermore Saint Iames doth testifie that those woorkes whiche are here repeated of Christe, are acceptable before God: Pure deuotion & vndefiled (saith he) before God the father is this: to visite the fatherles and wydowes in their aduersitie, and to kepe him selfe vnspotted of the worlde.

Iames.1.

37 Then shall the righteous answer him
38 saying: Lorde when sawe wee thee an
39 hungred, and fed thee: Or thirsty and gaue thee drinke? {Then shall the righteous.}

A. Those whome before he called the blessed of the father he calleth nowe the righteous: to the ende we might knowe that righteousnes commeth of the euerlastinge blessing of God. {Lord when did we se the hungry}

C. Christe here bringeth in the iust, doubting, who know notwithstãding, ỳ he would counte that to be geuen him which is geuen vnto men. But because this is not so muche imprinted in their mindes as it ought, therfore he doth represent it by a figure called Hypotyposin. For how cõmeth it to passe, that we are so slacke and slowe to doe good, but only because this promise commeth not into our mindes, that whatsoeuer we geue vnto the poore shalbe rewarded of God in tyme to come with gayne? Therefore the woordes of Christ in this place serue to this ende, that we might learne to aryse aboue the capacitie of the flesh, so often as oure miserable brethren do craue our faithe and helpe, least the sight of a cõtemned man doe staine our liberalitie.

Hypotyposis, it is a figure called illustration, by the which the forme of thinges is so set forthe in woordes that it semeth rather to bee seene with the eies thẽ heard with ỳ eares.

40 And the king shall answere and saye
vnto them: Verely I saye vnto you,
in as muche as ye haue done it vnto
the least of one of these my brethren,
ye haue done it vnto me.

{And the king shall answere.} C. As Christe taught euen nowe vnder a figure, that we were not able to conceiue how muche hee esteemed the duties of loue: euen so nowe he openly pronounceth, that he will take that as done vnto him selfe, whiche we bestowe vppon his members. M. And by an earnest affirmatiõ he taketh from vs all vncertaintie, by the whiche a mã might doubte, whether he woulde counte those thinges done to him selfe, whiche should bee done to the faithful. C. Wherefore we shalbe to sluggishe and incensible, excepte this sentence fetche loue euen from the bowels of mercy, namely, that Christe is either neglected or worshipped in their persone whiche stande in nede of our helpe. Therefore so often as we are slowe in helping the miserable, let vs haue the sonne of God before our eyes, whome, to deny any thyng is cruell sacrilege. By these woordes also he declareth, that he doth acknowledge those good dedes whiche are done freely without any respect of rewarde.

Almes is geuen to Christe

And truely seinge he commaundeth to do good to the hungry, to the naked, to the harbourles, and captiues, of whome no rewarde can bee looked for agayne, we must nedes haue respecte vnto hym, who of his owne accorde byndeth hym selfe vnto vs, and because it might seame otherwyse to bee loste, he is contente to haue it reckened vnto hym, and to be put in his accomptes. {Vnto the least of one of these my brethren.} C. He dothe onely in this commende vnto vs the faythefull by name: not because he would haue all others despysed, but because the more neare, that euery one is ioyned vnto God, the more dere they ought to bee vnto vs. For although the bonde of societie and loue pertayne to all the sonnes of Adam: Yet notwithstandinge, the sonnes of God haue a more holye coniunction amonge them.

Therefore, because it is mete that the housholde of faythe shoulde bee preferred before straungers, Christe dothe specially commende them vnto vs. A. according to the exhortation of saint Paule, who sayth: Whyle we haue tyme let vs doe good vnto all men, but specially to them of the housholde of faith. C. The beneuolẽce of Christ towardes those that are his, is exceadingly cõmẽded vnto vs, who are so dere vnto him that he doth acknowledge the least of thẽ, not onely for his owne, but also for his brethren: When as neuertheles the world, yea those that would seme to be Christiãs, do reiecte and contemne them.

Gala. 6

The

The same affection of Christe also is declared in an other place, when he sayde: See that ye despyse not one of these little ones. Also he sayth: It is not the wyll of your father, that one of these little ones should perishe. All the faithful and chyldren of God are called by the name of brethren. For thei are the sonnes of God whiche beleue in his name. Also they are the sonnes of God whiche are the brethren of Christe. Christe therefore must bee acknowledged in his faithfull, whiche are called Christians. Furthermore, we may not reiecte any man as not pertaining to Christ, seing we must do good: neither ought we to seperate any man from the congregatiō of the faithfull. For he sayth: That whiche ye doe to one of the least of these. By the whiche woordes he declareth that no mā ought to be excepted whatsoeuer he be. These thinges ought to incourage vs to be liberall. M. Whatsoeuer he be that needeth, and craueth help for Christes sake, ought to bee counted of vs the brother of Christe. So that if thou contempne this man, thou doest despyse Christe. For he said also vnto Saule, Saule, Saule, why persecutest thou me? When he persecuted his Churche.

41 Then shall he saie also to them, that shalbe on the left hande: departe frō me ye cursed into euerlastinge fyer: whiche is prepared for the deuell and his aungels.

{ *Then shall he saye to them.* } Now he commeth to the reprobate who are so dronken and bewitched with their earthly prosperitie, that they immagin they shalbe thereby alwayes blessed. He saith therefore here, that he shall come to be their iudge, and to shake awaye their delightes in the whiche they are nowe drowned: not that the commyng of Christe myghte terrifie those, whiche thinke that they haue made a couenaunte with death, and lyue in securitie: but rather that the faythfull being admonished of the horrible destructiō of these men, might not enuy their present condition. For as the promises are necessary for vs whiche doe stirre vs vp to the study of a godly lyfe: so also are threateninges in lyke manner to kepe vs in care and feare.

For in the electe also there is a certayne feare of helfyer: because the godly are set in the flesshe vnder the discipline of the spirite of God: whiche bringeth them to a voluntary pietie: but it wynneth them not onely by the promyses of eternall lyfe, (as we haue sayde) but also it dryueth them from euell actions, by the feare of eternall punishement. Furthermore Christe added this thing as cōcerning the reprobate, that the electe might haue consolation in trouble, by hearing that thei are accursed, and not appertaining to Christe, whiche do not refreshe hym when he is hungry, thyrsty, and suffering aduersitie. And it is a moste myserable thing to be cast out of the sighte of God. For the Prophete Dauid sayethe. The fulnes of ioye is in thy presence, and at thy right hand there is pleasure for euer more. We are taught therefore what a singuler thing it is to be ioyned to the sonne of God: because eternall destruction and the tormente of fyer is prepared for all those whome he putteth from hym in the laste daye. For then he shall commaunde the wycked to departe from hym, because many hypocrites are nowe myngled with the iuste, euen as though they were nere of kyn vnto Christe. { *Departe from me ye cursed.* }

Discipline of the spirit putteth awaye euell.

Bu. By faythe in Christe the curse is takē awaye and tourned into a blessing. For Christe toke vpon hym the curse: euen so by vnbelieffe the curse is retaineth and abideth. For saint John sayethe: He that beleueth in the sonne of God hath euerlastinge lyfe: but he whiche beleueth not the sonne, shall not see lyfe, but the wrath of God abydeth on hym. { *Into euerlasting fier.* } C. Wee haue sayde before, that in the name of fier, the torment of the punishmen is metaphorically shadowed, whiche we are not able to comprehende. Wherfore it is but superfluous and lost labour to contende with the Papistes, either about the matter or forme of this fyer. For then in lyke manner wee must dispute about the worme whiche the Prophete Esay ioyneth to the fyer. Moreouer, the same Prophete sufficiently declareth that it is a metaphoricall speache, because he compareth the spirite of God to a payre of bellowes, with the which, the fier is kyndled. Wherefore by these voyces we must conceiue that the vengeaunce of God shall fall vppon the reprobate, whiche being more greuous than all tormentes, shall bring

Faith turneth the curse into a blessing Galathi 3.

1. ohn. 3.

Hell fyer.

Esay. 66. Marke. 9

Esay. 30.

bringe wonderfull horror of mynde vnto the. M. So that, we muſt leane the knowledge of this fyer vnto the iudge hym ſelfe: leaſte hereafter we fele the payne thereof, whyle we ſo curiouſly ſeke after the ſame. C. We muſt note alſo here the continuace of this fyer: for as the continuance of the glory before promyſed to the faythful is eternall, euen ſo ſhall the payne of the reprobate be alſo: A Contrary to their opinion, whiche affirme that all the wycked, and deuels them ſelues ſhal after a tyme of torment be ſaued.

Whiche is prepared for the deuell. C. Chriſte

Sathan is the head of the wicked.

oppoſeth or ſetteth the deuell, againſt hym ſelfe, as the head of all the reprobates. For although all Apoſtatas are the deuels Angels, yet notwithſtanding many places of Scripture doe referre the principallitie to one, whiche gathereth vnder hym all the wycked, as into one body, to deſtruction: euen as all the faithfull doe growe together vnto life vnder Chriſte. As concerning the whiche matter, reade the twelfthe chapiter before. And nowe Chriſte ſayth that helfier is prepared for the deuell, leaſt that the wycked ſhould truſte, that they might eſcape the ſame, when they heare that the deuell and they are adiudged to one punishment, who without all doubte is caſte into hell fyer, without al hope of deliueraunce.

Math. 12

And his angels. Although ſome interpretours by the Angels of the deuell, doe vnderſtande wycked men, yet notwithſtanding, it is more lykely that Chriſte dothe ſpeake of the deuels onely. And ſo vnder theſe woordes there is contayned a ſecrete reproche, that men being called to the hope of ſaluation by the Goſpell, had rather perſiſte with Sathan, and reiecting the authour of ſaluation, do caſt them ſelues willingly into this miſerable lot. Not becauſe they are leſſe ordeyned to deſtruction than the deuell: But becauſe in their wickednes the cauſe of the deſtruction dothe openly appeare, when they reiecte the grace of callyng. Although therefore the reprobate, by the ſecrete iudgement of God, are vowed & geuen to death euerlaſtingly, before they be borne: yet notwithſtanding, ſo longe as life is offered vnto thē, they are not thought of vs, neyther are they reckened heyres of death and fellowes of Sathan: but theire deſtruction is bewrayed by incredulitie nowe, whiche before was hyd.

42 For I was an hungered, and ye gaue
43 me no meate. I was thirſty, and ye gaue me no drinke.

C. As before he preferred the dutie of loue before all other thynges in the godly, ſo alſo here he layeth crueltie to the charge of the wycked. Charitie or loue is a token, by the whiche mē declare them ſelues to worſhyp God: and therefore he maketh mencion only of loue. On the contrary parte he maketh mencion onely of inhumanytie & crueltie towardes our brethren, although infidelitie ſhould firſt of all be conſydered: becauſe that by this crueltie they declare that they loue not God. For ſo wryteth S. John: He whiche hath the goodes of this worlde, and ſeeth his brother haue nede, and ſhutteth vp his compaſſion from hym, howe dwelleth the loue of God in hym? Agayne he ſayeth: If any man ſaye that he loueth God, and yet hateth his brother, he is a lyar. For he whiche loueth not his brother whome hee ſeeth, howe can hee loue God whome he ſeeth not? C. Let vs note therefore that hypocrites profite nothinge by their woordes (howe holy ſoeuer they appeare before the worlde) if they be cruel againſt their neighbours: whiche thinge I would to God were grauen in the hartes of men.

1. Iohn

1. Iohn

44 Then ſhall they alſo aunſwere him ſaying: Lorde when ſawe we thee an hungered, or a thirſte, &c.

Then ſhall they aunſwere. C. The ſame figure called Hypotypoſis, which is vſed before, he nowe alſo repeateth agayne: to the ende the reprobate maye knowe that the vayne and coūterfayte ſhewes of godlines, with the whiche they nowe deceiue them ſelues ſhall profite them nothing at all in the laſt daye. For whereof commeth it that they ſo proudely contemne the poore, but onely becauſe they thinke that their contempte ſhall eſcape vnpuniſhed? To the end therefore ꝓ Lord might ſhake of from them all ſuche flattering perſwaſions, hee declareth that they ſhall in tyme to come, (but to late) fele that, which they wyl not vouchſafe nowe to remember: namely that they whiche nowe ſeme to be reiected, are no leſſe precious vnto Chriſte then his own members.

members. {Lord when sawe we the an hungred.}

M. Beholde these also acknowledge Christe for the Lorde whiche is nothynge els, but because they wouldo seame to bee Christians, and suche whiche neuer suffered Christe to hunger, to thyrste, & so forth: but were readye to doe their dutie to hym with reuerence.

45 Then shall he answere them saying: verely I saye vnto you, in as muche as ye did it not vnto one of these, ye did it not to me. Bu. The Lorde nowe confuteth their fooliche Appology and defence, and detecteth their hypocrisy, A. shewing y thei wer altogether voyde of the loue of God. For God cannot be truely loued, where the members of Christe the sonne of God are carelesly despysed.

Wherefore let vs learne to helpe oure neadye brethren al that we can, being mynd-full of the wordes of the Prophete, which saythe: O my soule, thou haste sayde vnto the Lorde thou arte my God, my goodes are nothing vnto thee. All my delighte is vppon the sainctes that are in the earthe, and vppon suche as excell in vertue.

46 And these shall go into euerlastinge payne, the righteous into life eternall. M. Here wee see that bothe the godly and the wycked shall ryse againe.

A. Euen as it is sayde in an other place: They that haue done good shall come forth vnto the resurrection of lyfe, and they that haue done euell, vnto the resurrection of death, or damnation. M. Furthermore after that the iudge hathe pronounced the sentence, no man can appeale to the tribunall of God: But immediatly the execution of iudgement muste followe. And although they will not of them selues go into punishement, yet notwithstandinge, they shalbe caste into this fyer by Angels and heauenly power: as we sawe before in the parable of the tares.

(.*.)

The xxvi. Chapter.

AND it came to pas, when Iesus had finyshed all these sayinges, he sayde vnto his disciples: ye knowe that after two dayes shal be Easter, and the sonne of man shal be deliuered vp to be crucified. 1. 2.

{And it came to passe when Iesus.} Bu. To all that hath bene hetherto declared a shorte summe and moste perfecte woorke of oure whole saluation is added, that is to saye, the sacred and moste profitable history of the passion and redemption of Christe our Lorde, in the whiche he fulfilleth al the duties as well of a preste, as of a kyng, and in a shorte compendium he maketh an open shewe of his power and strengthe for all mē to beholde. For by all his woordes & dedes he teacheth dilligently: he instituteth the solemne and blessed sacramente: he praieth feruently: he sacrificeth for sinnes: he purgeth, deliuereth and hathe cōpassion on sinners, and defendeth those that are his: and also he treadeth vnder foote and punysheth the wycked, shewyng oftentymes wonderfull humillitie, and yet for all that declaring no small glorie, when that all the elementes being troubled at his death, shewed forth wonderfull proofes of great grief. Wherefore our Euangelist Mathewe prosecuteth here all thinges in desent order, & with pure, playne, and liuely style. E. For these wordes {And it came to passe.} are a certaine manner of knitting together, or passing from matter to matter: and according to the manner of hystoriographers, he ioyneth the thynges followyng to that whiche went before, saying. And it came to passe, {When Iesus had finished all these sayinges.}

B. Namely those whiche he had the third daye after his glorious enterauncr into Hierusalem. {Ye knowe that after two days, shalbe Easter.} To the ende that those things whiche followe, maye bee the more easely vnderstoode,

Leuiti. 23.

vnderstoode, we must knowe that the Hebrues began the daye at the euening: (as it is wrytten. From euen to euen shall ye rest in your sabaoth) furthermoze that the day from his glozious enteraunce into the citie of Hierusalem vntyll the daye of his resurrection, maye bee named fower manner of wayes: as is declared by this example here vnder placed.

The dayes of the Hebrues.	Of the Gentiles.	Of the Christians.	The mysteries of euery daye.	
1 The first of the Sabaothes	Sunne daye	The Lordes daye	VVas 1	The daye of his enteraunce into Hierusalem
2 The seconde	Moone daye	The seconde ferie	2	The daye in the vvhich he cursed the figge tree
3 The thirde	Mars daye	The thirde ferie	3	The daye of the feaste
4 The fourthe	Mercuries day	The fourth ferie	4	The daye in the vvhiche he vvas solde
5 The fifte	Iupiters daye	The fifte ferie	5	The daye before the daye of svvete bread
6 The preparation of the great	Venus daye	The sixt ferie	6	The first daye of svvete bread, of the holy supper, of the passion, and of the burial.
7 The Sabaoth (Sabaoth	Saturnes daye	The Sabaoth	7	The daye of reste in the sepulchar.
8 The first of the Sabaoth	Sunne daye	The Lordes daye	8	The daye of his resurrection.

Notwithstandinge in the discription, the last rewe saue one, is vsed both of ꝑ Jewes & also of ꝑ Christians: because seing ꝑ Jewes called the seuenth daye the Sabaoth, (that is to saye reste) in consideration of the creation of the worlde, (because God that daye hauing made an end of al his worke rested) the Christians bouldly retayned the oulde name hauing no respecte of the nomber. Howebeit, there are some whiche thinke that it was called the Sabaoth, of them, in the consideration of an other thing, namely, because Christe the Lorde of lyfe rested all that daye in the sepulchre. It semeth therefore that Christe spake these woordes (After twoo dayes) the thyrde daye after his kinglyke enterance (as we shewed euen nowe) into Hierusalem. For after twoo dayes, the sixt daye after his enterance into Hierusalem, beginning the same daye in the euening (whiche the Christians, (beginning the daie from midnight) make the euening, and parte of the night of frydaye) the Lord did eate Passeouer: and the night followyng that euening he was betrayed, and brought to the hie priestes. of the which matter he addeth saying. And the sonne of man shall be deliuered vp to be crucified. All men doe saye that Christe celebrated the Passeouer the same daye whiche was prescribed in the lawe, being the fourthten daye of the moneth of Marche at euen: and that therefore he sayde: After twoo dayes shalbe Easter. The Euangelist Marke hath: And the firste daye of swete breade, when thei offered Passeouer. And the Euãgelist Luke hath: And the day of Passeouer came, in the whiche it was necessary that passeouer should be offered. And so it appereth that Christ celebrated in one day both the typicall passeouer, and the true offered passeouer. But what day ꝑ Jewes did eate it, there are two sortes of opiniõs. For some wryte that the Jewes celebrated passeouer the next daie after ꝑ Christe suffered: which was vpon the Sabaoth daye. Other some saye that all the Jewes offered passeouer ꝑ selfe same night that Christe did, and that it was not lawful for them either to offer or to eate it on the eue of the great Sabaoth. They whiche defend the first opinion wryte thus, saying that it euidently appeareth by the wordes of John, that the same sixt daye in the whiche Christe suffered, was the day of preparation for the solemnitie of the passouer: For he going about to describe the washing of the disciples feete, whiche was done after supper, being now the sixt daye, and the solemnitie of passeouer to the lorde, wryteth, Before the feast of Easter: that is, the daye before the feast of Easter. In lyke mãner he speaking afterward of ꝑ Jewes, saith. And they went not into the iudgemẽt haule, least they should be defiled, but that they might eate passeouer. John. 13. John. 18.

After that he makynge mencion of the tyme in the whiche Christe was cõdemned wryteth thus: It was the preparing day of the Easter about the sixt hower. Therefore that day in the which Christ was crucified, was ꝑ day of preparatiõ or eue, not of ꝑ Sabaoth but of Easter. As may appere by the holy men, whiche obserued this tyme also. John. 19

For

For Nicodemus & Joseph of Aramathia, bought that daye swete odours, & oyntements, and after that they had anoynted the body of ỳ Lord, they buried it: whiche was no more lawfull for them to doe on the daye of Easter, than on the Sabothe day. Euen so those women which were with the Lord, bought their oyntements also, and prepared them euen the same daye of preparation, that they mighte reste the daye followinge, accordinge to lawe. They did not put of or deferre these thinges to be done on the Easter day, no not till the euening, whiche broughte an ende to the daye, because so soone as the euening came the Saboth began.

Wherefore except we woulde ỳ wordes of S. John we must graunt that the publique paseouer was celebrated of the Iewes, the nexte day after that Christe suffered, that is to saye on the Sabothe daye Whereuppon it was called ỳ great day of the Saboth: in the which both the solemnity of the Paschall, and of the Saboth came together For in that day they celebrated the paseouer accordinge to the tradition of the fathers, which some saye was appointed by Rabbi Eliezer, the second house of God beinge finished, after the people were returned out of ỳ lande of Babilon, into their owne contreye: and was ordeined of a certeine curiouse obseruation of dayes, accordinge to the course of the mone, leaste that two holy, and dayes of reste should come together, in the which it was not lawful to do any maner of worke: the whiche thing was greuouse to so greate a people. This cõstitution is intreated of at large by Paulus Burgensis in his anotacion vpon this place, being ioyned to the commentaris of Nicolaus de Lyra. There wante not some whiche saye that the Iewes toke alwaye the Easter contrary to order and custome, for the gredy desyre that they had to kil the Lorde the which thing how they durste do we se not: seinge that so greate a multitude were wonte to come from all quarters to this feast. But now they, which say that all the Iewes offered Paseouer the same nighte that the Lorde did, do defende their opinion after this maner. Seing that our Lorde was the most faithfull and diligent obseruer of the lawe of his father, no man oughte to doubte that he offered and did eate the Paseouer the fouretene daye betwene ỳ two euenings, as it is commaunded in the lawe And euery man of the multitude of Israell shall offer him betwene the euenings. The which two euenings do not signify the euening of the syxtene daye, and the euening of the sirtene daye: as thouge the Lord had commanded the Paseouer alwayes to be offered and eaten within the syxtene daye, and not to be differred vnto the sirtene daye: but it is euident that those two euenynges of ỳ beginning of the 15. day were vnderstod. For it followeth in the place before recited: And ye shall not leaue anye thinge therof vntil the morning: and ỳ which is lefte therof vntil the morning, shall ye burne with fyer. It must nedes be therfore ỳ two euenynges wente before the morning: of the which two, ỳ first beginneth at the sone setting & continueth vntil ỳ twy light or shutting in of the day: & the seröd beginneth at the end of the first euening. ỳ is, frõ the time ỳ the euening is shut in, vntil the morning. Betwene this first & second euening, the Paseouer was appointed to be offered. For it was not lawfull to offer the same, before that ỳ son was set as it is writen: Thou shalt offer paseouer at euenig, about ỳ going downe of the Son. But the Paseouer was appointed to be eaten in the seconde euening, which is the night. And the first euening continueth for the space almost of sir howers: & the seconde almost nyne howers. The Euangelist Mathew speaketh of the first euening, when he saythe The first daye of swete bread, the Disciples came to Jesus, sayinge vnto him, where wilt thou ỳ we prepare for thee to eate the Paseouer? Of the second euenynge it is writen in Exodus: And they shall eate the flesh the same night rosted with fyer, and with vnleauened breade. The which also is gathered by ỳ wordes of Mathew, where he saith: When the euen was come he sate downe with ỳ twelue. And that the Iewes offered paseouer in the night of the same yeare, that Christe did it may appeare by that which Marke

Luke. 15.
Luke 23.
Luke 3[illegible]
[illegible]n. 19.
[illegible]
[illegible]
[illegible]

Exod. 12.
Exod. 12.
Deut. 16.
Verse. 17.
Exod. 12.

hath, sayinge: The firste daye of swete breade when they offered Paseouer: and the Euangelistе Luke saith: Then came the daye of swete breade, when of necessitye Paseouer muste be offered. If it were necessary that Paseouer should be offered in that daye why maye not wee saye that all of necessitye also offered in that euenинge paseouer? And that daye was called the preparation of the paseouer. in the euening whereof the Lord did offer paseouer: the which daye of preparation, was in deede a festiuall and solene day, as appeareth by the wordes of Moses which saith: Seuē dayes shal ye eate vnleauened bread: The firste day shalbe an holye conuocation This firste daye here mentioned, was the daye of preparation. And in an other place it is said: In the fower and twentye daye of the firste moneth at euen is the Lordes paseouer: and on the fyftene daye of the same monethe, is the feaste of swete breade vnto the Lord But the euening of the fourthtene moone is the beginning of the fiuetenth daye. Therefore the daye of preparation, in the which the Lord celebrated his Paseouer was a festiuall daye.

Exod. 12.

Leuit 23.

Notwithstandynge it is true that the same daye, wiche followeth the nighte of the Paseouer, (and whiche beginneth at the morninge and endeth at the euenинge) is called properly and particularly, the festiuall daye as well of the Paseouer, as of the swete breade, the denomination beinge geuen to the lighte as to the more principall parte of the daye: As wee maye reade in the 28. chapter of Numery, and in the thre and twentye of Leuiticus.

Num. 28. Leuit. 23.

For the day doth comprehende, both the nighte, and the light: as wee may reade in S. Luke where he saith, Then came the daye of swete bread, when of necessity Paseouer muste be offered: For if it were necessary that paseouer shoulde be offered in the daye of swete breade, and if the Paseouer were offered at no time sauinge betwene the twoo euenинges, that is in the twy lighte before nighte: then the twy light with the nighte was a parte of the daye of swete breade, and also of the daye of Paseouer for so much as they are both one.

Luke 22.

Wherefore, when we read in the Gospell the holy or solemne daye, we oughte thereby to vnderstande holynes or solemnity, leaste we be deceiued by the diuers signification of the wordes. For they do signifye also a holy and festiuall daye. Therefore before the feaste of Easter, is as much to saye as, before the solemnity of Easter or Paseouer, as in the nighte goinge before the daye of the solemnity of the Paschall There are some whiche, goinge about to proue that the Iewes did not offer Paseouer the same daye that Christ did, do obiecte this place of S. John. where it is saide: It was the preparing daye of the Easter, about the sixte hower. By the which they would seme to proue that the preparinge daye of the Easter was that daye in the which Christe suffered: and that therefore the Paseouer was celebrated of the Iewes in the euening of the Sabath following. But that place maye thus be distinguished, It was the preparinge daye about ỳ sixte hower of the Easter or Paseouer: where this worde Easter and hower are ioyned together. Whereuppon it followeth that the same sixte hower of the Paseouer was in the daye time, and that the same daye was the feast of Paseouer. and also that the Paseouer was offered betwene the two euenинges, and eaten the night going before, and further that the same day of preparation was the preparation of the Sabath, and not of the Paseouer. Hereuppon the Euangelistе Sainct Marke saith: And nowe when the euen was come, (because it was the daye of preparing that goeth before the Sabath) &c. And Luke hath, and that daye was the preparinge of the Sabath, and the Sabathe drewe on.

Iohn. 13.

Iohn. 19.

Mar. 15.

Luke. 23

Also ỳ Euangelist S. John saith: There layed they Jesus therefore, because of the preparinge of the Sabath of the Iewes, for the Sepulcher was nye at hande.

Iohn. 19

But what do they call the preparinge of the Iewes, sauinge that daye, which goeth nexte before the Sabathe, beinge so called, because in it all thinges were prepared whiche were necessary for the Sabath, in the which it was not lawfull to pre-

to prepare any thinge? Moreouer ỳ daye going before the Paseouer is not properly called the preparation of the paseouer: because nothinge was prepared, neither would the lawe suffer any thing to be prepared for the Paseouer, in the daye goinge before: but in the very eueninge the daye of Paseouer beinge alreadye begon, which beginneth at the euen. But admit, the place is not so distinguished, yet what other thing shalbe vnderstode by the preparation of the paseouer than the daye of preparation, which was on of the Paschal dayes? They also obiecte this place of John, when he saith: For it was that greate day of the Saboth: whē for all that he calleth it not the great day of the Saboth, because it was both ỳ Saboth and the Paseouer: but because ther was a double solemnity, that it is to saye, of the Sabothe and of the swete breade. For it was the second day of swete bread: as it is written: Thou shalte kæpe the feaste of swete bread, that thou eate vnleauened breade seuen dayes longe as I commaunded thee. They do also obiecte this place of S. John: It was in the morninge, and they them selues wente not into the iudgemente haule, leaste they shoulde be defyled, but that they mighte eate Paseouer. It was (saith he) in the morning. But of what daye was it the morninge? Truely it was the morning of the daye of preparation. And they had not eaten Paseouer. Therefore they purposed to eate it in the eue of the Saboth. For they offered Paseouer in the first eueninge of the daye of preparation: although peraduenture manye of them, hadde not yet eaten: because they had beene so occupyed that nighte in takynge of the Lorde, fearinge leaste he beinge nowe solde mighte scape awaye, that they hadde not sufficiente leysure to eate Paseouer. And the Euangelist John in this place, semeth not to make make any mencion of true eatinge of the Paseouer, but to reprehende them of double erroz, namely, of to muche diligence in sekinge to destroye an innocente, and of to muche negligence in not eatinge the Paseouer in dewe time, for the care that they hadde to catche the Lorde: because they hoped, beinge as yet but morninge, that they might eate the Paseouer, if so be that they entered not into the Iudgemente haule: The whiche notwithstanding the lawe commanded to be eaten before the morning, as appeareth by these woordes, There shall remaine nothynge of it vntill the morninge. But what and if they did eate the Paseouer that night although they were so greately occupyed? Then will wee vnderstande by the Paseouer, the Paschall meate, that is to saye the swete bread: because that daye, which from the morynge followed the nighte of the Paseouer, was called the feaste of Paseouer and the feaste of swete breade: as appeareth by this place. And the fourtenth daye of the firste monethe, is the Paseouer of the Lorde: And in the fyfteneth of the same moneth is the feaste. Num. 28.
Againe it is written, In the fyfteneth daye of the same moneth is the feaste of swete bread vnto the Lorde. Leuit. 23.
And it was lawfull for none to eate of the swete breade, but for suche onely as were cleane. But, that the daye of preparation, in the whiche the Lorde did eate the Paseouer, and also suffered, was no feaste daye, it may be proued by many places of Scripture and namelye by this: Not on the feaste daye leaste there arise a tumulte among the people. Therefore they toke him not and slewe him on the feaste daye. And although they toke him not in the solemnity, seinge that the solemnity was commonlie saide to be of the daye, yet notwithstanding they toke him in the feast daye: namelye the nighte goinge before the solemnity, the which one daye, is solemne and holy. The which thing was not don without good consideration, for the typical paseouer onely was appointed to be offered on the feast day: wherfore much more that also which was the onely true paseouer, which is Christ, that is offered for the saluation of all men. But they saide, not on the feaste daye: not because they wouldo not symplelye haue him to be taken in the feaste day, but because they feared, leaste there shoulde arise a tumulte among the people. Not- Verse. 5. Marke. 14.

withstanding Iudas deuised a waye for them whereby he might be taken without the tumulte of the people namelye, by sending soldyers in the nighte In the feaste daye therefore at nighte, when they knewe that a tumulte could not then be rayſed amonge the people, they tooke him: and condemned hym, and delyuered him to the deputye to be adiudged to death, before that the people knewe of it, or coulde rayſe any tumulte.

But that there was a solemnitye when he suffered it maye appeare vnto vs by the dedes of Pylate, the Euangelist S. Mathewe sayinge, At that feaste the deputy was wonte to deliuer vnto the people a prisoner whome they would desyer. And in S. John it is saide thus: You haue a custome that I should let one louse vnto you at Easter. What meane these wordes, at that feaste, but only. At that solemnity? The solemnity S. John expresseth, when he calleth it Easter.

Mat 27. Marke 15. Luke 23.

They alleage also this place. Before the feast of Easter, when Jesus knewe that his howre was come: And when supper was done, after that the Deuell had put into the harte of Iudas and so forth. the whiche places are certainely knowne to containe the mysteris that were done in the night of preparation.

Iohn,18

Iohn. 13.

Therfore the feaste daye of Easter was not yet. Wee graunte that those mysteries were done in the daye of preparinge, before the feaste daye of Easter, that is, before the solemnity of Passeouer: but not before the daye of Passeouer. For the solemnity of the Passeouer is one, and the daye of Passoeuer in an other. To these they adde that the same Saint John writteth sayinge. Some of them thoughte, because Iudas hadde the bagge that Jesus hadde sayde vnto him: bye those thinges that wee haue neede of againste the feaste. Therefore the feaste daye was not then.

Nay rather by this wee beleue that the Euangelist wente about to declare that this day was a feaste, euen as if the Disciples shoulde haue thus vnderstoode the woordes of Christe, By those thinges whiche wee haue nede of for the solemnity: whiche, from the morning followed the same night nexte of all. For then was the nighte of the euen of the fourteenth daye: and the daye nexte followeing from the morninge, was the solemnity of passeouer. Last of all, a man may say. If that had bene the feaste daye those thinges had not bene lawfull to be done which were don in it. In the daye of passeouer and in the other dayes of swet breade, the Saboth only excepted, many thinges were lawfull to be done which might not be done in the Saboth.

Iohn. 13.

These two opinions we haue set before the reader, that he might followe that which semeth vnto him moste probable.

C. For truely, seinge the Euangelist Saint John saith manifestly that when Christe was crucified, it was the preparing daye amonge the Iewes, not of the Sabothe, but of the passeouer: Furthermore that they entered not into the iudgement haule leaste they shoulde defyle them selues, because they mente ỳ nexte daye after to eate the passeouer: there is no doubte but that Christ did eate passeouer with his Disciples the daye before that all the people celebrated ỳ publique passeouer. Neither can this be auoided or shifted of by any cauils, that the Iewes did not solemnise the festiual day, in that day that they crucified Christ (in ỳ which it was not lawfull to punish anye man) and that then they had their solemne preparacion, that Christe being buried they might eate Passeouer. Now it maye be demaunded howe Christe ordered this matter. For he did nothinge in this rite contrary to that which was contained in the lawe. There is no doubte but ỳ both the lawful day was obserued of Christ, & also that the Iewes followed the ancient custome. First of al it is without al doubt that Christ was put to death the daye before the Sabothe, because he was buried in ỳ Sepulcher which was at hande with as muche speede as might be, by reason that after the euenynge it was necessary to keepe holy daye. But nowe there is no doubte, by the auncient obseruation, that the Passeouer and other festiuall dayes, when they fell vppon the fridaye, were putte of till the nexte day after: because the people coulde not

abyde

bide to haue two holye dayes come together. The Iewes affirme that this law was appointed straite after that the people were retourned from the exile into Babilon, and that by a heauenly oracle or reuelation, leaste they shoulde seme to alter anye thinge rashely of the commaundementes of God. But and if it were the maner then to ioyne twoo holy dayes into one (as the Iewes confesse, and as it appeareth by their ancient monumentes) it is a sufficient probable cõiecture that Christe, whiche celebrated the Passeouer the daye before the Sabothe, obserued the daye whiche was appointed by the lawe.

For wee knowe what a diligente care he had, leaste he shoulde swerue from one tytell of the lawe. For seinge he would be bounde to the lawe, that he might delyuer vs from the yoake thereof, he was not vnmindefull of this subiection euen at the laste instante. Therefore he thoughte it better to omitt the externall ceremony, than to transgresse the commandement geuen to him of God, and so to rũne in daunger of the reproch of the wicked. The Iewes them selues truely will not deny, that one holy day was onlye obserued so often as Passeouer was ioyned to the Sabothe, and that it was so appointed by the Rabbines. Wherevppon it followeth that Christe in forsakynge the maner & commen custome, did nothing contrary to the lawe.

{Shalbe Easter.} The Lattin word for Easter is Pascha. B. For the which worde Pascha the Lattin interpreters which translated the same vnto vs oute of the Hebrewe tonge, haue putte downe Phase: The Syrians or Chaldeis haue Pasha, the whiche the Lattines and the Grecians, tourning the Hebrewe letter Heth into the Greeke letter Chy, call Pascha.

ch, is, H. y, is, ch.

But they which for Pesah, saie Phase, do make of P, ph, and of e, a, as for Perez, Pharez for Peleg, Phaleg: and of Heth, they make, e as of Noah, Noe, Corah, Core. But the Syrians of the firste e, make, a, and takinge awaye the seconde vowel they torne a, to the last letter, as for Pesah Pasha: the which they are oftẽtimes wont to do when they go about of Hebrewe woordes to make their owne, the which are often times vsed in the newe Testament. As for example Abba, Racha, Gabatha, Golgotha, and manye other lyke vnto these. But the Grecias do not decline this noune Pascha The Lattines do decline Pascha Paschatis vppon the thirde declension amis: they shoulde more truelye decline it Pascha Paschæ, by the firste declension. Therfore these woordes, Pesah, Pascha, Phase, Easter, & Passeouer, are all one in signification. Furthermore this day of Passeouer was a festiuall day, whiche was celebrated among the Hebrewes with greate zeale, puttinge themselues, from yere to yere in memory of that daye in which, their doore postes being striken with the bloud of the Lambe, when they dwelte among the Egyptians, were deliuered from the destroying Angell For thus wee reade: And they shall take of the bloude, and strike it on the twoo syde postes, and on the vpper doore poste, euen in the house where they shall eate him And a lytell after it is added: For I wil passe through the lande of Egipte, this same nighte, and will smite all the firste borne in the lande of Egypte, bothe of man and beast, and vppon all the goodes of Egipte will I the Lorde do execution. And the bloud shalbe vnto you a token, in the houses wherin ye are. And whe I se the bloud, I will pase ouer you and the plage shall not be vpon you to destroe you, when I smite the lande of Egipte. And this day shalbe vnto you a remembrance, and ye shall keepe it holy daye vnto the Lorde, for euer. M. Christ saith not here simplely, after two dayes the sonne of man shalbe deliuered vp, &c But he saith. After two dayes shalbe Easter, & the soone of man, &c To the ende he might declare that the time of Easter was the appointed time in the which he should be crucified. Furthermore y he might declare y he was the true Passeouer which must be offered for the redemption of the worlde, the tipe & figure wherof was y Passeouer which the Iewes celebrated euery yere. The Euangelist Marke, in stede of, We knowe that after two dayes shalbe Easter, writte, After two daies was Easter

Exod. 12.

Passeouer of the Iewes was but a tipe of the passeouer of Christe.

Mar. 14.

and the dayes of swete breade, that is (according to the wordes of S. Luke.) The feaste of swete breade drewe nye whiche is called Easter, that is to say the eating of the Paschall lambe, and the vnleauened bread. For in the fore said chapter of Exodus, where it was commanded as concerning the celebration of paseouer, it is strayght waye added, Seuen dayes shall ye eate vnleauened breade.

Luke. 22.

{And the Sonne of man} C. Nowe Christe confirmeth that againe, which wee haue heerde him so often forshewed vnto his Disciples: but this laste forewarnynge doth more plainly shewe how willing he was to offer him selfe to the death: and it was necessary, because God could not be pleased but by the Sacrifice of obedience. He ment also to preuent the offence, least the Disciples, thinkinge that he was constrained by necessitye to be deliuered to death shoulde quayle and faynte in the faythe. And so the vse of this sentence was twoo maner of wayes. Firste that it mighte be declared that the Sonne of God of his owne accorde deliuered hym selfe to death, that he mighte reconcile the worlde to his Father: because otherwise he coulde not satisfye for the gylte of synne, or purchase vnto vs righteousnes. Secondly, that he was not oppressed to dye, as by a violent death whiche he coulde not auoyde, but because he did willingly offer himselfe to the death.

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He dothe therefore here openlye declare ỹ he commeth to Hierusalem with good aduisement, that he might there suffer death. For he hauing liberty to go backe againe, and in quiete retourne to ouerpasse that time, yet notwithstandinge euen in the very moment and tyme conuenient, he goeth with good aduisement and deliberation into the midest of his enemys. And although it did then nothynge profite the Disciples to be admonished of the obedience whiche he shewed towardes his Father, yet notwithstandinge afterwarde their faythe was not a lyttel builded by this doctrine. Euen as also at this daye wee receyue no small profite thereby: because as it were in a lyuelye glasse the willinge sacrifice is set forth vnto vs, by the which all the transgressions of the worlde are wypped awaye: and wee do beholde and see the Sonne of God in goinge boldlye and without feare, to his deathe to bee nowe the conquerer of death.

Sinnes put awaye Christes sacrifice.

{Shalbe deliuered vp to be crucifyed} Bu. Namely by Iudas, to the hye Priestes: of these he shalbe deliuered to Pontius Pilate: and of hym, to the tormenters to be crucifyed. In this shorte sentence he comprehendeth manye thinges. Reade the twenty chapter goinge before.

3. Then assembled together the chiefe priestes, and the Scribes and the elders of the people, vnto the palace of the hye priest which was called Cayphas.

{Then assembled together the} C. The Euangelist Mathewe meaneth not that they were gathered together, euen in the second daye, or within the compas of twoo dayes, but he bringeth in this history to shewe that Christe as he was a manne was not able to appointe anye certaine time of his death. For what might moue him thus to coniecture, when as his enemies were fullye determined to differre the tyme? The sence and meaninge therefore is this, that he spake by the spirit of prophesy, of his death scing, that no man coulde suspecte that it was so nye at hande. M. For although the deathe of Christe was ordained by God and depended vppon the secrete counsell and purpose of God, and not of men, yet neuertheles the narration of the history did require, that it shoulde be described by what and whose practises the same was wrought: to the ende we may know that there is no one sorte of men more hurteful to the kingdome of Christ, than they, which raigne and exercise tyranny against the people of god vnder the shew of Godlines. But note who they be whiche are sayd here to come together: they truelye whiche had the name of the Churche: what one innocente woulde haue beene afrayed of the assemblely of these men? {Vnto the pallace of the hye Priest}

M. Here was the heade of the priestely kyngdome: the matter was now about the authoritye hereof. They had all one scope

scope, namely, to defende and preserue that priestely kingedome.

{Which was called Cayphas,} B. This Cayphas had also to name Iosephus, whiche succeded in the priesthode, the sonne of Symon Canithus, beinge made hie priest of Gratus then presidente, whom Pilate succeded. Hee was also remoued againe from the priesthode, by Vitellius the proconsull of Syria, Ionathas the sonne of Anna, being placed in his steede Reade Iosephus for this matter. For al thinges, yea deuyne offices, throughe couetousenesse and ambition of the priestes, were bestowed amis by the Romaines.

Bu. This Cayphas was a man corrupted with couetousenes, with lucre, with pryde, and one that swelled with ambition, beinge called by no lawfull ordinance to the dignity of the hye priesthode but for bribes and fauoure of the wicked presidentes which were Ethnires, was taken from the fylthy puddell, and set in the dignitie of the hie priest. Behold this chiefetaine in the counsell of the prestes.

4 And helde a counsel that they might take Iesus by subtiltie, and kyll him.

{And helde a counsell.} Bu. The Euangelist sayth here, that they helde a counsell that they might take Iesus by subtiltie or deceyte, that is, not openlye, neyther by force, but by some pretence: the whiche Iudas brought to passe, whiche sayning friendeshippe, betraied him with a kisse. What this counsel was S. John describeth at large, saying: Then gathered the hie priestes and Pharisetes a counsayle, and saide: What do we? For this man doth many miracles. If we let him scape thus, all men wyll beleeue on hym, and the Romaines shall come and take away bothe our rome and the people. And one of them named Cayphas (beinge the hye preeste the same yere) saide vnto theym: Ye perceyue nothinge at all, nor consyder that it is expediente for vs, that one man dye for the people, and not that all the people perysshe.

5 But they saide not on the holy daye, least there be an vproare amonge the people. {But they saide, not on the holy daye.}

C. It was decreed truely by the aduyse & counsel of Cayphas, ỹ Iesus shold be destroied, because he could not be ouercom cepte he were extinguished by death: but they thought they had not a conuenient time, vntyll the feaste were ended, and the people departed. E. For they were afraide leaste if they had set vpon him in that day, in the which the greatest multitude of people came together, some tumulte shoulde aryse, because there were many amonge the people, whiche beholdynge the myracles, hearynge his wonderfull doctrine, & marking the inspeakeable clemency and meknesse of his maners, had him in greate admyration and reuerence: yea they helde him as a prophete, as it is saide before. C. And here vppon wee gather, that althoughe those hongery dogges diode gredely seeke the deathe of Christ, yea although they raged furiously to obtayne the same, yet notwithstanding ỹ they were so restrayned by the secrete brydell and worhynge of God, that nothinge was done by their counsell and arbytrement. They seke so muche as they maye for an other tyme: but God doth hasten and set forwarde the tyme in spighte of the deuyll. M. For God had so appoynted that Christ shoulde die, and be offered as ỹ trewe Passeouer in the festiuall daye. Vaine therfore was the feare of the tumult of ỹ people, who departed away, and were sodeinely gone so sone as the hie priestes had gotten occasion by the treason of Iudas, to prosecute their pourpose: such was the blindnesse of their myndes, into whiche they were cast by the power of God. C. And it pertayneth greately vnto vs, to note this thinge, that Christe was not rashely taken by the lucre of his ennemies, and put to deathe, but was led thereto by the will of God: because the faithe of propiciation is builte vppon hym, God was pleased with the same sacrifice which he had ordained from the begynninge: and therefore hee wolde haue his sonne offered vppon the daye of passeouer, and vppon no other, to the ende the lambe whiche was slayne frō the begynning might by one and the laste sacrifice, obtayne euerlastinge lyfe, and that the olde sacrifice might geue place, to the onely sacrifice of eternall redemption. But there seemed

Man can not withstande Goddes appointment.

seemed to be a more conuenient time than this, to those that sought for nothing els than to destroye Christe: yet God which had made hym a sacrifice and an oblation for synne, chose a proper and speciall day whiche shoulde oppose or laye the bodye ioyned to the shaddowe. Whereby now also the fruite of Christes passion bothe more clerely shyne vnto vs.

The body of Christe and the shaddowe thereof met together.

6 VVhen Iesus was in Bethani, in the house of Symon the leper.

{VVhen Iesus was in Bethani} B. M. The Euangelistes shoulde haue added by order, those thynges whiche were done with Christe in the tyme of these twoo dayes before Easter. For bothe the counsell of the hye priestes, and this present history also, went fyue dates before Easter at the least. S. John speaketh more expressely of this feaste, sayinge. Sixe dates before Easter, came Iesus to Bethanie. C. Yet notwithstandinge this is put in here in good tyme, that we may knowe what occasion dyd so soodeynely driue the chiefe priestes to make haste. They durste not set vpon Christ with open force: and to oppresse hym by deceyte, was not so easy a matter. But nowe, when a way vnhoped for, was opened and offered vnto the by Judas, contrary to their expectation, the very facilitie of bringing their purpose aboute, maketh theim to gather an other counsell. But there are some whiche woulde haue this story to be all one, with that mencioned in Luke, and to differ from that whiche S. John reherseth to be done by Mary the syster of Martha. Othersome saye, that there is a differēce betwene this (whiche Marke also hath) and that, whiche is set forth by Luke and John. And many affirme (which is more lykely) that the storye here wrytten by Mathew, is all one with that mentioned in John, but cōtrary to that which Luke hath. For although Mathew make mention of two dayes before Easter, yet for al that hee doth not say that this feaste was celebrated twoo dayes before Easter. And S. John, although hee make mention of Lazarus, of Martha, and of Mary, yet notwithstandinge he dothe not deny but that Christe dyd suppe in the house of Symon the leper: the whiche thinge, bothe this our Euangelist Mathew, & Marcke also, haue. For it might be that these abydinge in one village, were called to supper into the house of Symon, for the presence of Christ, and that Martha ministred there vnto Christe, according to her diligence. C. Neither doth it proue the diuersitie of the deede. C. because John sayth that the feete of Christ were annoynted, and Matthewe and Marche the heade: For it might be that bothe the heade and feete were annoynted. We do knowe truely that oyntmentes were not wonte to be cast downe at the feete: but according to the maner, when the greatest parte was then spente and powred out. S. John to aplifie the matter, saith, that his feete were soupled therewith. Marke also saith, the Alabaster bore beinge broken, that all the oyntment was powred on his head. wherfore it agreeth very well that it ran downe to his feete. M. Wherefore they haue not sufficient stronge grounde, whiche are moued by the diuersitie of the tyme, of the place, of the personnes, and of the dede also, to deny that the Euangelistes Matthewe, Marcke, and John, make not mention of this historie, together.

Iohn. 12

7 There came vnto him a woman, hauinge an alabaster boxe of oyntment, that was precious, and powred it on his heade, as hee satt at the boorde.

Luke 7

Iohn. 12.

{There came to him a woman.} E. This womā was named Marye, beinge the syster of Martha & Lazarus. {Hauing an Alabaster boxe} Bu. This was a very fyne and delicate bore, beinge made of Alabaster, whiche was a kynde of glasse, very necessary to preserue oyntment in: it was so called of the Grecians, of takynge, and of the primatiue, α, because for the smothenesse thereof, it coulde not be holde. Plini in his sixe and thirty boke and eight chapter, maketh mention of this Alabaster stone. For when hee had spoken in the fiue and thirty chapter of the Onicke stone, hee goeth forwarde thus: Some men (saythe hee) call this the Alabaster stone, the whiche they make hollowe to put in oyntemente: because it is sayde, to preserue the same very well. These thinges agree with that which Homere wryteth

writeth, saying the litle Onix wil drawe vnto it a ppe of the ople Spykenarde, or Nardus oyntment.

{Of oyntement that was precious.} These wordes sounde as much in Greke as if thou shouldest saye: Of a greate price: because money in time paste was wayed and not tolde. The Euangelist S. John, hath expressed both the quantity, and the kind, and so hath S. Marke like wyse. For he saith: Then toke Mary a pound of ointment (called Nardus, perfecte and precious.) Judas declared the price thereof, when he saide that it was woorthe thirty pence. As concerning the oyntemēt Nardus reade Dioscorides. All these thinges were both a forewarning of the death of Christ (as he himselfe interpreted them) & also a declaration of the loue of this woman towarde Christe.

{And powred it on his heade.} This did she according to the maner of the contrey, by the whiche custome, those that were special and singuler frendes: were welcōmed and honored in the midest of feastes and banquetes of their frends, with this kynde as it were of recreation: as wee maye perceyue by the wordes of Christe when he sayde to Simon the Pharisey: My heade thou haste not anointed with ople, but she hath anointed my fete.

And to this effecte tendeth the allegory of David, when he saith: Thou shalt prepare a table before me, againste thē that trouble me. Thou hast anointed my head with ople and my cup shalbe full. For they vsed oyntment, not to anointe the fete, but the heade: but Mary, contrary to the custome, bestowed suche plenty of oyntment, (as we sayde euen now) that it ran downe to the fet also.

Therfore S. John saith, that she anointed the fete of Christe and wyped them with the heares of her heade, that he might expresse and set forthe the greate humility of the woman

8. But when his Disciples sawe it, they had indignation saying: whereunto serueth this waste?

{But when his Disciples.} C. This is no vnwonted thing amonge the Euangelists, to attribute that vnto many whiche was done by one man, if so be that they geue their consente. Saincte John saith that this murmure arose of Judas which betrayed Christe.

Mathewe & Marke impute it to the reste of the Disciples, as well as to him: namelye because none of the reste durste once to haue murmured or grudged if the wicked tounge of Judas hadde not kindeled them euen as a fyerbrand. But when he began to condemne the superfluouse expence, the reste were easelye allured to do the lyke. And by this exāple wee are taughte, howe greate daunger commeth of wicked and poysoned tōges. For they which are of good iudgemente gentle, and modeste by nature, except they wysely take hede vnto them selues, shall easely, beinge deceiued by false and slanderouse reporters fall into wronge iudgement. Wherefore, if foolishe credulity & rashe beleefe intangled the Disciples of Christe in the society of Judas, what shal happen vnto vs if by light credit we receiue whisperers and carpers of false tales, which are wont to carpe, and speake euel of good dedes? We ought also hereby to receiue an other admonitiō, and that is this, that wee do not rashelye geue iudgemēt of a matter not throughly known vnto vs. The Disciples maintaine the saying of Judas, and because it wanteth not a pretence, they rashelye iudge amis: But truely it became them to inquire more narrowly, whether that ẏ dede were worthy of reprehencion: specially theire master beinge presente, to whose iudgemente they should haue referred the matter. Let vs vnderstande therefore that sentence is not orderlye geuen, except the woorde of God go before: because none of vs, (as S. Paule teacheth) do lyue or dye to our selues, but must all be brought before the iudgemēt seate of Christ, where wee shall geue an accounte. The worde of God truely teacheth vs to geue vnto the poore, and this coste at the firste sighte might seme superfluouse: but this ought not to be geuen to the poore, because Christe dothe commande the present vse thereof, as appeareth in the eleuenth verse followynge. Least therefore we shoulde be deceiued by the

The daunger of euell tōgues

Tale carters and whisperers must be auoided,

Rashe iudgement cōmeth of light credit

Rom. 14. 2. Cor. 5.

Horatius in

Dioscor. li. cap. 72.

Mat. 7.

Luke 23.

by the shewe of a righte zeale, let vs obserue a meane, and learne neither to iustefie, nor condemne any thinge, but that whiche is iustefied, or condemned by the mouth of God. And although there were greate difference betwene Judas and the rest (because he falsely cloaked his theft, and the other were ledde by foolishe simplicitie) yet notwithstanding we see that they beinge drawen from Christe, are linked throughe wante of wisedome, to Judas.

9 For this ointment might haue bene well solde, and geuen to the poore.

{For this ointment might haue bene wyll solde.}

B He sheweth a reason (as it might seme) that he murmured not without iuste cause. Thus commonly are hypocrites wont to do, who seke when they are moste wicked to retaine their estimation. In steade of these wordes.

John. 12. {It might haue bene wyll solde} S. John hathe, VVhy was not this ointmente solde for three hundred pence {And geuen to the poore.}

B He pretended a care for the poore, of whome in deede he had no care: euen as S. John declareth, saying. This he saide, not that he cared for the poore, but because he was a theefe, and had the bagge, and bare that which was geuen. C. By the whiche example we are taughte what a monsterous beaste Couetousnes is. The greate losse whiche Judas thoughte he had sustained, the occasion of his theefte beinge taken awaie brought him to such madnesse, that he was not afraide to betray Christe. And it is to be thoughte, that he did not onely lye vnto others, as concerninge the deceiued power, but flatered him selfe also within (as commonly hypocrites do) as thoughe the betrayinge of Christe were a lighte offense, by the whiche he would conteruaile the losse that he had receiued. For ỹ only cause of betraying Christe was, that he might by some meanes or other, recouer the losse, and praye which escaped his handes. For the grudge conceiued for ỹ losse of gaine, draue him to seke occasion to betraye Christe. But it is maruelle why Christ chose suche a stewarde, whom he knewe to be a theefe. For what was this els, but to make a snare to strangle him selfe.

Couetousnes a monsterous beaste.

Mortall man can make no other answeare, then to say, that the iudgmentes of God are of profounde depenesse. Notwithstanding the deede of Christe in this place oughte not to be drawne into a cõmon rule, to commit the care of the poore or any other holy office, to a wicked or vniuste man. For God hathe prescribed vnto vs a lawe, who thei are which must be called to the gouernemente of his Churche, and to other Holy Offices: the which lawe ought not to be transgressed. Also we maie answeare to the question before moued, that seing Christe was the eternal wisedome of God, he gaue place to his secrete predestination in the persone of Judas. B Therefore Judas did that, which impietie is wont commonly to do: he pretended one thing, & thought an other in his harte.

10. VVhen Iesus vnderstoode that, he saide vnto them, why trouble yee the wooman? for shee hathe wroughte a good woorke vpon me.

{VVhen Iesus vnderstoode that} Bu. The Lorde maketh a defence for Mary, who neuer forsaketh those that worship him: & therfore nowe also he doth moste constantly defende Mary, that he might shewe what all the godly may learne and loke for, by this deede of the woman.

{VVhy trouble ye the wyfe} E. Or why do ye staie the woman from the busines which shee hath taken in hande. M. Behoulde the gentlenesse and humanitie of Christ, not only in this that he defendeth Mary, but also because he dothe not by and by bewraie the deceyt and malice of the hypocrite, neither seuerely reproue the deceiuer as he deserued: but only seketh to maintaine the deede of the woman, and to see that nothinge do molest her. And as for the sinne of Judas, because it was hyd, he wouldo not publiquely declare it.

{For shee hathe wroughte a good woorke vpon me.}

C. It is maruelle why Christe, whose whole life was a rule, & example of temperance and frugality, would now commende immoderate coste, which alwaies proceded of luxury, and superfluous delightes. But we muste note what kinde of defence he vseth: for he dothe not saye that the woman had done wel, as though he

be wonlde haue the like daily to be done, but because the same was once donne of her, he affirmeth it to be acceptable vnto God, because vpon iuste consideration it muste nedes be donne. Although therfore Christe did not desire the vse of the oyntmente, yet notwithstandinge this annoyntinge did please him by reason of the circumstance. Whereby we gather that certaine singuler deuties are sometime accepted of God, whiche notwithstandinge are not to be followed. But there is no doubt but that Mary came by the secrete motion of the spirit to anoynt Christe: euen as it is most certaine, that so often as the saintes of God are called to any extraordinary worke, they are driuen forward by the vnwonted motion of the holy Ghoste, leaste they shoulde do any thinge without the guiding and direction of God. There was no commaundemente whiche shoulde enioyne this annoyntinge vnto Mary: (neither was it nedefull that there shoulde be a prescript lawe for one thinge) but because the heauenly callinge is the onely beginning of doinge righte, and because all, what so euer men take in hand of them selues, is reiected of God, Mary was gouerned by the inspiration of the holy Ghoste, that she shoulde finishe this worke vppon Christe with an assured truste. E. Let vs also note here that thinges made for delighte and pleasure, may be vsed of the godly, if so be ỹ thei do not pretermit occasion to healpe the poore. There is no doubte but that many poore folkes were hungery, when Christe was annoynted with this pretious oyntment: but Christ also wanted not a good consideration why he suffered the oyntmente to be powred vpon him by this woman, to honour his deathe. Let no man therfore seke after pleasure: and yet notwithstandinge let no man againe condemne those that vse delightes not farre soughte for, but such as are at hande. For there is nothinge whiche the moste wise God hath made to oure vse, whiche the godly maie not vse well. Moreouer, as the Lorde wouldo haue a difference in all other externall thinges, euen so he wouldo also haue it in the vse of delightes and pleasures. It is manifest that Dauid, Salomon, and other godly Kinges and Princes, did abounde oftentimes in sundry delightes, when as many others wanted necessary fode, yet for al this they did not displease God. Only let there be a loue which forgetteth not the necessitie of the neighboure: let there be a studie of holynesse, least the concupiscence of the fleash haue his libertie: to be shorte, let there be a minde seking the glorye of God in all thinges, that there may be no creature, the vse whereof may hurte.

C. Moreouer by this answere of Christ, the cause of one woman was not onely defended, but also the holy glorying and reioysinge of all menne was approued, who countede sufficiente that they and theire workes are accepted of God. It cothe oftentimes come to passe, and will do alwaies, that Godly men shall not be onely reprehended, but also openly condemned vniustly, who notwithstanding are well assured that they do nothinge but by the commaundement of God: and this is countede pride, if they despisinge the peruerse iudgementes of the world, are contente with the onely approbation of God. Because this is a harde temptation, and because it can scarse be but that the wicked consente of many shal pearse vs, we muste note this lesson, that none at any time shall be animated constantly to do well, except they depende vpon the onely wil of God. Christe therfore doth here reuoke the diuersitie of the good and the euill to his onely arbitrement. For seinge he affirmeth the worke of the woman to be good, whiche was already condemned of the Disciples, he doth by these wordes staie the rashnesse of men, which geue them selues liberty to iudge. Wherefore let vs learne also bearinge our selues bouldo of this comforte, carelesly to set at naughte all suche rumours and tales, as are spreadde abroade of vs throughout the worlde: knowinge this, that the same whiche is condemned of men, is allowed of God. Euen so Esay being oppressed with wicked reproches, calleth God a Iudge, sayinge: He is at hande that iustefieth me, who will then goe with me to lawe: beholde the Lorde Esay. 50.

God

God ſtandeth by me, what is he then that can condemne me. And S. Paule hathe the like wordes in effecte. Let vs learne therfore not to regarde the iudgmentes of men, and when the worlde ſhall ryſe againſte vs with great outcries, let this comforte onely ſuſtice, that the Sonne whiche is iudged to be euill in earthe, is pronounced good from Heauen.

1.Cor.4.

11. For yee haue the poore alwaies with you: but me ſhal ye not haue alwaies.

{For ye haue the poore alwaies} C. Chriſte nowe anſwereth to the obiection whiche deteined the Diſciples: they did not of theire owne accorde accuſe Mary, but were pricked forewarde thereunto by Iudas: For hypocrites are as it were a Fanne, or Bellowes to ſette others on fire to worke wickednesſe. Chriſte therfore by this ſentence dothe declare that the deede of Mary was acceptable vnto him, not that he requireth daily vnction, but as a worke extraordinarye. As if he ſhoulde ſaye: As touchinge the poore, it is youre dutie alwayes to do theim good: this vnction is once allowed of me. So that Chriſte doth not ſimply defende Unction, that wee might ſollowe the ſame, but he admoniſheth that it pleaſeth God for a certaine conſideration.

The whiche thinge wee muſte wiſely conſider, leaſte with the Papiſtes, we faine out of order, ſumptuous and coſtly worſhippinge of God: For when they heard that Chriſte woulde be annointed of Mary, they thoughte that he was delighted with Perfume, with Frankeſence, with Ware candles, with Goulden Veſtementes, and with gorgeous pompe. Hereuppon came ſuche gliſteringe ſhewes in theire Ceremonies: neither do they thinke them ſelues to be trewe Worſhippers of God, excepte they beſtowe ſuche coſte. But trewely Chriſte here declareth plainely, that the thinge which he woulde haue then once donne, ſhoulde neuer after that be acceptable vnto him. For when he ſaithe that the Poore ſhall be alwayes in the worlde, he putteth a difference betwene the dailye worſhippe, the vſe whereof ought to be amonge the faithfull, and that extraordinarye worſhippe whiche

Papiſtes worſhip God with outward ſhewes onely.

Worſhip extraordinary & neceſſary.

ceaſed after his aſſenſion into Heauen. Will wee laye our money well in the trewe Sacrifice? let vs geue then to the poore. For Chriſte dothe not ſaie, that he is with vs, to the ende he might be worſhipped with externall pompes. We do knowe vndoubtedly, and do feele by experience of Faithe, that he is preſente with vs in power, and ſpirituall grace: but he is not with vs viſibly, that he might receiue of vs earthly honoure. For in that he is with vs by the grace of his holy Spirite and power, in that he dwelleth in vs, and in that alſo he feedeth vs with his fleaſhe and blouddc, this perteineth nothinge at all to corporall Worſhippes. Wherefore what Worſhippes ſo euer the Papiſtes doo inuente to worſhip Chriſte with, they doo beſtowe theim in vaine, ſeinge he dothe openly reiecte them. A. Therfore the vnitinge and agreemente of this place, with thoſe whiche promiſe vnto vs the preſence of Chriſte vnto the ende of the worlde, is eaſie to be made: Suche are theſe that folowe: Bu. Behoulde I am with you vnto the ende of the worlde. Mat.28. Alſo: Where ſo euer two or three are gathered togeather in my name, there am I in the middeſte of them. For according to his maieſtie (ſaithe S. Auſten with Hierome) according to his prouidence, according to his inſpeakeable and inuiſible grace, it is fulfilled whiche he ſaide: Behould I am with you to the ende of the worlde. But according to the fleaſhe whiche the woorde tooke, according to that, that he was borne of the Virgin Mary, according to that, that he was taken of the Iewes, that he was crucified on the tree, that he was taken therefrom, and layde in linnen clothes, and in that he was layde in the Sepulcher, and manifeſted in the Reſurrection, he ſaide: {But me ſhall yee not haue alwaies} Wherefore? Becauſe he was conuerſante accordinge to the preſence of his bodye forty dayes with his Diſciples, and they accompanyinge hym, ſawe him aſcende into Heauen, and is not here: For there he ſytteth at the righte hande of his Father. And he is here:

Mat.28.

here:for the presence of his maiestye is not departed from vs. C. Furthermore in ý he saith there shall be alwaies poore, wee do see that it is our duetie to be liberall to the poore, not for a yeere, or two, or three, but for euer: because that is alwaies acceptable vnto him. Moreouer although in this place the hypocrisie of the Iewes be touched, yet notwithstandinge wee gather, that many are not poore, ¶ needy by chaunce, but by Gods appointmente, to the ende he might by their neede exercise vs in the workes of charity. And truly almes deedes are acceptable, ¶ haue a swete sauour before God, by the which ý want of the poore is holpen, whom God, if it pleased him might make ritch. S. Marke addeth, And when so euer ye wil, ye may do them good. C. The somme of this place is, that although the Lorde do cõmaund to geue our selues, and al that euer we haue to him, yet notwithstandinge in respecte of him selfe, he requireth no other thinge then Spirituall worship, whiche consisteth not vppon any coste: but will rather that we bestowe those thinges on the poore, whiche superstition foolishely bestoweth to worshippe him. Wherefore madde and obstinate are they which bestowe great coste vpon trifling toyes, whiche God hathe reiected and dothe abhorre.

12. And in that shee hath cast this ointment on my body, she did it to burie me. {And in that shee hath} B. In Marke he saith: Shee hath done that shee coulde: shee came aforehande to anoint my body to the burying. C. By the which wordes Christ confirmeth that which we said before, that the precious oyntment was not acceptable in respecte of his odor, but only in respecte of the buriall of Christe: because by this signe he woulde declare that his buriall shoulde be so odorous, that it should caste the swete smel of life, ¶ saluation throughout the whole world. Therefore Christ doth not allowe this as an ordinary seruice, ¶ that the vse therof might alwaies remaine in the Churche. For if he would that this seruice should be done vnto him daily, he woulde haue saide some other thinge then this, that it was geuē to bury him withal. C. But in Iohn, Mary is plainely commended, because shee had kepte this oyntmente against the day of burial. By the which wordes Christe meaneth that the oyntmente was not spente out of time, but accordinge to the circumstance of the tyme. For it is saide to be kepte, because it was vnder custody, that it might in a meete and conuenient tyme be powred out. For it is certaine, that if any man woulde haue bestowed vppon him any sumptuous delightes before thys tyme, he woulde not haue suffered it. But trewely, he denieth that Mary did this for mãers sake, but that shee might bestowe vppon him the laste seruice. And the annoyntinges of bodyes at that time was no vaine Ceremonie, but rather a Spirituall signe, whiche sette before the eies of men, the hope of the Resurrection. The Promisses were as yet obscure, Christe was not as yet ryse, whiche is not without cause called the firste fruites of them that slepe, and shal rise againe. Therefore the Faithfull had neede of suche little hopes, whiche might directe them vnto Christe, being as yet absente. So that the annointinge of Christe was not superfluous, seinge he shoulde be buried shortly after. For he was annoynted as one that shoulde be layde vp in the Sepulcher. Thys thinge the Disciples knewe not as yet. And Mary no doubte was ledde by the direction of the Spirit, to do that thinge, whereof shee hadde not premeditated before. But Christe applied that to the hope of his Resurrection, whiche they so greately disliked, that the very vtilitye and profite thereof, might reuoke them from wicked waywardnesse and childish grudginge. And as God woulde haue the childishenesse of the people of Olde tyme to be gouerned by suche exercises: euen so it were an absurde thinge at this daye to proue the lyke, neither shoulde it be done without iniurie to Christ, who by the brightenesse of hys commynge, hathe put awaye all such shadowes. But because his Resurrectiō had not fulfilled as yet the figures of the Law, it was necessary that his burial should be adorned

with eternall righte. Nowe the odour of his Resurrection hathe of it selfe sufficiente efficacye to reuiue the whole worlde without either Nardus, or Spices.

13. Verily I saie vnto you, whersoeuer this Gospell shall be preached in all the worlde, there shall also this that shee hath donne, be toulde for a memoriall of her.

{Wheresoeuer this Gospell shall be preached,}

C. He saithe that this shall be a honour vnto Mary, because shee shall be praysed in the Doctrine of the Gospell. Whereby we gather, that there is a rewarde appointed to oure workes, not by the iudgemente of menne, but by the testimonie of the worde of God. B. Furthermore we see howe the memory of the Saincts whiche haue serued Christe in the Church is kepte, namely by the preachinge of the Gospell. For all the dedes of Saincts deserue not to be keapte in memorye amonge theire posteritye, but those onely whiche are ioyned with the preachinge of the Gospell. Christe therfore confirmeth his sentence goinge before: for he saithe that Mary was so farre from blame in doinge this thinge, that rather shee shoulde haue greate prayse of them whiche shall preache the Gospell, & of them also which shal receiue it. The praise therfore of the godly is true, when they are praised of God, & in his Church.

{In all the worlde,} M. Here Christe foreshewith plainely that it shall comme to passe, that this Gospell shal be preached, not only in Iewry, but also in the whole worlde: the whiche might bringe greate consolation to the mindes of the Disciples, (because the deathe of Christe was at hande, and they did wante all kinde of consolation, that after his assension they mighte be the more bouldе although at that time no man receiued the Gospell, yet notwithstandinge that it shoulde be preached in the whole worlde. C. Christ therefore by these wordes witnessed the callinge of the Gentiles, in the which our Salvation is grounded. But howe the Gospell shoulde be preached in the whole worlde, we haue shewed before.

Math. 24.

{There shall also this that shee hathe donne be toulde}

In that he saith, that the memory of Mary shal be honorable in the whole worlde, he doth ouerthwartly touch by this comparison, his disciples: because by the consente of al the Gentiles this dede shall be praised among those that dwell in the vtmost partes of the earth, in condemning wherof, they of the houshold had bene so greatly wayward. Christ also doth gently correct his disciples, because they thinke so grossely of his kingedome to comme.

A. Salomon, as concerning the memory of the iust, writeth thus: The memory of the iust shal haue a good reporte. And the prophet Dauid saithe: The iuste shal be had in euerlasting remembrance: & that not onely before the Angels, but also before the whole Churche.

Prouer. 10.
Psal. 111.

14. Then went on of the twelue (which was called Iudas Iscarioth) vnto the chefe Priestes. {Then went one of the twelue,}

C. What frute repreh̄sions bring forth, we here se. The disciples are stil & silent, not for shame, but for true obedience sake. For they stand so much to the iudgment of Christ, that after they knowe that the thinge which displeased thē pleased him, they are quiet. Euen so ought we to do, whē we haue receiued a fal, being taught not to be ashamed to rise from our error. On the cōtrary part we se what good reprehension doth in the mindes of the obstinate: for the admonition of Christe did profit so litle to turne the hart of Judas, or to make it better, that he went by & by void of care, to make a most wicked bargaine with the enimies of Christ. But it was a wonderful & mōstrous insensible dulnes, that in the losse of the oyntment he thought he had gotte an honest excuse to so wicked a facte: & further that he being admonished by the wordes of Christ, knew not what to do. The only mention of his burial had bene inough to mollifie an yron hart: when as he might haue gathered thereby ỳ Christ offered him selfe a sacrifice for ỳ saluatiō of mankind. But in this spectacle we behould howe greate the blindenesse of wicked desires is, and howe effectually they bewitcheth the minde. Judas was feruently bente, and geuen to steale: and by longe vse

Repreh... doth m... fit the o... nate.

vse he was hardened to committe wickednesse: nowe because he knewe not howe to gete his praye, he letteth not trayterously to deliuer the sonne of God, the authour of life, to the deathe: and although he were retracted and reuoked therfrom, yet violently he goeth on: yea, as thoughe he were in a madnesse he rüneth to the sworne enimies of Christ. It is trewe that he had the same in his minde before, but he was now more inflamed, euen as those menne be, whom the Lorde by his iudgement vrgeth, that they runne headlonge more and more into mischiefe. But and if Iudas had bene asked wherefore he did this thinge, no doubte he hadde alleged that excuse, whiche the wicked at this daye do, and had saide, he vrged me to muche. For they will haue the seruauntes of God to be in the faulte, as they whiche ought to beare with all wickednesse. The wicked cannot be hide excepte menne flatter theim: When they are vrged, they breake the raynes, nothinge can houlde theim, and afterwarde they laye the whole faulte vppon the Seruauntes of God, whiche reprehende them. They kepe in their poyson for a tyme, in so muche that it appeareth not, but they will in no wyse be reprehended: but when they are vrged, they seke to doo all the mischefe they canne, because they are possessed of the Deuill. Whereuppon S Luke dothe not without cause expressely saye, that Sathan entered into hym, not that the Spirite of God did gouerne hym before (because he could not haue bene geuen to theste and rapine, vnlesse he had bene the mansion place of Sathan:) but Luke meanethe that he was then wholye geuen to Sathan in possession, that beinge desperate he might runne headlong into his owne destruction. For although Sathan do make vs fall dailye, and reigneth in vs when he carrieth vs into a greater libertye of sinninge: yet notwithstandinge he is then saide to enter into the reprobate, when the feare of God beinge take away, the light of reason extinguished, & shame also cleane put of, he possesseth all our senses. But God dothe shewe this extreame kinde of vengeance vpon none, but suche as are geuen to destruction. Wherefore let vs learne to repente in tyme, leaste the longe continuance of oure hardenesse do stablishe the Kingedome of Sathan in vs.

For so sone as we are caste into this tyranye, we be out of oure wittes beyonde all measure. A. For we knowe what the Apostle writethe, that the Gouernoure of the Ayre worketh in the children of vnbeliefe. And in an other place he affirmeth, that they whiche resiste the truthe, are holde with the snares of the Deuill to his pleasure. B. But to demaunde whether Sathan entered substantially into Iudas, or no, is a vaine question. This thinge is more necessarye to be weighed, howe horrible a thing it is, that menne beinge made to the similitude of God, and appointed to be the Temples of the Holy Ghoste, shoulde not onely be turned into stinkinge Stables, but also be made the cursed mansion places of Sathan. {One of the twelue,}

Ephes 5.

2. Tim. 2.

B. This is plainely expressed and sette forthe, that we maie se that there is no societye so sounde and cleane, but that it may be spotted, since that amonge the Apostles of Christe, a Traytoure was founde. Wherefore let no man be offended, if any companion of Iudas be founde amonge the ministers of Christe: neither let him thinke that for the impietie of one man, the Ministerye of the reste oughte to be layde aparte.

Bu. In the meane season let vs learne that fayned frendes are more pernitious and pestilente, then open enimies. {Vnto the chiefe Priestes.} Iudas knewe that the hie Priestes were the seruauntes of the deuill, & tyrantes: yet notwithstandinge he byeth him apase vnto them, that he maie sel his master: because he & thei were led by one spirit, namely the deuill.

15. And saide vnto them; what will yee geue mee and I will deliuer him vnto you? And they appointed vnto him thirtie peeces of syluer.

{And saide vnto them: what will yee,} A. O shameleste, and wicked man. M. Ye dothe not aske what matter they hadde

againste Christe, or what they would do with him: but simply he enquireth after the money, having no care what they would do with his maister Christe. Hereby we may perceiue howe trewely Paule writte, when he saide: Couetousnesse is the rote of all euill, and they whiche will be ritche, falle into diuers temptations and snares. Bu. This vnhappy Iudas and woebegonne, will recompence the losse whiche he thoughte he had by the powringe out of the oyntmente, with the price of his maister. Yet for all that, he dothe not require any certeine summe (least it might seme to be a money Treason) but deliueringe him as a vile bondslaue, he put the price into the Byers handes, to knowe what they would geue.

1. Tim. 6.

{And they appointed vnto him thirty peces of syluer.}

A. Marke and Luke saie, that the Hie Priestes hearinge Iudas, were glad: in the whiche we haue an example sette before our eies of obstinate blindnesse: they were glad vpon hope of bringing that to passe, whereof they had consulted.

16. And from that time forth, he sought opportunitie to betraye him.

Luke 22.

{And from that time foorthe,} Bu. Luke saithe that he commoned with the hie Priestes and Elders howe he might deliuer him vnto them. The opportunitye whiche he sought for, to betray the Lorde, was, that he might deliuer him without the tumult of the people, as S. Luke declareth in the firt verse of the chapter laste mentioned. He hauing take therfore the most vnhappy money that euer was receiued, seketh by and by with great diligence a conuenient time, in the which he might deliuer him vnto them without any troble of the people. So nimble, diligente, & quicke do Bribers make the Receiuers. Christ ment by this image to declare that there shoulde come suche, whiche beinge corrupted with the loue of money, should betraye the Doctrine of the Gospell: and that this mischefe should specially come of those, whiche beinge the heades, and pillers (as it were) of Ecclesiasticall Religion, seme to knowe the secretes of theire Lorde, with whom they are so familiare, that they do betraye his Doctrine to the wicked, and Heathen Magistrates, by false interpretation thereof, seking for nothing els then the destruction of the truth of the Gospell.

17. The first day of swetebreade the Disciples came to Iesus, saiynge vnto him, where wilt thou that we prepare for thee to eate the Paseouer?

{The first daie of swetebreade,} C. It may be demaunded why that is called the daie of Swetebreade, whiche went before the offeringe of the Lambe. For the Lawe commaunded that they shoulde lay away their Leuen, til they did eate the Lambe. But this question may be easily answered: namely that this obseruation is referred to the day folowinge, as may sufficiently appeare by the other twoo Euangelistes. A. For S. Marke hathe: The firste day of swetebreade when they offered Paseouer. And Luke hathe. The feaste of swetebreade drewe nie, whiche is called Easter. C. When therfore the daye to kill and eate the Paschall Lambe was at hande (which begannne at the euenynge) the Disciples asked Christe where he woulde eate Paseouer.

Question.

Answeare.

Marke. 14. Luke 22.

{The Disciples came to Iesus,} A. We reade in Luke, that Christe firste sente Peter and John to prepare the Paseouer: and that then they demaunded of the Lorde, where they shoulde prepare a place to eate it. He sente (saithe he) Peter and John, sayinge: Goe and prepare vnto vs the Paseouer, that we may eate. They saide vnto him: Where wilte thou that wee prepare? In that they aske of him where he woulde eate Paseouer, it is a signe that they were wandringe and vnstable, hauinge no certaine place: theire entrance into the Cittye coulde not be without greate daunger. For they had there mortall enimies, whiche soughte occasion to take theim. But beholde howe Christe neglected nothinge whiche pertained to the common rule of the godly. For he woulde be subiecte to the Law, that he might redeme vs from the Curse of the Law, as witnesseth S. Paule: he would not therfore pretermit the Paseouer no more the he did the other rites.

Gala. 5.

18. And

18. And he ſaide: goe into the Cittie to ſuche a man, and ſaie vnto hym, the maiſter ſaithe: my time is at hande, I will keepe Eaſter by thee, with my Diſciples. {And he ſaide: goe into the cittie,}

E. In the Gréeke terte, as touching the woorde, it is readde, To him. After the which manner the Grecians do ſpeake, when thei meane a certaine man, whom notwithſtandinge they doo not name.

C. Whereby it appeareth that S. Mathewe nameth here a certaine man. But the other twoo doo shewe that the Diſciples were ſente as to one vnknowen, becauſe a token was geuen vnto them of a man carrynge a Pitcher of water. But this diſcrepance and varietie, may eaſily be reconciled: becauſe Mathewe pretermittinge the myracle, noteth that man which was then knowen to the Diſciples. For there is no doubte but that after they were come home to the houſe, they founde ſome one of theire familiare frendes. For Chriſte, accordinge to his righte, commaundeth that he prepare roume for him and his, naming him ſelfe the maiſter: and he without delaye fulfilled his commaundemente. Moreouer, although he coulde expreſſe the man by his name, yet notwithſtanding he rather ſoughte to directe his Diſciples vnto him by a myracle, that when they ſhould ſée him a litle after to be abaſed, yet their Faithe might be ſtayed vp by his Documente. For this was no ſmall confirmation, that a fewe houres before he was carryed to his deathe, he ſhoulde by a manifeſt token, declare him ſelfe to be God, to the ende they might knowe that he was not conſtrayned by neceſſitie to ſuffer deathe, but that he toke it on him ſelfe of his owne frée wil And although in the very momente of perturbation, it did nothinge at all peraduenture profite them, yet notwithſtandinge the remembraunce thereof afterwarde was very profitable. Euen as at this daye alſo to auoide the ſtombling blocke of the croſſe, it pertaineth vnto vs to knowe this, that the glorye of the Deitie, as well as the infirmitie of the Fleſhe appeared in Chriſte, a litle before the tyme of his deathe. {The maiſter ſaithe:} A. By theſe wordes, although he were commpted a vile and abiecte perſonne, he taught his Diſciples that he was the true Lorde, to whom it belonged to commaunde all menne, who commaundinge, all oughte to obeye: and that he hathe alſo the hartes of menne in his handes, in ſo muche that he can diſpoſe and conſtraine them to obeye him. Suche a one he nameth him ſelfe, and ſuche a one in déede he proueth him ſelfe, when he commaundethe the Fole to be loſed and brought vnto him, as appeareth in the 21. Chapter before. And ſaithe he) if any ſhall ſaie vnto you, why doo you loſe him? ſay yée, The Lord hathe néede of them: And by and by he will lette them goe. Marke and Luke adde, ſayinge: And while they were loſinge the Coulte, the owners thereof ſaide vnto them: Wherefore doo yée loſe the Coulte? And they ſaide: Becauſe the Lorde hathe néede thereof. And they ſuffered them. Math 21. Mar 11. Luk. 19.

But in an other place alſo he dothe moſt plainely call him ſelfe a maiſter: as when he ſaith, Yée call me maiſter and Lorde, & yée ſay wel, for ſo I am. {My time is at hand} Iohn. 13.

C. Although he did rightely celebrate Paſcouer accordinge to the commaundemente of the Lawe, yet notwithſtandinge he ſæmeth not without conſideration to allege this, that he might put away the fault of moroſitie and waywardneſſe. He ſaithe therefore that he hathe cauſe to make haſte, that he might apply him ſelfe to curry vſuall Cuſtome: becauſe he is called to a greater Sacrifice. In the meane time notwithſtandinge (as we ſaide in the ſeconde verſe before) he dothe renewe nothinge in the Ceremonie. B. Neither dothe he ſaye: My deathe, but, My time is at hande: that he might declare that his deathe was for certaine appointed of God: and alſo to teache vs by his example to be ready and willinge when the time ſhall comme, whiche is appointed to euery one.

C. Chriſte dothe ſo often therfore inculcate that the time of his death is at hand, that the Diſciples might knowe that willingely he made haſte to obeye the Decrée and Will of his Father.

{I will keepe my Eaſter by thee.}

B. Behould with how great confidence and authoritie he commaundeth this man to geue him roume & place, in the which he might kepe his Easter. Marcke and Luke adde that he saide: Where is the ghesse chamber, that I make eate Paseouer with my Disciples? And he shall shewe vnto you a greate Parloure, paued and prepared: there prouide & make ready for vs. And his Disciples wente, and came into the Cittie, and founde as he had saide vnto them. The Euangelistes saie, that they founde as the Lorde had sayde: by the whiche we are taughte that he will neuer frustrate our hope, if we geue credite vnto his wordes. For he cannot deceiue. C. But in that he ioyned the shadowed sacrifice to that which is trewe, he there by erhorted the faithefull that they woulde compare that with the Olde Figures whiche he fulfilled in deede. For this Comparison setteth forthe no small force and effecte of his death. For Paseouer was not enioyned to the Iewes to this ende onely, that they shoulde be mindefull of the Olde Deliuerance, but also that they shoulde hope for the more speciall Deliuerance that shoulde come by Christe. To this effect pertaineth this sentence of Paule: Christe our Paseouer is offered vp for vs. 1.Cor.5.

19. And the Disciples did, as Iesus had appointed them, and they made ready the Paseouer. {*And the disciples did,*}

C. Here the Apostles declare how much they beleued the wordes of Christe, and howe obedient they were: in the whiche we muste note theire godly docilitie and aptnesse to be taughte. For they mighte haue doubted, seing they folowed an vnknowne man, whether they shoulde obtaine that of the goodman of the house, whiche theire maister, by theire message required: seinge they knewe that he was contemned, and hated of the most parte. But truely they do not carefully inquire of the euent and ende, but quietly they obey his commaundemente, M and do simply finishe the thinge they were commaunded. C. And we muste obserue this rule, if we desire to proue our faithe, that beinge content with the only commaundemente, we maye goe forwarde to that whiche God commaundeth and that we hopinge for the successe whiche he promiseth, maie put away all carefulnes. For if we be to inquisitiue, it is a signe of distrust: & of distruste foloweth rebellion and obstinacy, whiche seperateth vs from the grace of God.

20. When the euen was comme, he sate down with the twelue. {*When the euē*}

C. Not that he mighte eate Paseouer: (the which should be done standing, euen as men that haue haste of their iourney, beinge shodde, and eate their meate with the staffe in their hande) but the solemne rite beinge done, it is ment that he sate downe to supper. Therfore the Euangelistes saie: the euen being come: because in the firste euen they did kill the lambe, and did eate the flesh thereof rosted {*He sate downe with the twelue.*} M. Greate was the impudency of Iudas, that after the bargaine made with the hie priestes, he durste sitte downe with the rest at the Lordes table, beinge nothing afrayde of his maisters conscience. For peraduenture he thoughte that he was ignorante of his pourpose, or at least that he would not bewray it, by reason of the blindenes of his minde, whereof he had oftentimes experience before.

21. And as they did eate, he saide: verily I saie vnto you, that one of you shall betray me. {*And as they did eate.*}

Bu. Christe was not ignorante of the practises, counselles, and conspiracies of his enimies, therfore easily he could haue deceiued them, if he would: but he rather sought by the foreshewinge of them, to fortifie the weake against the stumbling blocke of the Crosse: euen as he saide vnto them, I haue tolde you these thinges before they comme to passe, that when they come ye might beleue. A. And because the wicked treason of Iudas semed to excel al ỳ rest, he thought good to shew that the same was not hidden from him, saying: {*One of you shall betray me.*} M. By these obscure & darke woordes, the Lorde went about to proue the mind of Iudas, & secretely to pricke his conscience, that none of those thinges might be omitted, whiche

Iohn.13.

which did pertaine to his repentance. For although Christe knewe the blindenes of the traytor to be such, ỳ he should be admonished in vaine, yet notwithstãding it was not without consideratiõ to strike his cõscience, ỳ hereafter he might be voide of all excuse, neither that any of those thinges might be omitted whiche concerne the duety of a good man. The Euãgelist Marke hath: One of you which eateth with me. C. For to ỳ end he might make the treasõ of Judas the more detestable, by this circumstance he increaseth his vnworthines, because he sittinge at the holy Table went about treason. For if a stranger had don this it had ben more tollerable: but for one of the household to worke suche mischiefe, and then vnder the coller of frendship, to ioyne himselfe to the holy supper, was to monstrouse a thing. And therefore the Euangelist S. Luke hath. Yet beholde, the hande of him that betrayeth me, is with me on the table. And although Luke bringeth in this saying of Christ to be spoken after Supper was ended, yet notwithstãding the order of the time cannot hereby be gathered, whiche we knowe to be often times neglected of the Euangelistes. Yet for all that it is probable ỳ Judas was present, whẽ Christ did distribut the signes of body and bloud.

22. And they were exceding sorowfull, and began euery one of them to saye vnto him: Lord is it I?

{*And they were exceding sorowfull.*} M. Three things caused the sorow of the Apostels. First, because he said that he shoulde be betrayed, & deliuered vp into the handes of his enemis, whereuppõ they should be as orphantes, & therefore the Lord cõforteth them in the fourthten of John. Secondly, because he should be one of thẽ whiche would worke so horrible a facte. For what godly man woulde not be sory to here that an enemy of Christe shoulde come forth of ỳ congregation, whiche is ioyned together for the faith of Christe? When the Apostel said to ỳ Ephesiã Byshopes: Of your owne selues shall men arise, speaking peruerse things, to draw ỳ Disciples after the, how coulde ỳ godly which were amõg thẽ bee frẽ trouble? Thirdly because they know not who the traitor shoulde be. Moreouer Christe, when he had testified these thinges, was troubled in spirite (as saith S. John) the which whẽ the Apostels saw how could they not be troubled also? Therefore the Disciples are not afrayed, as men which disquiet themselues being afrayed without cause: but abhorring the wicked facte they desyer to be purged frõ the suspiciõ thereof. This truely is a signe of reuerence, that being touched & striken after a bye sorte they do not stoutly & churlishly answer their master but referre themselues euery one to his iudgemente: yet notwithstãding bearing thẽselues bolde of a good cõscience, they freely testify howe far they are frõ doing so hainouse a fact. Whereuppon euery one of thẽ demande saynge. {*Is it I?*} M. They coulde not doubte of the wordes of Christe: and although they knew themselues to be gylty any thing of this matter yet notwithstandinge they coulde not be quyet in all points. For we are alwayes such ỳ wee may be chaũged euery howre in somuch that the thing which we thinke not of to day, we shal earnestly take after to morowe. Peter truely could abide nothing worse than that he should deny Christe: but yet it came to passe ỳ he did deny him. Innocents also are fearefull not because they distrust the promises of God, but because they feare themselues. I knowe nothinge by my selfe (saith S. Paule yet I am not hereby iustifyed. For the Lord doth loke more narrowly: and there are in vs infinite lurking places. A. Therefore S. John writeth not without cause saying: Thẽ the Disciples loked one vpon an other doubtinge of whome he spake.

3. Iohn. 13.

1. Cor. 4.

Iohn. 13.

23. He answered and sayde: he that dippeth his hande with me in the dishe, the same shall betray me.

C. Christe by this answer doth neyther take awaye the doubte from them, neyther sheweth vnto them the persone of Judas, but only cõfirmeth that which he sayd euen nowe that one of his familiar ghestes shoulde be the traytor. A. As it maye also be gathered by the other two Euangelistes. M. For S. Marke hath:

It is one of the twelue, euē he that dippeth with me in ỳ platter, And S. Luke hath: Beholde the hande of him that betrayeth me, is with me on the table. And so by this heaping together & amplifying of the matter (as we sayd before) the disposition of this wicked man, was noted, who was nothing moued by the communion & fellowship of the table, to abstaine from so wicked a dede: yea he beinge set at the table deuised nothing but howe he might haue cōueniēt time to betray him C. And although it was greuous vnto the Disciples to be lefte suspēded and in perplexity for a time, that they might busy thē selues in cōsidering ỳ hainousnes of the fact, yet notwithstāding there folowed after that, an other profite and commoditye, when they knewe that the Prophesye of the Psalme was fulfilled which saith: It is not an open enemy ỳ hath done me this dishonor, neither was it my aduersary that magnified himself against me: But it was euen thou my companion, my guide, and my owne familiar frende. We toke swete counsell and walked together in the house of God as frendes. Moreouer vnder the persone of Judas, the Lorde would haue his seruants of all ages to be admonished that they bee not dismayed or discouraged, when they see trayters to come from among the faithfull: because the like that happened vnto him being the head of the Church must of necessity happen also to those that are his members.

Psal. 55.

24. The sonne of man truely goeth, as it is writen of him: but who vnto that man, by whome the sonne of man is betrayed. It had ben good for that man, if he had neuer ben borne.

{The sonne of man truely goeth} C. Christ speaketh these thinges as tourned to himself, after he had admonished Judas. M. As if he should saye: As touching ỳ which happeneth vnto me there is no daūger, nothing shall happen vnto me by chaūce or vnlooked for: that whiche is writen of me must nedes be fulfilled, and to this in dede I am ready: the wicked can do nothing against me, but that whiche is appointed of God. Bu. My death is ordeyned by the father himselfe: it is not therfore by the power & policy of men that I suffer but by the will of God. C. By these wordes Christe preuenteth the offence, which otherwyse might greuously assayle the mindes of the Godly.

For what coulde be more absurde, than for the sonne of God, beinge falsely betrayed by a Disciple, to be committed to the will of the enemys, that he might bee drawne to the moste shamefull and slanderous death. But Christ pronounceth plainly that this commeth by the will of God. And he proueth this decree by the testimony of the Scripture, because hee hath made manifest and fulfilled ỳ thing whiche was appointed to be done by the mouth of the Prophete long before.

Now let vs note to what ende the wordes of Christe do tende, namely that the Disciples knowing whatsoeuer is done to be gouerned by the prouidence of God, shoulde not thinke that his life or death, was ordered by chaunce. But the profite that commeth of this doctrine, doth farther extende it selfe: because then at the last, the frute of Christes deathe shalbe truely ratifyed vnto vs, when it is manifestly knowne, that he was not rashely, carryed of men to the crose, but by the eternall decree of God was ordeyned a sacrifice to take awaye the sinnes of the worlde: For howe commeth reconciliation vnto vs and the attonemēt, but only because Christ by his obedience hathe pleased the father? Wherefore let vs alwayes remember the prouidēce of God, to the which both Judas, & all the wicked also (although against their wils) muste nedes obey. Let this alwayes abide fixed & firme in our mindes, that Christ therefore suffered because suche kinde of sacrifice pleased God. Bu. But some man will obiect and say: If it were so appointed by the prouidence of God, and set downe in the Scriptures, that the sonne of GOD shoulde be betrayed by Judas, I see not truely why Judas offended, who did nothinge but that whiche God would haue don, which he had ordained, & ỳ Scriptures foreshewed. The Lord answereth this obiectiō here, saying. {But woo to that man by whome the sonne of man is betrayed.} C. By the which wordes he denieth Judas to be absolued

Obiection

Answere

me 5.

solued by this pretence, because he did no thinge but that which was appointed of God. For although God by his right and iust iudgement appointed the deathe of his sonne to be the price of our redemption: Iudas neuertheles in betrayinge Christe, because he was full of falsehode and couetousnes, brought iust damnation to himselfe: and in that God woulde haue the worlde redemed, it did nothing let but that Iudas might bee (as he is) a wicked traytor. Hereby wee perceiue, that although men can do nothinge but that which God hath appointed, yet notwithstandinge they are not absolued frō gyltines, when by a wicked affectiō they are feruentlye geuen to sinne. For although God by a secrete bridell leadeth them to an ende vnknowne to them, yet notwithstanding they seke for nothinge lesse than to obeye and accomplishe the decrees of God. These two things truelye seme farre contrary to humane reason, that God shoulde so gouerne humane matters by his prouidence, that nothing shoulde be done but at his will and pleasure: and yet for all that, that he should destroy the reprobate, by whome he hath executed his will. But wee sée here how Christe Joineth bothe of them together, makinge Judas subiecte to the curse, although God himselfe had ordained that he shoulde be an enemye vnto him: not that the treason of Judas ought properly to be called the woorke of God, but because God tourned the falshod of Judas to serue his purpose. We must therefore put a difference betwene the woorke of God, & the impietye of Judas. Because God is alwayes Just in his counsels, he doth nothing without cause: but wicked men are moued by an euell cause: the whiche thinge euen their conscience declareth. The theefe, & the iudge, although both of them kill men, yet notwithstanding there is a greate difference betwen them. For thee seuerity of the Judge is commended, and the theefe condemned It came to passe by the will of the father that Christ suffered, and it was his pleasure so to haue it, but the impiety of Judas did not please him. A. For he is a God whiche is not delighted in wickednes. It is foreshewed of Christe that those whiche are his shall suffer tribulation in this life: (because those whome he knewe before, he also ordained before, that they shoulde be like fashioned vnto the shape of his sonne) Z. Yet notwithstanding the wicked are not thereby excused whiche are the persecutours of the faithful. Judas when he betrayed Christ, had not respecte vnto the will of God, but to the wickednes of his owne harte, that he might receiue money. Accordinge to the same wickednes therfore he is iustly condēned. Therefore, although at a blushe the wicked seme to haue some fellowship with God, yet for all that we must more narrowly beholde them, and then we shal sée ỳ they are as far frō him as heauen and earth. They are not excusable, but rather wo vnto them. These thinges are diligentlye to be noted, because many frenzy and bedstrong men do intangle and confounde all thinges, not in disputing, but with controllinge and reprochinge with God: neither do they séke for any thing els, than to defame ỳ whole doctrine of God, that by hate of religion, the contempte of God, and brutishe boldnes may aryse: that men may differ nothinge frō beastes, let vs learne therfore to make a difference as Christe here hath done. And yet for all that wee muste not denye but that God dothe vse the workes of the wicked, that they may serue his prouidēce (though against their wills) and do that also whiche he hath decreed. C. Wee do knowe truelye howe many interpreters do auoyde this rocke. they graunte that ỳ Scripture was fulfilled by ỳ woorke of Judas because God declared that, by prophesies whiche hee knew afore hande. Therfore to the ende they might mittigate the doctryne which semeth vnto thē to be som what to sharp, they set forth ỳ knowledge of god in sted of his decree or appointemēt, as though God should only beholde those thinges ỳ were to come afore, but should not dispose them accordinge to his pleasure. But the holye ghoste dothe farre otherwise ende this cōtrouerly, bringing in, not only the reason why Christ was deliuered, namely because it was so writ-

Rom. 8.

but

ten, but alſo, becauſe it was ſo appoited. For whereas Mathew & Marke do alleage Scripture, Luke bringeth vs directly to the heauenly decree, cuē as he teacheth in the Acts of the Apoſtels, ỹ Chriſte was not only deliuered by the foreknowledge of God, but alſo by the determinate counſell of God. Alſo he ſaith: Herode, Pontius Pilate with the Gentiles & people of Iſraell, gathered them ſelues together to do whatſoeuer thy hande & thy coūſell determined before to be done. Whereby it appeareth ỹ they ron out of courſe which flye vnto the bare foreknowledge of God. {*It had bene good for that man*} C. By theſe wordes he declareth what horrible vengeance ſhall fall vppon the wicked, for whome it had ben better that they had neuer ben borne. Howebeit this lyfe, though it be but tranſitory and ful of ſorowes is a ſinguler and ſpecial benefite of God. Moreouer alſo hereby we gather how deteſtable their impietye is which do not only extinguiſhe the preciouſe gyftes of God & tourne them to deſtruction, but bringe to paſſe that it had ben better if they had neuer taſted the goodnes of God: Let vs learne therefore to trēble at the iudgement of God, that we may abhorre all wickednes and whatſoeuer is contrarye to the righteouſnes of God. It had ben better for Judas neuer to haue bene, than to be damned to torment for euer. But this is worthy to be noted, that he ſaith: It had bene good for that man not to haue ben borne: becauſe although the ſtate and condition of Judas by miſerable, yet for all that it was good for God that he was created, who appointing the reprobate to eternall deſtruction, doth thereby ſet forth his glory as Solomon in his prouerbes teacheth ſayinge: The Lorde doth all thinges for his owne ſake, yea and when he kepeth the vngodly for the day of wrathe.

Act. 2.

Act. 4.

25. Then Iudas which betrayed him, anſwered and ſayde: maſter is it I? He ſayd vnto him thou haſte ſayde.

{*Then Iudas which*} M. Wee ſee here the wonderfull impudency of Judas, which doth not only diſſemble the wycked dede, but alſo with a braſen face offereth himſelfe, and denyeth the dede. Becauſe all the reſte had demaunded of Chriſte and ſayde, Is it I: leaſte he ſhoulde ſeme to be gyltye, he burſteth forth alſo in lyke maner ſaying: {*Maſter is it I?*} He doth not aſke this queſtion to knowe the truethe, neither becauſe he was ſory as the reſte were, but leaſte he ſhould be had in ſuſpicion of the reſte, if he ſhoulde holde his peace. C. Althoughe wee ſee often tymes thoſe that are gilty in conſcience to tremble for feare, yet notwithſtanding they are ſo wrapped in feare, in bruttiſhe ſenceleſnes, and in blindenes, that that they boldelye ſtande to the denyall: but at the length they ſecretlye bewraye their miſchiefe. Euen ſo Judas, hauinge his owne conſcience accuſing him, could not kepe ſilence: ſo cruellye did that tormenter within his breſte diſquiete hym with feare and care. {*Thou haſte ſaide*} Chriſt by his anſwere trolleth repreheding the boldenes of Judas, ſtirreth him vp to conſider his wicked facte whiche he ſought to hide. M. As if he ſhoulde ſaye: I ſay not that thou goeſt about to betraye me, I do not reueale thy wickednes: but thou thy ſelfe ſayſt it. Take hede therefore what thou doeſte. Beholde here the wonderful mekenes of Chriſte, he dothe not chyde him; he caſteth not his benefits in his teeth, he driueth him not frō the communion of the table: he boldeth him contented that he hathe ſtriken his conſcience, and that he hath well prouided for the faith of the reſte, in ſhewinge that theſe thinges happened vnto hym accordinge to the Scriptures. C. But nowe the minde of Judas beinge poſſeſſed with deuelliſhe madnes, he couldē not conceyue any ſuche meaninge.

Moreouer let vs learne by this example, that the wycked in excuſing their ſinne do nothing els but bring the iudgement of God more ſpedely vppon them ſelues

M After theſe thinges Saint Luke addeth that he ſayd thus: I haue inwardly deſiered to eate this Paſcouer with you, before that I ſuffer. For I ſaye vnto you: henceforth I wil not eate of it any more, vntill it be fulfilled in the kyngedome of God. And he tooke the cup and gaue thankes and ſayde. Take this and deuide it amonge you. For I ſaye vnto

you

you: I will not drinke of the frute of the
Luke.22. vyne, vntill the kyngdome of God come.
A. The which sentence we will expoũde
in the.29 verse followinge.
M. But Mathew hitherto declareth that
Christ was not ignorant of the counsell
and purpose of his betrayer: of the which
he maketh mencion, not with a disdaine-
full minde, neither to the ende he might
bewray the wyckednes of Judas, or con-
tende with him: but hee rather did it to
forthy the reste of his Disciples. Of the
whiche thinge truely this is an euident
argumẽt, that he leauinge the traytor,
commendeth and instituteth to his Dis-
ciples the profite & memory of his death,
by the sacrament of his body and blood
Before the whichh institution it is cui-
dent, that he did, and spake these things,
by the wordes of Luke before rehersed,
by the whiche he declared that the Pase-
ouer of the Jewes, was not onely a re-
mẽbrance of the deliuerãce out of Egipt,
but also a type of the deliuerãce to come,
which euen nowe was ready to be fulfil-
led, wereof he himselfe shoulde the au
thor. C. But because Luke maketh mẽ-
cion that Christe toke the cup twyse in
his hande, wee muste firste of all se whe-
ther it be a repetition (for sometimes the
Euangelist do repeate one thing twise)
or whether Christe, after he had tasted of
the cup, did the lyke againe the seconde
time. Surelye it is like that he tasted of
the cup twyse. For we knowe that the
solemne rite of supping in the sacrifyces
was obserued of the holy fathers: where
vppon it is writen, I will receiue the
cup of saluation, and will call vppon the
name of the Lord. So that we doubt not
Luke.16. but that Christe did syp, according to the
olde custome, in the holy feast: the which
coulde not otherwise be rightlye accom
plished. The which thing S. Luke plain-
ly declareth before ỹ he cometh to ỹ nar-
ratiõ of the new mistery, the order wher
of was distinguished from the Paschall
lambe. This also was done according to
the accustomed and solemne vse, in that
he is expresely sayde to geue thãkes whẽ
he tooke the cuppe: (For in the begin-
ninge of Supper, no doubte he prayed,
euen as at no time he came to the table
without inuocation of God) But nowe
also again he vsed the same seruice least,
he should omitte the ceremony, whiche
we sayde euen now was annexed to the
holy Supping. B. For the good man of
the house, if he had a domestical sacrifice,
began firste: if it were the sacrifice of the
whole people or multitude, the kyng be-
gan firste. Christe truelye woulde not
despise that commen maner or custome.
For there was nothing mixed in the Pa-
scouer of superstition. Thankes there-
fore being geuen for the solemne assem-
blye, he set before them the cup, ỹ euerye
one might taste or syppe therof: in doing
wherof, they declared that they woulde
geue thãkes with the same minde, euẽ as
if they should haue sayde, Amen.
This Ceremony was nothing els, than
a testimony of agræment. Nowe let vs
come vnto the Supper: for that syrste
supping was only a geuing of thankes.

26. When they were eating Jesus tooke
bread, and when he had geuen than-
kes, he breake it, and gaue it to the
Disciples, and sayde: take eate this is
my body.

{When they were eating.} C. These woor-
des are not so to be vnderstoode as though
this newe & far more excellent supper,
were ioyned to the Passouer: but rather
that the firste supper was then ended.
The whiche thing also is more plainelye
expressed of S. Luke, when he saith that
Christe after supper tooke the cupe and Luke.22.
gaue it. For it had ben an absurde thing
that one & the selfe same mistery shoulde
be cut of by the distance of time. Where-
fore there is no doubte but that orderly,
so sone as he had geuẽ bread, he gaue the
cupe also And that which S. Luke speak-
eth particulerly of the cup, wee extende
to the bread also. Therfore as they were
eatinge, Christ toke bread, that he might
call them to the participation of the new
supper. The geuing of thankes was a
certaine preparation and pasing to con-
sider the mistery. Thus, supper beinge
ended, they tasted of the holy breade and
wyne: because firste their securitie was
stirred vp, that they might wholely geue
them selues to so hye a mistery.

And

And reason both thus require, that this evident testimony of life spiritual should haue a difference from the olde shadowe But in that Christe instituted the Sacrament of his body and bloud when supper was ended, he mente not thereby to make a law that the faithfull should take their Supper, before they celebrated the misticall supper: how beit, that was the custome among them of olde time, that they shoulde celebrate the Lordes supper frō yere to yere, after meate, beinge begon by superstition and inuented by ẏ subtilty of Sathan. {Iesus toke breade.}

B. It was the maner in time past amōg the religiouse and Godlye Iewes, that when they sat downe at the table, the good man of the house or some other whiche sate vpermost at the table, shoulde take take bread in his hande, and geue ẏ Lord thankes. and after that, breaking ẏ same in prces, shoulde distribute it vnto the ghestes, as out of the hande of the Lord, before they had tasted of any other meate At the ende of the feaste they caried about the cup after the same maner. This institution was cōmitted vnto the Iewes by the holy fathers, before the incarnatiō of Christe, that they might alwayes take meate and drinke before the Lorde euen as it were out of his hande, and might thereuppon be prouoked to liue wholly vnto God, of whome they acknowledged themselues to be so louingly fed & nourished. As concernynge this institution, certeyne men (called Thalmudici) do dispute vppon this place of Moses. When thou haste eaten and filled thy selfe thou shalte blesse the Lorde. C. But because this is a humane traditiō. grounded vpon no commaundement of God, it needeth not that we shoulde curiously labor in searchinge out the originall of it.

Deut. 8.

But if this ceremony were in vse at that tyme amonge the Iewes, Christe did so followe the vsuall maner, that he might bringe, notwithstandinge the mindes of his Disciples to an other thinge, in chaunging the vse of the breade to an other ende. This truely ought to stande syrme without controuersy, that the figures of the lawe beinge abolished, this newe Sacramente was set foorthe of Christe. {Breade.} B. It is a solemne and vsual maner amonge al men in matters of greate waight, which they finishe and dispatche amonge them selues, to deale not by woordes onely, but also to ioyne to their woordes externall signes of those matters with which they haue to doe, that by those signes they may deliuer that with the hande whiche they offer with their minde: specially when eyther spiritual thinges muste be deliuered, or els those carnall thinges which either are not presente, or if they were, could not be geuen with the hāde. They which geue their faith, do deliuer ẏ same not only by woordes, but also with the hande, euen as we are wonte to doe whē we promise effectually to performe the thinge whiche is required of vs. Of them, which are appointed to sweare, not only woordes, but also the lifting vp of ẏ handes towarde heauen, and the kissing of a booke is required. They whiche receiue a kingdome, are cōsecrated not only by woordes but also by reaching forthe of the Scepter, & other ceremonis. They which sell houses or lādes, do deliuer the possessiō therof either by writing, or som other externall matter, to the byar. This custome also is obserued & kepte in spirituall exhibitions, and deliueris. For as God speaketh and talketh with vs accordinge to oure capasity, euen so also he worketh by externall matters deliuering vnto vs inuisible & spiritual things by visible and corporal signes, visibly, and corporally (so much as pertaineth to signes. So he confirmeth the couenant and promise made vnto Noe, with the signe of the Raynebowe in the cloudes. To Abraham hee confirmed his promise by carnall circoncision. Afterwarde to the Israelites in the deserte by sprinkeling ẏ blood of a bullocke. Also he offered his presence by ẏ mercy seate of ẏ Arke. He appointed the cōsecration of prestes and kings, by pouring oyle on the heade. And our sauior Christ himself gaue inuisible grace, by ẏ visible laying one of handes, both to childrē & sicke folkes. Also he gaue ẏ gyfte of the holy ghost, by breathing on his Disciples. After this maner therefore ẏ Lord thought good to cōmende vnto vs this his oblatiō & exhibitiō, ẏ sume of our whole saluatiō, not only by woorde

Gene. 9.
Gene. 17.
Leuit. 16.
Exod. 25.
Exod. 29.
1. King. 1.
Marke. 1.
Marke. 6.
Iohn. 20.

neither

neither by baptisme only, being the signe of the washing away of our sinnes by him: but also added signes of meate & drinke: that is to say him self, whiche is the true heauenly and liuing bread, the sustentation & foode of eternall life, whiche he geueth vnto vs so long as he is & liueth in vs. But in the institution he chose these twoo signes, namely bread & wyne, whiche were moste cõmon & vsuall in the ceremonies of all nations, and appointed them to be distributed, according to the cõmon & solemne order alredy receiued & vsed amõg the people of God: because he would both haue religion published and declared to all men, & also the fulnes & amplenes of the spirite to be geuen, ẏt might be mete to take suche signes, as should bee bothe fewe, and also common and symple. For so Baptisme is a signe, by the whiche an inuitation and calling to religion, and to all religious action, was made both amõg the Iewes, & also amõg the Gẽtiles. Therfore because the tasting of bread and wyne, was vsed in sacrifices among all nations, & also because they were thinges simple and easy to be gotten, the Lord did sanctifie thẽ, and make them a sacrament of his church, that thereby he might geue the trewe communion of his body and bloud to those that are his. ⁊ *And when hee had geuen thankes.* ⁊

C. The Euangelistes Marke & Mathewe according to the Latin translation haue. And when he had blessed: But seinge in stede thereof we reade in Luke the Greeke woorde Eucharisteſai, there is no ambiguitie at all in sence. And seing they saye that he gaue thankes when he toke the cup, they do sufficiẽtly interprete the former saying. Ridiculous and grosse therfore is the ignoraunce of the Papistes, whiche exprelle this blessing wᵗ the signe of the crosse, as though Christe had vsed exorcisme or coniuration. But we must kepe that in memory whiche we touched euẽ now, namely, that this geuing of thankes was ioyned to a spirituall mistery. For Christe had not respecte to the common kynde of foode only, that the faithfull might be thankefull to God, because he susteineth them in this trãsitory life, but he had also respecte to the holy action, that he might geue thankes vnto God for the eternall redemption of mankinde. For if the norishementes whiche go into the bellye, ought to moue vs and geue vs occasion to prayse the fatherly goodnes of God, howe muche more ought we to be stirred vp and inflamed to this deuty and godly seruice seing that he feedeth our soules spiritually.

⁊ *He brake it.* ⁊ B. The loaues are thought to be of that forme, that they might be conueniently broken, as cakes or suche lyke.

⁊ *And gaue to his disciples.* ⁊ Here by the name of Disciples, all godly Christians are vnderstode, to whome Christe geueth his body as to his disciples, so oftẽ as thei celebrate this holy supper among them selues in the congregation of the faithfull. For the priestes only are not vnderstoode by them, as some very childishly and peruersely expounde it, who may easely be confuted by the place of S. Paule, where he teacheth the Corinthians the true vse of thẽ supper, speaking to men & womẽ without exception, & to the whole body of the churche: & testifieth that he deliuered the same to them as he had receiued it from the Lord. But he distributed bread to the Apostles, that all generally might eate, & that euery one should so take his portion, that there might be an equall participation among all. For hee saythe: 1 Cor. 11

⁊ *Take eate.* ⁊ C. In that he cõmaundeth vs to take, he meaneth that it belõgeth vnto vs: & whereas he commaundeth to eate, he meaneth that it is made one substance with vs. For he did so institute all these thinges that the disciples might cõmunicate this supper among them selues. Whereupon it followeth that it was a deuelishe inuencion, that one man seperating him selfe from the residue of the congregation, shoulde priuately celebrate the supper. For what is more vnsemely than to haue the bread distributed in the presence of the people, & then to be eatẽ vp in a corner of one alone? Although therfore the Papistes do boaste ẏ they haue the substãce of ẏ lordes supper in their masses, yet for al that in dede it is playne, ẏ so many priuate masses as they haue celebrated, so many conquestes hath Sathan erected to ouerthrowe the supper of the lord. Neither is it true whiche they saye, that it is a sacrifice offered in the name of ẏ whole churche. For Christ did not cõmaũde ẏ one mã should eate it in the name of all the reste, but that euery one should take and eate thẽ selues. By the same woordes we are taught what

Popish masse is contrary to the institutiõ of Christe.

oblatiō was offered of Christ in the supper. He commaundeth his disciples to take. He it is therfore that offereth. Where as therfore the Papistes sayne that Christ offereth him selfe in the Supper, it cōmeth of ẏ cōtrary authour, namely of the deuell, & not of Christe. And truely this is a wonderfull inuersion and prepostorous dealing, that a mortall man, whē he is cōmaunded to take ẏ body of Christ, should take vnto him selfe his office of offering: and so making him self a priestе, offereth vnto God his sonne.

We go not about here to declare howe full of sacrilege and execrable abhomination their fayned oblation is: it is sufficient for vs to proue that it hath so little affinite with the institution of Christe, that it dothe rather directly impugne the same.

This is my body. Christ calleth the bread his body. For the relatiue, (This) doth expresse the bread, and not the body. For by and by it followeth. This cuppe is the newe testament in my bloud: the which are figuratiue sayinges, as we shall see anone. But where as they saye that the bread was consecrated by these wordes, that it might bee an outwarde signe of Christes flesh, we doe not dislike, if so be that this woorde (signe) be rightely and truely taken. Christe therefore chose the breade whiche was appointed to nourishe the body, and sanctifieth it to another vse, that it may now beginne to be spirituall foode. And this is that conuersion, whereof the auncient writers of the church haue made mencion. But for all this wee must note that the bread is not consecrated by whyspering and breathing ouer it, but by the pure doctrine of faithe. And truely it is a magicall sorcery, when the consecration is directed to a dead element: because the bread is not made a signe of the body of Christe for it selfe, but for vs. To be shorte, Consecration is nothing els, than a solēne testimony, by the whiche the Lorde dothe geue vnto vs a terrestriall and corruptible signe, to a spirituall vse. The whiche thing cannot be done excepte ẏ cōmaundement & promise do plainly sounde forth to the building of faith. Whereby it is euident againe that the Papistes do wickedly prophane ẏ holy mistery with their obscure muttering and breathing. But if Christe do cōsecrate the bread, when he testifieth vnto vs that it is his body, we must not imagin the alteration of the substāce: but we must marke the newnes of the vse. And except the craftines of the deuel had so bewitched the worlde, ẏ being once caried by the vayne imaginatiō of transsubstantiation, it will at this daye admit no true interpretatiō in these woords it should be superfluous & in vayne, to spend any long time in sekinge out the sence and meaning. Christ pronouceth that the bread is his body, and he intreateth of the sacrament. And we must nedes cōfesse that a sacrament dothe consiste of a visible signe, to the whiche the thinge signified is ioyned, whiche is his truthe.

This also hath bene euer a general rule, that the name of the thing signified, is trāsferred to the signe. Wherefore no man that hath but indifferently traueled in the scriptures, wyll deny but that a sacramentall speache must be taken denominatiuely.

We let passe generall tropes & figures, which are in diuers places of the scripture. This onely we saye, that so often as the externall signe is sayd to be that which it signifieth, all men wyll confesse that it is done by a figure called, Metonymia, or Denomination. If Baptisme be called the lauer of regeneration: if Christe bee called the Rocke, from whiche water flowed to the people that were in the deserte: If the holy ghoste be called a doue: no man nede to doubte, but that the name of those thynges is attributed to signes, whiche they figure. Howe commeth it to passe then that they whiche so muche reuerence the woordes of the Lord, cannot abide to haue that ioyned to the supper whiche is cōmon to all sacramentes? The simple & litterall sence doth please thē: why then shal not the same rule preuayle in al other sacraments. Truly vnles they graunt ẏ Christe was a rocke substantially, the reproche with the which thei oppresse vs, is vnsauery & stinketh. If we expounde ẏ bread to be called ẏ body of Christ because it was a signe & outwarde token of his body, they pretēde & falsely alleage by & by that the whole doctrine of the scripture is ouerthrowen and made frustrate.

For wee haue not of late tyme inuented this rule of speakyng, but all men haue receiued the same, beinge set downe to vs by S. Augustine out of the authoritie of the auncient

Trewe consecration.

auncient fathers, that the names of spirituall thinges are improperly ascribed vnto signes: and that all places of Scripture ought so to be expounded whē mencion is made of Sacramentes. But to what purpose do we take an Axioma and sentence, alwayes receiued and approued, to moue great cries and shoutes, as it were in a new and vnwonted thing? But let mad men crye whyle them liste, this shall preuayle with modest men and suche as are in their wyttes, that there is in these woordes of Christe, a sacramentall manner of speache. Whereupon it followeth that the breade, because it is a signe of Christes body, is called his body. But there are two kyndes of men whiche contende with vs in this matter. The Papistes being deluded with their transsubstantiation, do deny the bread to be sene, because the shewe therof doth only remayne without the subiecte: but S. Paule confuteth their fantasy, affirming that the bread whiche we breake, is the communication of Christes body. Furthermore, the very nature it selfe of a Sacrament dothe abhorre their fonde imaginatiō, the which can not stande perfecte except the outward signe be true. For whereby shall we learne that our soules are fedde with the fleshe of Christe, if the true bread bee not set before our eyes, but a vayne phantasy? For the body of Christe is not here geuen vnto vs simplely, but to eate: & the colour of bread doth not nourishe, but the substance.

Moreouer, what will they say as cōcerning the other signe? For Christ saith not: This is my bloud: but, This cuppe. Therefore according to their fantasy, not only ꝑ wyne, but the matter also whereof the cuppe was made, must of necessitie be transsubstantiated into bloud. Nowe, where as our Euāgeliste hathe, I wyll not drynke hereafter of this frute of the vyne, he plainly thereby declareth, that it was wyne whiche Christe gaue to drynke, and not his bloud. Therefore euery waye the grose ignorance of the Papistes is confuted. M. And where as they saie that they gathered this their trāssubstantiation out of the wyttinges of the fathers, peraduenture it is true that they gathered it, but if thei did so, it was by false interpretatiō & miscōstruing of their woorks that they did it. For the fathers in some of their wyttinges saye, that the breade with great admiration & wonder is chaunged into the body, & the wyne into the bloude of Christe. Now these gatherers vnderstoode thē of the mutacion & chaunging of the substance, whereas the fathers touched not the same, but vnderstode that the terrestrial cōdition & vse of bread, was so chaūged into a heauenly, that it was now to ꝑ faithful man no terrene or earthly bread, neither in that vse that earthly bread remaineth, but that it passeth into the body of Christe, & into celestiall nourishement. The which chaunge might be called conditionall & not substantiall. And because it is a thing wonderfull in deede, they sayd truely that the bread and wyne after a wōderfull manner was chaūged into the body and bloud of Christe. For who would not marueile that the terrene bread shoulde be taken and chaunged into suche dignytie, that it maye bee called the body of Christe? Who would not merualle that ꝑ grosse elemēt of water, should be chaunged into the lauer of regeneratiō? and that it is geuen in washing the body, to haue ꝑ purifying of the soule, & the wyping away of sinne? A. And this is that cōsecration of the which we spake before. C. And there are other some whiche reiecte the figure, and lyke mad men, receyue the same by and by againe. The bread accordinge to their iudgement is truely and properly called the body. Neither do they lyke of transsubstantiatiō, because it is altogether voide of reason. But when they are asked if the bread and wyne be Christe, they aunswere that the bread is therefore called his body, because it is receiued vnder the breade and with the bread in the Supper. But truely by this aunswere we maye gather that the name of body is improperly transferred to the bread, whereof it is the signe. And it is marueile, seing that these men can say that Christe spake thus in respect of the Sacramentall vnion, that they marke not what they say. For what is the sacramental vniō of the thing & of the signe? Is it not so called because the lord fulfilleth that which he promiseth by the secrete power of his holy spirit? Wherefore these maisters of learning, are nothyng lesse ridiculous thā ꝑ Papists. Hetherto we haue expounded ꝑ woordes of ꝑ Lorde. Now let vs se how ꝑ body of Christ

The seconde sort that striue against the true vse of the Sacrament.

is geuen vnto vs. Some declare that it is geuē vnto vs, whē we are made partakers of all the blessinges, which Christ hath gotten vnto vs as in his body, whē by faith we imbrace Christ crucified & rayſed frō death for vs: and that by ỳ meanes we are made partakers effectually of all his blessinges. Other some much better say, ỳ we do then receiue the blessing & benefites of Christes, when we obtaine Christe him selfe. For we do obtaine him not onely when we beleue ỳ he was made a sacrifice for vs, but also whē he dwelleth in vs, when he is one with vs, when we are his members, & of his flesche, & of his bones, when we growe (if we may so speake) into life & substance with him. Furthermore we heare what the woordes may signifie, for Christe doth not only offer vnto vs the benefite of his resurrection, but his very body, in the whiche he suffered & rose again. Therfore the body of Christ is truly geuen vnto vs in the supper, that it may be the foode of life vnto our soules: that is to saye, our soules are fed with the substaunce of Christes body, ỳ we may truly be made one with him: or els (whiche is as muche in effecte) the quickening force out of the flesh of Christ, is powred into vs by the spirite, although it be farre from vs, & not mixed with vs. Therefore a voyde or vayne signe is not set before vs, but they are truly made partakers of the flesche & bloud of the Lord, whiche by faith receiue this promise. For the Lorde should commaunde his disciples to eate bread in vaine, affirming it to be his body, except the effecte were added to the figure. Neither is this questiō hādled amōg vs, whether Christe doe geue vnto vs hym selfe truely or figuratiuely onely. For although we beholde there nothinge but the bread, yet notwithstanding he doth not frustrate or mocke vs, which taketh vpon him to fede our soules with his flesche. The true eatynge therefore of the flesche of Christ, is not set forth by a signe onely, but also is offered in very dede. But it is good for vs here to obserue three thinges: namely, that the spirituall matter be not ioyned amisse with the signe: Secōdly that Christe be not sought in earth, or vnder earthly elemētes: Thirdly, that no other eating be inuented or imagined, thā that which, by the secrete power of Christe inspireth life into vs, because we doe not obtaine him but by faithe only. First of all as we sayde, let there remayne a difference betwene the signe, & the thing signified, except we will peruerte all thinges. For there shall remaine no profite of the sacramēt, except it leade vs from the beholding the earthly element, to the heauenly misterye. Wherefore, whosoeuer doth not discerne the bodye of Christe from the bread, and the wyne from the bloud, he shal neuer vnderstād what the supper meaneth, or wherefore the faithfull doe vse these outwarde signes. Secondly, let vs followe ỳ lawefull manner of seking Christe, that is, let not our myndes reste in the earthe, but let them ascende vpwarde to the heauenly glory, in the which he dwelleth. For the body of Christe doth not put on an incorruptible life, that it might laye aside his proper nature. Whereupon it followeth that it is ended: But nowe he is ascendeth aboue the heauens, least any grosse imaginatiō should tie vs to the earth. And certainly if this misterye be heauēly, there is nothing more out of order, than to bring downe Christe into the earth whiche doth rather call vs vp vnto him. If a man aske a Papiste whether he worship the bread, or the shewe and colour of bread, he wyll strongly deny that he doth not worship the bread: but notwithstāding when they go about to worship Christ they tourne them selues to the bread: thei tourne them selues, I saye, vnto it, not with the eies only, and the whole body, but with the cogitation of the mynde also. But what other thinges in this, than mere Idolatry? For truly this partaking of the body of the Lorde, whiche is offered vnto vs in the supper, doth require neither the locall presēce, neither the cōming down of Christ, neither his infinite being in euery place, neither any such thing. For seing the supper is a heauēly actiō, it is no absurditie to say ỳ Christ abiding in heauē is receiued of vs. Because in that he geueth him selfe vnto vs it is done by the secrete power of the holy ghoste: the which power cannot only gather togethet thinges far a sonder by distance of places, but also bynge them into one. The bunde therefore of this coniunctions is the spirite of the Lorde, by the knitting together wherof, we are coupled, & is as it were a conducte pype, by the which, whatsoeuer

Christe

Ephe 5

Three thinges to be obserued in the Sacrament of Christes supper.

1.
2.
3.

Chriſte hath, is deriued and brought vnto vs. For if we ſee ꝑ the Sunne ſhining with his beames vpon the earth, doth ſtrike and pearce through the ſame, and after a ſorte cõueieth his ſubſtãce vnto it, to bring forth to nouriſhe, & quicke the creatures therof, why ſhould the ſhining beames of the ſpirit of Chriſte be inferior, to conueye the communion of his fleſhe and bloud into vs? Wherefore the Scripture ſpeaking of our participation with Chriſte, dothe referre the whole force thereof vnto the ſpirit: notwithſtanding let this place of S. Paule, among many, ſuffice to proue that Chriſte dwelleth no otherwyſe in vs, than by his ſpirite, when he ſaith: But ye are not in the fleſhe, but in the ſpirite: if ſo be that the ſpirit of God dwell in you. By the which not withſtanding, he doth not take awaye that communion of the bodye and bloud, of the which mencion is now made, but teacheth that it commeth by the ſpirit only, that we poſſeſſe and haue Chriſte within vs.

m. 8.

To the ende therefore we may be capeable of this communiõ, we muſt lifte vp our myndes to heauen. Here therefore he helpeth our faithe after that all our fleſhly ſences fayle. When mencion is here made of faythe, we muſt not vnderſtande it to be euery opinion grounded vpon the inuenciõs of men, as many very fondly doe. What thẽ? Thou ſeeſt bread, but nothing els: but thou heareſt that it is a token & pledge of the body of Chriſte: doubt not, but that the ſame, whiche the wordes do ſounde, ſhalbe fulfilled of the Lorde, namely that the body whiche thou ſeeſt not, ſhalbe vnto thee, ſpirituall nouriſhement. Thirdly, as we ſaid before, we muſt note the kinde of eating, for we muſt not dreame or immagin that there is a naturall paſſing made, of his ſubſtance into our ſoules: but his fleſhe is eaten of vs, when we receaue life of him. For we muſte note the analogy or ſimilitude of the bread with the fleſhe, by the which we are taught that our ſoules are no leſſe fed with the very fleſhe of Chriſt, than our bodies are nouriſhed with the vigore and ſtrẽgth of bread. Therefore the fleſhe of Chriſt is a ſpirituall foode, becauſe it quickeneth vs. And it doth therefore quicken becauſe the holy ghoſte doth power the lyfe into vs, whiche reſteth in the ſame. And although it be one thinge

3.

to eate the fleſhe of Chriſte, and an other thing to beleue in him, yet notwithſtãding, we muſt knowe that we can eate Chriſte no otherwyſe than by faythe: becauſe the very eating, is the effecte of faythe. M. This ſemeth incredible, that we ſhould be fed with the fleſhe of Chriſte, which is ſo farre from vs. But let vs remember that the woorke of the holy ghoſte is ſecrete and wonderful, in ſo muche that the capacitie and vnderſtanding of man is not able to meaſure or comprehende the ſame: and in the meane tyme let vs put away al groſſe immaginations, whiche ſtaye vs in the bread. Leaue vnto Chriſte the true nature of his fleſhe, neither extende thou his body by falſe imagination through heauen and earthe, as though it were infinite: racke him not with thy fained inuẽcions, neither worſhip thou him in this or that place accordinge to thy carnall vnderſtanding: ſuffer his glory to abyde in heauen, and aſcende thou thyther, that thereby he may participate hym ſelfe vnto thee. Theſe fewe wordes will ſatiſfie the diſcrete and modeſt: as for the curious let them ſeke els where to fulfill their greedy deſier. S. Luke & S. Paule adde theſe wordes, Which is geuen for you. Doe this in remembraunce of me. C. But Mathewe and Marke omitte it, which not withſtãding was not ſuperfluous. For therfore the fleſhe of Chriſte is nowe bread vnto vs, becauſe in it, ſaluation was once gotten for vs. And as the crucified fleſhe of Chriſte doth profite no man, but ſuche as eate the ſame by faithe: euen ſo in lyke maner, the eating ſhould be colde & of no waighte, but only in reſpect of the ſacrifice once offered. Therefore whoſoeuer deſireth to haue the the fleſhe of Chriſt nouriſhemẽt vnto him, let him conſider the ſame offered vppon the croſſe, howe that it was the price of our reconciliation payde vnto God. For the Supper is a glaſſe whiche ſetteth Chriſte crucified before our eyes, in ſo muche that no mã can receiue ꝑ ſupper profitably & with frute but he which imbraceth Chriſte crucified. But the ſaying before mencioned, Do this in remembraunce of me, doth pertayne to both partes that is to ſay, to the bread, and to the cup. For he woulde haue the whole action of the Supper to be a remembraũce of hym, to helpe our infirmitie.

Otherwyse, if we coulde remember sufficiently the death of Christe, sacramentes were to no purpose, for they are helpes of our infirmitie. But what remẽbrãce Christ would haue celebrated in his supper, wee may reade in the forementioned S. Paule. And whereas many doe gather hereupon ꝓ Christe is therfore absent from the supper, because it is onely a memory of one that is absent, they do very well gather & rightly. For Christe is not sene visibly with ꝓ eyes, as the signe is, whiche in figuring him stirreth vp our remembraunce to thinke vppon him. But although he be absent, yet in power he is present: and will be to the ende of the worlde.

27 And he toke the cup and thãked, and gaue it to them saying: Drinke ye all of this. {*And he toke the cup.*} F. The Euangelist Luke addeth (& so doth Paule) saying, & when he had supped: because he gaue the cup twyse, firste according to the auncient custome: and supper being ended, he is nowe sayd to geue it againe, that wee might knowe the matters to bee dyuers. {*Drinke ye all of this.*} C. Because it was the purpose of Christ to direct our whole faith to him selfe, least we should seke any thinge without him, he testified that our lyfe was included in him, by two signes. This body, standeth in nede of meate and drinke to susteine it and kepe it aliue. Therefore Christ seking to teache vs that he only is sufficient for vs, to geue vnto vs all thinges necessary for health, geueth or attributeth ꝓ course of meate and drinke to him self. By the which his wonderfull sufferaunce appeareth because he seking to helpe our faythe, doth in this wyse frame hym selfe to the rudenes of our flesche. Whereby it appeareth the more, howe detestable the wycked bouldenes of the Pope is, by the whiche he is not afraide to breake this holy knot. We heare that the sonne of God wytnessed and declared by twoo signes at once, the fulnes of lyfe whiche he geueth to those that are his. By what righte is it lawefull for a mortall man to pull a sonder those thynges, whiche God hath ioyned together?

We must alwayes remember this, that Christe doth firste commaunde vs what wee shall do, and then addeth a promyse: if wee fulfill not his commaundement we loke for the promise in vayne. For he beginneth with a commaundement: and commaundeth all of them to drinke of this cup. Therfore, if the enemies of the Gospell do boaste that thei haue the bloud of Christe without the communiõ, let vs assure our selues that it is moste false: For the promise is awaye, where the cõmaundemẽt is not kept. Why Christ doth rather here, than in that which went before, adde this generall word (All) this semeth to be the reason, namely that he might preuẽt the deuelishe inuentiõ, which afterward crept into the church: the which because he foresawe, he thought good opẽly to condemne. As concerning the bread, we reade that he willed them simpely, to take: but why doth he expressely commaunde all to drinke, and why doth Marke saye playnly that all dranke, but onely because the faithful should learne to beware of new inuencion? And yet for all this seuere prohibition, the Pope was not one whit afrayd, but durste take vppon hym to chaunge and violate the lawe whiche the Lorde so firmely made. For he kept al the people from the vse of the cuppe: and to excuse hym selfe, he saith that one kinde is sufficient, because the bloud is included in ꝓ flesche. As though truely the whole Sacrament might not be abbolished by that pretence, because Christ can (if it pleased him) make vs partakers of him selfe, as well without either of bothe signes. Furthermore, the Papistes say that it was daungerous least the bloud shoulde be shed. For they thought that it was wyne no more, but pure and true bloud: and they woulde be wyser than the sonne of God, to auoyde that daunger, whereof he tooke no hede. But their impietie is nothing at all furthered, by these chyldishe cauils: because there is nothing more absurde, than to depriue the faythfull wyllingly of those helpes whiche the Lorde hath geuen vnto them: and therefore nothing is lesse tollerable than this wicked tearing of the mistery. Seing therefore one error bringeth forthe an other, the institution of Christe, whiche is the wysdome of his father, must be kepte sounde and perfect, and he only ought to be preferred before all men: and forsaking all other, we ought to cleaue to his authoritie.

28 For this is my bloud (whiche is of the newe Testament) that is shed for many

many for the remission of sinnes.

{ *For this is my blond* } Saint Luke describeth these wordes thus: This cup is the newe Testament in my bloude. And S. Paule hath the like wordes. No man truly, neede to doubt but that Luke and Paule, keping the same sence and meaninge, altered the wordes which Mathewe and Marke haue sayinge: This is my bloude of the newe Testament. In eyther forme of words this is most euident that the Lorde by this Cup doth offer and set forth two thinges, namely, his bloud, and the newe Testament. For the newe Testament is ꝑ fruite of Christes bloude, whiche was shed on the Crosse and abydeth in vs, and for that cause the ende & summe in this misticall exhibition. Hereuppon S. Luke and the Apostle Paule, expressed that in the former place: but because wee haue a couenaunte and league by the bloud of Christ, they added sayinge: In my bloude. The sence and meaninge therefore of the wordes of the Lorde is (as Luke and Paule expressed them,) Take and vnderstande by this Cuppe, the newe couenaunt of grace, beinge confirmed vnto you by this my bloude, which take ye also here of mee, and drincke. Although this exhibition of ꝑ bloud of Christ to be dronke, be not so plainly expressed in the wordes of the Lorde, by Luke and Paule: yet notwithstanding it is most euidently gathered by the woordes of Mathewe and Marke, which say: Take ye, and drinke ye all of this. And he saide vnto them, this is my bloude of the newe Testamente. Which wordes, what do they signifye els, than this, Take ye with this Cuppe, and drincke my bloud by the which my newe couenant is confirmed and geuen vnto you. C. For this couenaunt is sealed by nothinge els than by the spirituall drinking of the bloud of Christ, that it maye be strong and of efficacy. But hereby we may gather, how foolishly the Papistes and suche others, are superstitious, whiche byte and choppe ꝑ wordes. For although they make a noyse and talke, yet for all that this exposition of the holy ghost cannot be reiected, ꝑ the Cuppe, is called bloud because it is the Testament in bloude. And truly, the like consideration is to be had of ꝑ bread: wherevppon it followeth that it is called the body, because it is a Testamente in the bodye. There is now no cause, whye they shoulde contende and saye that wee muste beleeue ꝑ simple wordes of Christ, and that we muste shut our eares to al other forreine interpretations. It is Christ himselfe whiche speaketh, whom they wil not deny to be a meete interpreter of his owne woordes. But truly, hee manifestly declareth that hee called the bread his body vppon no other consideration, but because, hee made his euerlastinge couenaunt with vs, that the sacrifyce beinge offered wee might eate and drincke spiritually. { *Of the newe Testament* } B. The Epistle to the Hebrewes, intreatinge of ꝑ newe Testamente, alludeth to the order of Testamentes, which are made onely for the disposinge of the inheritance: and are then at the last confirmed, and in full strengthe, when the testators or willmakers are deceased. In like maner, Christ being dead, the Heauenly graces are exhibited and geuen to vs, euen as oute of a Testamente or will. The Greeke interpreters of the Bible haue translated the Greeke word Diatheken to signify a Testament, the whiche word our Euangelist Mathewe vseth also. Howbeit S. Hierom hath translated it to signifye a league or couenant. Of the which woord when the Scripture maketh mencion, namely that God entered into a league (whether it were by the olde or newe) with his people, it meaneth that couenaunte and promise, by the whiche God promised that hee would be the God of his people, and by the which his people promised likewise ꝑ thei would take him for their God, for their father, and sauiour, and that they woulde geue themselues wholly to the wil of God. The oulde leage and Testamente therefore is that by the which God chose Abraham and his seede. After that hee did renue with all the people by Moyses in the mounte Sion. This was also confirmed agayne in Iesue, as we may reade in the fower and twētye Chapter of his Booke. The newe leage and Testamente is that, by the which God chose all Nations to be his people, by the Gospell: of the which Testament the Prophetes foreshewed many thinges: as Esay, Ieremye, and others. This Testamente is described by remission of sinnes, and in destributinge the amplenes of ꝑ spirite to all the electe, that they maye knowe the Lorde from

The old Testament. Gen. 17. Exodus. 19. and 24. Iosue 24.

The newe Testament. Esay 54 55. 59 and 61. Ieremy 31.

from the smallest to the greatest haunge the lawe written in their hartes. The holye fathers of olde time also were partakers of this leage and Testament, but not so clerely & in such mightynes of spirite, as now ỳ Christ is exalted. For truly there is but one mediator of God and mā: neither was there any man which was able to please God at anye tyme, but the same had his sinnes remitted, and the lawe of God by some meanes written in his hart The bloud of Christ is one price of redemption to all the saints. But as the more full and perfect reuelation of the old Testament, was confirmed by the same bloude of Christ, but vnder ỳ type notwithstandinge of the bloude of a yonge bullocke: euen so the new was sealed by no other bloude, then by the precious harte bloud of Christ himselfe. For immediatlye after the death & resurrection of the Lord, the Gospell begā to be preached to all creatures, and a new people to be gathered.

Exodus. 24

Hereuppon the Lord sayth that he geeueth his bloud of the newe Testament, (that is, by the which this new Testament was sealed) and the Testamente it selfe confirmed with this bloude. For this cause truly wee acknowledge and worship God the father, and are partakers in deede of the true spirite, and of the grace of the new Testamēt, because Christ liueth in vs, and because we are flesh of his flesh. C. But two things are here worthy to be noted. For wee gather by this worde Testamente, or leage, ỳ there is a promise included in the holy Supper. By ỳ which their error is confuted, which deny that fayth is holpen, cherished, stayed vp, and increased by Sacramentes. For betwene the Testament of God, and the faith of men, there is alwayes mutuall relation. Wherupon it followeth that they are not onely amonge men externall signes of profession, but also inwarde helpes of fayth.

Ephe. 5.

Faith is holpen by sacramentes.

Furthermore, by this word (Newe) Christ went about to teache, that old figures haue nowe an ende, that they might geeue place to the firme and eternall couenant. There is therefore here a crosse opposition or comparison betweene this mystery and the shadowes of the Lawe, whereby it appeareth how much our condition is better than the fathers, which after the sacrifyce finished on the Crosse do enioye the sounde and perfect truth. { That is shed for manye } Luke declareth that he said also, For you. Christ doth here depaint and set forth himselfe as thoughe hee were hanginge on the Crosse, and imbrewed with bloude. For hee sayth which is shed, and not, which was shed. And when he sayth, For you, in Luke, hee declareth his owne innocencye, which was not subiecte to deathe, for so muche as the Prince of this worlde (which had rule ouer death) had nothing in him, because he was free from sinne, whereuppon it was not needefull that hee should offer for his owne sinnes first, accordinge to the maner of the hye priestes: because he is holy, vndefiled, & voyde of all sinne. Hee teacheth also howe great his loue is toward vs, that when hee ought nothinge vnto death, he would suffer the same for vs. Greater loue hath no man than this, that a man bestow his life for his frends. But whereas this our Euangelist Mathewe sayth, that Christe sayde: (For manye) some man might marueile, seinge the Apostle sayth: Christe dyed for all, that they which liue, shoulde not henceforth liue vnto themselues. And seinge it is saide in another place that Christ is the propitiation for the sinnes of the whole worlde. The aunswere to this doubt is. That our sauiour Christe vnder the name of manye, doth meane not onely a part of the worlde, but all mankinde also. For hee opposeth or setteth many against one: as if he shoulde saye that hee is the redeemer not of one man onelye, but that hee suffereth deathe to deliuer many from the gilt of sinne, and curse. Euen so in the fifte to the Romaynes, S. Paule taketh manye for all men, by a comparison betwene one and many. Neither is there any doubt, but that Christe speakinge here to a few, ment to make the doctrine cōmon to more. Notwithstandinge wee must also note that in Luke, he speakinge to his Disciples by name, exhorteth all the faithfull, to apply the effusiō of his bloud to their vse. Therefore, when we come to the holye Table, let not onelye this generall cogitacion come into our minde, that the worlde is redemed by the bloude of Christ, but also let euerye man thincke with himselfe that Christ hath satisfyed for his sinnes: M. For the death of Christ is a vniuersall redemption: for that cause he is called the sauioure of the

of the woꝛld: and the preachinge of the Gospell was sent into the whole woꝛld, that all men might be called to the fayth of Chꝛist. But because the elect onely do receiue this grace, he is specially said to be the sauioure of the electe and faithfull: who, in comparison of the reꝛpꝛobate are fewe, & yet in them selues are many.

{ For the remission of sinnes } C. That whereof Mathewe and Marke made no mencion in the signe of bꝛead, they nowe expꝛesse in the Cuppe: namelye, that his bloud shoulde be shed foꝛ the remission of sinnes. But this note ought to be referred to both partes. Therefoꝛe to the ende wee may eate ꝑ flesshe of Chꝛist aright wee must behould his offeringe, because it was necessar ꝑ hee shoulde be geuen once foꝛ ourr saluation, that hee might be daily geuen to vs. Let vs know then that by these woꝛdes we are directed to the sacrifyce of Chꝛist his death, without the remembraunce whereof, the Supper shall neuer be rightly celebrated: Neither trulye can the mindes of the faithfull be otherwise filled, but by this that they know God to be fauourable to them. M. But this is diligently to be noted, that hee sayd in the plurall nomber, (Of sinnes) not, of one sinne, againste the opinion of those which wickedly say that the death of Chꝛist hath made satisfaction foꝛ Oꝛiginall sinne, but not foꝛ actuall sinne: and foꝛ those sinnes also which were cõmitted before Baptisme, and not after: foꝛ the which they appoint a ꝓper satisfaction. Against whom S. John also writeth thus: My little children these thinges writ I vnto you that ye sinne not: but if any man sinne wee haue an aduocate with the father, Jesus Chꝛist the righteous, & hee is the ꝓpitiacion foꝛ our sinnes. Hee writ no doubt to the Chꝛistians which were alreadᵉ baptized, and therfoꝛe hee teacheth also that the sinnes of those ꝑ are baptised are foꝛgeuen by the ꝓpitiation of Jesus Chꝛiste. To these woꝛdes of Chꝛiste S. Paule addeth this: Do this so often as yee shall drincke it in the remembraunce of mee. And then, what that remẽbraunce is, hee declareth in the woꝛds followinge: Foꝛ so often as yee shall eate this breade, & drincke this Cuppe, ye shall shewforth the Lordes death till his comminge. Therfoꝛe the Supper is certaine memoriall, which ought continually to abyde in the Churche, euen till the last comming of Chꝛiste, beinge instituted to this ende, that Chꝛist mighte admonishe vs of the benefite of his deathe, and that wee might acknowledge the same befoꝛe men: wherevppon it is also called Eucharistia, that is a thankes geuinge.

29. But I say vnto you: I will not drincke henceforthe of this fruite of the vine tree, vntil that day, whē I shall drinke it newe with you in my fathers kingedome.

{ But I saye vnto you } C. By this sentence the Dysciples were admonished, as well of the death of their master which was at hād, as of the newe and Heauenlye life. Foꝛ the moꝛe neere that the houre of his death appꝛoched, the moꝛe they were to be confirmed, least they should altogether quaile. Hee sheeweth also that his Disciples shall in a shoꝛt time, haue the truth of this signe. As if he should say: I do not apoint a signe ꝑ truth of the which is farre of, no, it is at hand. Hee commendeth vnto them his supper foꝛ this cõsideratiõ, because they shold not alwayes haue him ꝓsent with them. While hee was ꝓsente they were confirmed by his Sermones: and now ꝑ he must be absent they had neede of another confirmatiõ. Great therfoꝛe is the foꝛce of ꝑ supper, which supplyeth ꝑ ꝓsence of Chꝛist, and setteth him befoꝛe vs. But because it was soꝛowfull tydinges when hee affirmed, that he must now go out of the woꝛld, there is by and by added a consolation, that there is no cause why they shoulde abhoꝛre death after which there shall followe a better life: as if hee had sayd, Now truly do I make hast vnto death, but to this ende that I may thereby passe to blessed immoꝛtality: not to liue alone in the kingdome of God by my selfe, but ꝑ I may haue you partakers of ꝑ same life. So we see ꝑ hee lifteth vs bys Dysciples to the hope of the resurrection, after hee had ledde them by the hande, as it were, to the Crosse. And as it was meete ꝑ they should be directed to ꝑ death of Chꝛist, that by that ladder they might assende into Heauen: euen so now Chꝛist hauinge tasted of death, and beinge receiued vp into Heauen, it is meete that wee be broughte from the behouldinge of the Crosse to the lifting

vp of

vp of our mindes to Heauen, that death and the repayringe of life may agree together. And that they shalbe partakers of the same glory with him, it may euidently appeare by his wordes, { *When I shall drincke is new with you in my fathers kingdome.* } Bu. As if hee should say: I beinge now made immortall, and translated into the glory of my father, or els: I beinge now in Heauenly glorye, & in eternall ioye. For Luke hath almost the like wordes, when he sayth: And I appoint vnto you a kingdome, as my father hath appointed vnto mee: þ ye may eate & drincke at my table in the kingdome. C. But whereas some do obiecte that meate and drincke doth not appertaine to þ kingdome of God, it is a friuolous and vaine obiection, because Christe meaneth nothinge els, but that his Disciples should shortly want his presence, insomuche that after this hee shoulde eate with them no more, till þ they enioyed the Heauenly kingdome together. Againe, the eatinge and drinkinge mencioned in Luke, is spoken of our sauiour Christ allegorically. To be shorte, Christe here commendeth vnto vs the frute and effect of the redemption which he got by his death. Whereas some thincke that this was fulfilled so often as the Lord did eate with his Disciples, it is contrary to his minde, and nothinge so. For seinge hee was the myddle state, betweene the course of mortall life, & the goale or ende of Heauenly life, the kingdome of God was not then as yet reuealed: and therefore hee sayd vnto Mary: Touch mee not, for I am not yet attended to my father. Moreouer the Disciples were not as yet entered into the kingdome of God, that they might drincke new wyne with Christ, and be partakers of the same glorye. But whereas wee reade that Christ dranck after his resurrection, (when as notwithstãdinge he had denyed to do it, till such tyme as hee had gathered his Disciples into the kingdome of Heauen) that shewe of repugnancye may easlye be put awaye. For hee speaketh not precisely of meate and drincke, but of the custome of this present life And wee knowe that Christe did not therefore drincke, eyther because hee was a thirst, or because hee woulde retaine his Disciples in his meate and drincke: but onely that his resurrection beinge thereby approued of þ which they were as yet doubtfull, he might lift vp their mindes to Heauē. Let vs therfore contente our selues with this true and proper meaning of the place, that the Lord promiseth to his Disciples the fellowship of the blessed and immortall life with him, seing they had the fellowship of his mortall humanity in earth.

30. And when they had saide grace, they went out vnto mount Oliuet.

{ *And when they had saide grace,* } C. The first three Euangelistes omit those deuine Sermones, which S. John sayth þ Lord made as wel in the house, as by the way that they wente. For their purpose was to comprehende and set forthe the Historye of thinges done, more than doctrine. This onely they toutche that hee wente of his owne accorde to the place whether Judas was determined to come: to the ende wee might knowe that he so disposed the seasons of that time, that voluntarily hee might meete with his betrayer. E. The latine translatiō hath, And when they had songe a Hymne, or Psalme. Wherevppon Paulus burgensis affyrmeth that it was an auncient tradition and custome amonge the Iewes, whē they had eaten the Paschall lambe to begin this Psalme, Prayse the Lorde ye seruauntes, And to singe foorthe till they came to this Psalme: Blessed are all those that be vndefyled in the waye, and walke in the Lorde: And he thinketh this to be þ Hymne which Christ songe with his Disciples. Hereby truelye it appeareth that they were wont of common custome, to singe a Hymne, so oftē as thei celebrated Paseouer: Notwithstanding it is vncertaine with what wordes they praysed God here, and whether they songe this prayse or spake it simplely. The Greke word in this place signifyeth that they gaue the praise due vnto God, but it dothe not therevppon followe that they did singe it. It cannot be affyrmed whether Christ vsed those wordes which the Iewes did, in the feaste of Paseouer. It is credible, that hee spake to his Disciples at this speciall feast of Easter, by some newe Hymne, (whiche shoulde not so muche put them in minde of their deliuerance out of Egipt, as it should celebrate and commende the mystery of the kingdome of God, which was thē in hand) that they mighte greue the more diligente beede to

Iohn 20.

heede to accepte his wooꝛdes. All the woꝛdes and deedes of Chꝛiſt in this day of Paſſouer, do expꝛeſſe and declare a ſinguler affection. What matter is it if wee beleeue ꝓ this grace oꝛ Hymne was agreeable to the matter which was then in hande?

{They went out vnto mounte Oliuet} M. It ſeemeth to ſome, that, grace beinge ſayde, the Loꝛde roſe from ſupper and waſhed hys Diſciples feete, and that afterward he had that longe talke, wheꝛof S. John maketh mencion, partly in the houſe, and partly in their iouꝛney to the moũte of Oliues. Other ſome thincke, that, the ſupper beinge pꝛepared, hee waſhed his Diſciples feete, & that afterward hee did eate Paſſeouer: and then, that he inſtituted the miſticall ſupper: and laſt of all that grace being ſayd he went out, & taught his Diſciples thoſe thinges, whereof S. John writeth, from his .15. Chapter, vnto ꝓ 18. Chapter: in the which hee ſayth thus: When Jeſus had ſpoken theſe woꝛdes he went foꝛth with his Diſciples ouer the bꝛoke Cedron, to mounte Oliuet as he was wont, as ſayth Luke.

B. This was not the firſt time that ꝓ Loꝛd went out to mount Oliuet, but (as it was ſayde euen now out of Luke) he went often thither. Foꝛ (as the ſame Luke alſo ſayth) in thoſe dayes hee was wont from the time ꝓ hee entered ſo kinglike into Hieruſalem, to teache in the daye time in the Temple, & in the nighetime to abyde in the mounte of Oliues. And hereꝛppon Judas toke occaſion and opoꝛtunitye to betray him without tumult, the whiche opoꝛtunitye the Loꝛde (knowinge whereabout he went) willingly gaue him: wheras oftentimes befoꝛe hee fled awaye, becauſe his houꝛ was not yet come. Seinge then he wente foꝛth at this time to that accuſtomed place whiche was knowen to Judas ꝓ trayter, it is a manifeſt tokẽ that he ſuffered not his paſſion againſt his will.

31. Then ſaide Ieſus vnto them: all yee ſhalbe offended becauſe of mee this nighte. For it is written: I will ſmite the ſhepehearde, and the ſhepe of the flocke ſhalbe ſcattered abroade.

{All ye ſhal be offended} C. That which Mathewe and Marke extende to all the Diſciples in generall, Luke ſayth it was ſpoken to Peter onely. Foꝛ although hee ſpake to all, yet notwithſtandinge it maye be that Chꝛiſte ſpake vnto them in ꝓ perſon of one, whiche was to be admoniſhed befoꝛe all other, and had neede of ſinguler conſolation, leaſt after the denyinge of Chꝛiſte, deſperation ſhould vtterly ouerthꝛow him. M. But there were two cauſes whye Chꝛiſte foꝛewarned his Diſciples: foꝛ firſt they might be moꝛe ware, if they had any minde at all: Secondlye it ſerued to humble them when they ſhould ſee their fall notwithſtandinge that they were foꝛewarned. To be offended in this place, ſignifyeth as muche as to be troubled. As the ſhip is dꝛiuen oute of her courſe into another way thꝛough a tempeſt: euen ſo Sathan deuiſeth all meanes poſſible to trouble vs in our race, that hee maye dꝛaw vs into a cõtrary way: {Becauſe of mee} ſayth hee, oꝛ foꝛ my ſake, that is, I will be vnto you an occaſion of trouble. Foꝛ when hee was taken all fled awaye: theꝛefoꝛe the perſon of Chꝛiſte was vnto them the ſtomblinge blocke of offence.

{For it is written} B. Hereby wee are admoniſhed that all things are diſpenced and oꝛdered accoꝛdinge to the will of God, and that the death of Chꝛiſt was of ſuch eſtimation with the father, that all things almoſt which hee ſuffered, were foꝛeſhewed of him by the Pꝛophetes. {I will ſmite the Shepeherde}

C. By this pꝛophelye hee exhoꝛteth them to ouercome offence, and to put away trouble of minde: becauſe God will not let to acknowledge thoſe foꝛ his ſheepe, whiche are compelled to ſcatter and ſtraye from place to place foꝛ a time. Foꝛ after the Pꝛophete had ſpoken of the reſtoꝛinge of the Church, leaſte that the extreame myſteries whiche were now at hand, ſhould ouerwhelme the mindes of the godly thꝛoughe diſpayꝛe, hee pꝛonounceth that, gouernment beinge confounded and ouerthꝛowne, there ſhalbe a ſoꝛꝛowfull and myſerable diſpertion, but yet foꝛ all this, that the grace of God ſhall ouercome. B. Theſe are the woꝛdes of the Pꝛophete: Aryſe O thou ſwoꝛde, vpon my Shepehearde, and vppon the Pꝛince of my people, ſayth the Loꝛde of hoſtes. Smyte the ſheepeherde, and the ſheepe ſhalbe ſcattered abꝛoade. C. But although all interpꝛeters foꝛ the moſt parte do reſtrayne this place of the Pꝛophete to the perſon of Chꝛiſt onely, yet notwithſtandinge it maye be mane

Streyinge ſheepe are not reiected of the Loꝛd.

Zacha 13.

be more largely extended: as if it had beene sayde, that there shalbe no more gouernemente, with the which the people were defended, because the sheepeherdes shalbe destroyed. For there is no doubte but that the purpose of the Lord was to comprehende al that whole time, in the whiche after the tyrannye of Antiochus the Church was left naked and despoyled of good pastors, and brought into haste desolation. For thē God suffered the sword to walke horribly a long time, which extinguishing the pastors, wōderfully troubled the state of the people. Yet for all that, this dispersion and scatteringe did not let and stay the Lord, but that at the length hee gathered his sheepe together with an outstretched arme. But although the Prophete doth generallye declare, that the Churche shoulde bee depriued of her shepeheardes, yet for all that the Prophesy is truly and properly applyed vnto Christe. For seinge hee was the heade & chiefe of al Pastors, of whom onely the saluation of the Churche did depende, hee beinge once deade, all hope might seeme to be quighte cut of and taken awaye. And this was an extreame temptacion, that the redeemer which was the spirite and life of the people, so soone as hee began to gather the flocke of God together, shoulde sodeinly be caryed to death. By the which the grace of God was the more manifest, when that the little flocke that was lefte, gathered marueylously together againe, from dissipatiō and destruction. Wee do see therefore that Christ vsed this testimony very aptly to the purpose, least the dispertion ẏ was to come should terrifye the Disciples oute of measure: & yet notwithstāding that they knowing their owne infirmity, might rest themselues on their pastore. The sence therefore and meaninge of Christes woordes is this, Ye thincke, no doubt, because ye knowe not by experience your owne infirmity, that ye are valiant and stronge anoughe: but shortly yee shall well knowe howe trulye it was Prophesyed of Zacharye, that the sheepeherde beinge slaine, the sheepe must be scattered. But neuertheless, let the promise which is added, cōfort and staye you, namely, that God will stretche out his hande, ẏ hee may bringe backe vnto him againe the dispersed sheepe. Bu. And wheras he doth expresly make mencion of sheepe, it is a consolation to the Disciples that they maye abyde in the flocke. C, This place also teacheth that there is no wholesome vnity, but that which keepeth the sheepe together vnder the sheepehooke of Christe. Bu. But the similitude of the shepeherd and ẏ sheepe doth sufficientlye declare that these things were spoken of the Lorde with a gentle and sorrowinge minde. For who can blame the sheepe for flyinge when the sheepeherde is striken? who knoweth not that the sheepeherde is the safegarde and preseruer of the sheepe?

32. But after I am ryſen againe, I will go before you into Galilæ.

{But after I am ryſen againe,} C. Christe here more plainly expresseth that which we touched euen nowe, that the Disciples beinge striken with feare, should be so like vnto dispersed and scattered shepe, that at ẏ length they must be broughte backe againe to the sheepefoulde. For Christ sayth not simplely that hee will rise againe, but sayth that hee will be their captaine and guide, & to make them his companions, as if they had neuer strayed. And to the ende they might conceiue the more truste hee appointeth them a place to the whiche they might come together: Bu. as if he had said: The hope of faith shall not perishe and be confounded: for although my ennemyes nayle me to ẏ Crosse, and although wickednes seemeth to haue ẏ vpper hande, yet notwithstandinge, at the length I will haue the victory: for the third day I will ryse againe, and wil appeare vnto you aliue, forgeuing you all your sinnes. Ye shal see me once againe, specially in Galilæ, in the whiche I will gather you together, beinge dispersed at Hierusalem, and as a sheepeherde guidinge his flocke I will go before you, and recreate & comfort those that are afflicted. How trulye this promise was fulfilled the Angel teacheth, as appeareth by ẏ which he spake to the women seeking the Sepulchar: Go quickely and tell his Disciples ẏ he is risen againe from the dead. And behould he goeth before you into Galilæ, there ye shall see him. Lo I haue tolde you. And in another place: Go your waye and tell his Disciples & Peter, that he goeth before you into Galilæ; there shall ye see him.

Peter

33. Peter aunswered and sayd vnto him: thoughe all men be offended because of thee, yet will not I be offended.

{Thoughe all men be offended} C. Here wee haue in Peter an excellent example of oure bouldnes, when wee be out of all daunger: but if it come once to fight, hand to hande, this valiantnes is turned to cowardlynes. And we muste note, that there was nothing in Peter, which is not in vs, as touchinge infirmitye. This Historye therefore doth comprehende a generall doctrine. So often as wee here this voyce: Thoughe all men forsake the faith of Christ yet notwithstandinge will I stande, let vs knowe that wee do all make this bragge wythe one mouthe, vntill the Lorde do abate oure pryde, But they whiche are taughte in the schole of Christe, are not so puffed vppe: for the first rules are that wee should not trust vnto our selues. To this agreeth the sayinge of the Apostle: Hee whiche standeth, let him take heede least hee faule. And againe: Thou stoodest stedfast in fayth: Be not hye minded, but feare. Notwithstandinge it maye be demaunded whether it were not lawfull for Peter to hope that it should so fall oute as hee made warrantise to himselfe that it shoulde: and whether also ought hee not to haue made this promise to himselfe, bearinge himselfe bolde vppon the promise of Christ.

Wee aunswere that whereas Christe promised before to his Disciples the spirite of inuincible fortitude, it pertayned to ỳ time of newnes whiche followed his resurrection. Because therefore they were not as yet indued with Heauenlye power, Peter hauinge conceiued a truste of himselfe passeth the bondes of faith. So that he sinneth two wayes: For first in preuentinge the time, he was a rashe maker of a vowe, not restinge vppon the promise of the Lord: Secondly, lettinge passe his owne infirmitye, hee doth more carelesly, than valiatly professe more of himselfe than reason did require. Let euerye one therefore learne this, first to be mindefull of his owne infirmity, and to flye to the helpe of the holye ghoste: secondlye that no man presume to take more vppon him, than the Lorde promiseth. Thus truly it becommeth the faythfull to be prepared to the battaile, that beinge nothinge doubtfull of the successe of victorye, they maye bouldlye resiste feare, for to muche feare and care, is a signe of distruste. But on the contrary parte, securitye muste be auoyded, which putteth awaye care, puffeth vp the mynde with pryde, and extinguisheth the desyer and loue of prayer. This meane is very well tempered from extremitye by S. Paule, when hee commaundeth vs to worke oure saluation with feare and tremblinge: because it is God which worketh in vs, both the will, and also the deede. Philip. 2.

Therefore so often as any temptation happeneth vnto vs, first let vs call to minde our owne infirmitye, that beinge humbled wee maye learne to seeke for helpe els where: then let vs remember the grace promised, which deliuereth vs from doubt. For they whiche forgettinge their owne infirmitye, not callinge vppon God, thincke themselues stronge anoughe, do euen as rashe souldiours are commonly wonte, who rashlye arme themselues, but when their bellyes are full, they deuise al meanes how to flye awaye. B. Trulye this vnskilfulnes and ignoraunce of oure owne infirmitye, is the cause that wee lifte vp our Peacockes tayle and ambitiously preferre our selues before others.

34. Iesus saide vnto him: Verely I say vnto thee, that in this same night, before the Cocke crowe, thou shalte denye mee thryse.

{Verelye I say vnto thee,} S. Christ sweareth in a matter sure, and certaine shewinge ỳ it is not in the power of man, not to be offended at this Crosse. {That in this same night} Hee setteth a shorte time, againste a most large promyse. {Before the Cocke crowe} The Euangelist Marke hath: Before the cocke crowe twyse. For ỳ house cocke beginneth to crowe aboute midnighte, and before the breake of the daye. Hee maketh mencion therefore of the Cockecrowinge, to geeue him a token, and to printe a certaine signe in his mind, which might put him in minde the deniall which was toulde him before. For it followeth in the 74. verse. And immediatly the Cocke crewe. And Peter remembered the wordes of Iesu, which sayd vnto him: before ỳ Cocke crowe, thou shalt denye mee thryse.

35. Peter saide vnto him: Yea, thoughe

I shoulde dye with thee, yet will I not deny thee: Likewise saide all the Disciples.

{Yea though I shoulde dye} It is marueile that hee doth so wilfullye bragge that hee will not be ouercome. For Marke hath: But hee spake more vehementlye. Hee had felt nothinge before, neither had hee wayhed hys strength. And how great experience soeuer hee had of the perill of deathe, and howe stronge and stout soeuer hee had beene, yet notwithstanding hee wanted not presumption, and wonderfull rashnes, in þ he stroue against the wordes of Christ, beinge so manifest, and confirmed by the testimony of the Prophete. Hereby wee are taught, that we cānot learne true humillity, except we haue experience of our owne infirmity. Let vs not marueile therefore that wee fal so often, for other wyse we cannot profite in the doctrine of humillity. But so often as we do fall, let vs remember that wee are admonished of our infirmity, of the Lord.

{Likewise also saide all the Disciples} C. It is marueile that the rest of the Disciples after that Peter was reprehēded, burst forth notwithstandinge into the same rashnes. Whereuppon it appeareth, howe little acquainted they were with themselues. By the which example wee are taught, that we must presume to do nothinge, but þ whereuppon God will set his hand: because there is nothinge more vaine than rashe zeale. The Disciples saw that there was nothing more filthye & abiurde than to forsake their maister. Therefore they do not without iust cause detest this vice: but being not fullye setteled in the faith of the promise, & neglectinge prayer, they do vndiscretely bragge & boast of their constācy, which was nothing. Euen so al our fortitude is nothinge els but a vaine immagination which seemeth to be somewhat, before þ proofe & tryall be made.

36. Then came Iesus with them vnto a farme place (which is called Gethsemane) and saide vnto his Disciples, sit yehere while I go and pray yonder.

{Then came Iesus with them} C. This is in deede the exordium and beginninge of the sacrifice by the whiche wee are reconciled vnto God. For Christ begā here to offer himselfe it was meete þ this shoulde be a voluntarye sacrifice. If he had bene drawne against his will, it had bene no true sacrifice or oblatiō. He humbled himselfe, beinge made obedient to death, euen to þ death of the Crosse. Philip 2.
No man taketh awaye my life from mee (saith hee) but I geue the same of my selfe. Iohn. 10.
Christ therefore rightly take vpon him the partes of a mediator, þ by his sacrifice, hee might take away the sinnes of the world, because he offered himselfe to the death willingly. If wee consider the tormente & payne þ he suffered, & not this obedience also, we omit þ principall part {Vnto a place whiche is}
This Greeke worde which the interpreter hath called a farme in this place, signifyeth a place & fielde. Luke vseth a woorde lesse doubtful, which signifyeth a place. & John calleth it a garde: which seemeth more specially to expresse this place. Hee addeth also that Iesus oftentimes resorted thither, & that Iudas which betrayed him knewe the place. Whereby wee gather þ Christ went not aside to hyde himselfe, but wente as it were of his owne accorde and minde to the death. {Sit yehere while I go and pray} M. By Iohn 18.
these words it is declared for what cause he wente a syde into this garden: namelye to pray: & wee may hereby gather þ this was his accustomed maner whē he would pray. Hee wente aside therefore that hee might power out his minde wholy before God. For hee had neede of the singuler helpe of God, that he might striue against death.
C. But leauinge the Disciples, hee spared their infirmity: euen as a man, which being in the warre, feinge greate daunger like to happen vnto him, leaueth his wife and children in a quyet place.

37. And hee toke with him Peter, and the two sonnes of Zebede, and began to waxe sorrowfull and heauye.

{And hee toke with him Peter,} C. Although hee woulde haue all to be oute of daunger yet notwithstandinge hee toke three of them with him to beare him companye: and hee was the chosen flower in whiche there was a sweete smellinge sauer. M. The Lorde at other times also, chose these three before the reste, to behoulde speciall matters: as wee maye reade in the 17. Chapter geinge before, and in the eight of Luke.
And the same three hee taketh now, C. not that they were able to suffer the like violence, but that they might be a document

and pat-

and patterne of the infirmitye of them all.

M. Marke expresseth the two sonnes of Zebede by name, sayinge, James & John.

Hee began to be sorrowfull. Or he began to waxe sad, and to be greeued in minde.

Marke hath: And hee began to waxe abasshed, and to be in an agonye.

C. Wee haue seene before that the Lorde stroue with the feare of deathe: but because the Lord now fighteth hande to hand with the feare of death, it is sayd to be the beginninge of sorrowe and heauines. Whereby wee gather that there is no true tryall of vertue, but in a present matter. For then ꝑ debillity and weakenes of the flesh sheweth it selfe which before was hid, & the inwarde affections power out themselues. Therefore althoughe God had oftentimes before summoned his sonne to battaile, & exercised him with certaine skyrmishes as it were, yet notwithstandinge nowe by the more approchinge sight of death, he doth more greuously wound him, and strike him with vnwonted feare. And because this seemeth reprochfull to the glorye of Christe, that hee shoulde be striken with feare and sorrowe, manye interpreters haue carefully trauayled in seekinge startinge places: but their labour was verye rashe and nothinge profitable. For if wee be ashamed of the feare and sorrowe of Christ, the redemption will soone be gone. For trulye sayth S. Ambrose: I do thincke him (sayth hee) not onelye inexcusable, but also I do no where more marueyle at his piety and maiestye. For hee had little profited mee, excepte hee had taken on him my affection. Therefore hee sorrowed for mee, who had nothinge in himselfe to be sorye for, and the delectacion of the eternall deuinitye beinge sequestred, hee is molested with infirmity, I do therefore bouldye call it sorrowe and heauines that he suffered, because I preach ꝑ Crosse. For hee toke not vppon him oure flesshe in cooller and shewe, but in deede. Hee ought therefore to suffer griefe, that hee myghte ouercome sorrowe not that hee mighte exclude it. Neyther haue they so muche prayse of fortitude, whiche beinge wounded feele not the same, as they that suffer the griefe of the wounde: Thus farre S. Ambrose. They truly which Immagine the sonne of God to be free from these passions, they do not acknowledge him to be a man trulye and effectuallye. Yea, when it is sayde that the deuyne power of Christe beinge hid as it were rested for a time, that hee mighte fullfill the partes of a mediator in sufferinge: it is so farre from absurditye, that otherwyse hee coulde not fulfill the misterye of oure saluation. Yet notwithstandinge the infirmitye whiche Christe toke vppon him, oughte to be distinguished from oure infirmitye, because it is farre differinge from that whiche is in vs.

For in vs affection is not voyde of fault, because all of them do exceede a meane, and righte temperature. But Christ was so troubled wyth sorrowe and feare, that notwithstandinge hee murmered not agaynst God, but sayde: Father if it be possible let this Cuppe passe from mee: Neuertheless not that I will: but that thou wilt be done. So that hee framed himselfe accordinge to the true rule of temperaunce. For it is no marueyle hee beinge pure and holy, & free from all spotte, if that pure affections flowed from him, althoughe they were witnesses of humaine infirmitye: and if from the nature of man there dothe springe nothinge but that which is filthye and full of puddle. Let vs therefore note this difference, that Christe in feare and sorrow was weake without anye spot of sinne: and that all oure affections, because they gushe and burste forth in excesse, are vicious.

B. Wee muste acknowledge then that he was true and perfecte man, and that hee did saye by a cooller that hee was sorye and troubled. C. But nowe wee muste note the kinde of affections, with the which Christe was tempted. Mathewe sayeth that hee was affected with sorrowe and heauynes: Luke sayth that hee was in an agonye: and Marke sayth that hee was abasshed. But howe came it to passe that hee was sorrowfull, heauye, fearefull, and abasshed, but onely because in his death hee conceyued some thinge more sorrowfull & horrible, than the seperation of the soule and bodye. And trulye hee suffered death, not onely that hee mighte assende from the earth into Heauen, but rather that hee taking vpon himselfe the curse, to the which we were subiecte, mighte delyuer vs from the same. Hee feared not death therefore

simplely, as it is a departure oute of this worlde, but because hee had before his eyes the fearefull Iudgemente of GOD, the Iudge himselfe beinge armed with incomprehensible vengeance, and the huge heape of our sinnes (which were layed vpon him) oppressinge him. Wherefore it is no marueyle if the horrible gulphe of destruction do sharpely vexe him with feare and sorrowe. M. Here therefore is set before vs a hye preste, whiche can haue compassion vpon our infirmities, which was tempted in all pointes, like as wee are, but yet without sinne, to whom let vs go bouldly as vnto the seate of grace, that wee may obtayne mercye, and finde grace to helpe in time of neede. This place also bringeth consolation vnto vs, teachinge vs not to thincke that wee displease God, when wee are throwne downe with the feare of death. Christ doubted not to complaine of the horror of death which he suffered, in praying to the father. The which thinge also we may reade in the Psalmes, to be done oftentimes of Dauid.

Heb. 4. and 2. and 5.

Wee are also forbidden that wee doe not iudge by and by, or contemne those whiche are discouraged by the feare of deathe, as though they had euill consciences: and that also wee do not iustify those which dye with a bouldе courage.

38. Then saide Iesus vnto them: My soule is heauy vnto the death: Tarrye ye here: and watche with mee.

{ *My soule is heauy vnto the death:* } M. Christe was full of sorrowe before hee did praye.

C. But hee maketh these three Disciples priuy of his death, that they mighte be partakers of the same passiō: not because their weakenes was hidde from him, but because they might afterward be the more ashamed of their duines in vnderstandinge. And this kinde of speach doth expresse a deadly wound of sorrow: as if he had sayd, that throughe sorrow hee was out of hart and halfe dead.

Ionas 4. So Ionas aunswered the Lord, and sayd: I am angery euen vnto the death. Wee therefore geeue this note, because certaine of the olde writers handelinge this place, foolishly affyrme that the soule of Christ was not heauy in the death, but to ꝑ death. Againe, this so greate sorrowe and heauines of the minde, was not contrarye to the will of the father, for the father woulde not haue hym suffer without sorrowe and griefe. It was the wyll of the father that Hierusalem shoulde be besieged: yet notwithstandinge Christ bewayled the same, insomuche that hee wepte.

{ *Tarrye ye here, and watche with mee* } M. Such is the disposition of the wicked that they desyer to haue those, whom they take to be their frendes, to mourne and sorrowe with them: euen as if thou wouldest not beare a heauy burthen alone, but wouldest lay part thereof vpon other mens shoulders: which in deede is some helpe to the afflicted. It should seeme that Christ beinge thus affected, desyered to haue these three Disciples before anye other to watche with him, that is in prayinge and sighinge to labour wyth him. And least any man shoulde thincke ꝑ Christ was voyde of this affection, let him note this thing which the Prophete sayth: I loked for some to haue pittye on mee, but there was no man: neither founde I any to comforte mee. This was yet a farther declaration and more euident argument of ꝑ humaine infirmity that was in Christe: As if he should haue sayd: Lend me your hand. Although hee were oute of daunger, yet it behoued him to sustayne these thinges. Wherefore seinge wee see these thinges in Christ, let vs not despyse the prayers of our brethren: hee hath vndoubted victory ouer death: yet notwithstandinge hee sayth, Watche with mee. How be it, wee may gather that Christe did not require these Disciples to watche with him, so much for himselfe, as for their owne sakes, as if they had bene in the like daunger, that they mighte not be ouercome with the temptacion to come. Luke sayth that hee added, And pray least ye enter into temptacion: ꝑ which wee will exponnde in the one and fortye verse followinge.

Psalme. 6

39. And hee wente a little farther, and fell flat on his face and prayed saying: O my father if it be possible, let this cuppe passe from mee: neuertheless not as I will, but as thou wilt.

{ *And hee wente a little farther* } M. Hee went aside as we sayde before to praye the more earnestlye. C. For the whiche cause also wee reade that hee wente another tyme to praye withoute witnesses: for when wee are oute of the sighte of men, wee do better

consider

consider and feele our selues, that wee may geeue the more heede to that which wee do. It is not necessarye trulye that wee go into secrete corners so often as we would praye: no, it is not alwayes meete: but when anye greate necessitye doth vrge vs, because the feruentnes of prayer doth more freely poure out it selfe in the solitary place, it is profitable for vs to go a part to praye. Wherefore if the Lorde did not neglecte this helpe, it should betoken to much madnes and pryde in vs, not to vse the same our selues. Moreouer where God is the onelye arbitrator, umpire & Iudge, the faythfull minde may more familliarlye open it selfe, & more simplely power out prayers, sighes, cares, feares, hope & ioyes, into the bosome of God. For God doth wincke at many foolish toyes which are in his seruauntes, which shoulde not wante ostentacion in the sight of men.

L. Therefore Christ prayed not in the presence of those three, but leauinge them, hee wente a little aside. S. Luke sheeweth howe farre hee wente from them, sayinge: And hee gat himselfe from them, aboute a stones caste. {*And fell flat on his face*} Marke addeth, To the grounde, Luke hath, And hee kneeled downe. C. By the whiche gesture also, hee declared the earnest vehemencye of prayer. For although the kneelinge be vsed commonlye in prayer, as an outwarde signe of reuerence: yet notwithstandinge Christe in simplely prostratinge himselfe vpon the earth, for the verye greatnes of his griefe, framed himselfe to a myserable shewe and outwarde gesture.

M. And such gestures do belong to a troubled and disquieted mind: they haue also an argument and proofe of humilitye, which is alwayes ioyned to the prayers of the godly. Thus truly are the holye and godlye sort of mē wont eyther to kneele, or prostrate themselues vppon their face, to declare an humbled minde before the maiesty of God.

{*O my father,*} Marke hath set downe the Chalde word, adioyninge to it the Greeke worde expoundinge, as it were, the other as, Abba, father. By the which wee are taught that these two thinges are requyred in prayer, namely, the ardent affection of ꝑ minde, and the faithfull trust of sonnes, towards God: that these two were in Christ, these wordes, in this place do testifye.

{*If it be possible*} C. Some trauaile in vaine when they go about to declare, that prayer is not here described, but onelye a certayne complaint. But wee, although we confesse that it was an abrupte prayer, being sodenly expelled with violent anguishe of minde, doubt not for all that, but that Christe conceyued prayer. Neither doth it hinder, that he requireth to obtaine a thinge impossible: because the prayers of the faythfull do not continue in one order to the ende: they do not alwayes keepe one temperature, neither are they alwayes made in distincte order, but are confused, intricate, and doubtfull, eyther they do striue with themselues, or els they do stande still in the middest of the race: euen as the shippe tossed with waues, which although it tende to the Hauen, yet notwithstandinge it cannot keepe hys right and straight course because of the vnquiet sea. Wee muste note that which wee touched euen nowe, that the affections of Christ were not troublesome, which should put of and from his minde, (as oures do) all pure moderation: but so muche as the sounde and perfecte nature of man coulde beare, he was stricken with feare, and held with sorrow, that he could not of necessity, at euerye other prayer or petition but bee tossed betweene the violent waues of temptacion. This is the reason why hee hauinge prayed to put away his death, by and by rideleth himselfe, and submittinge himselfe to his father calleth backe sodenly, and correcteth that carnall request. M. For these wordes (If it be possible) haue a condition. Luke hath: If it be thy will. C. But it may be demaunded howe hee requyreth to haue the eternal decree of the father cut of, of the which hee was not ignorant. For although this condition (If it be possible) be put betweene, yet notwithstandinge this seemeth absurde, to make the purpose of God flexible and vncertayne. For it is meete to be sure of this, that it cannot be that GOD should retracte or alter his purpose. And by Marke it should seeme that Christ doth oppose or set the power of God against his decree. All thinges (sayth hee) are possible to thee. But trulye the power of God is extended amis hitherto, that by making him mutable, his truth might be weakened and discredited. Question.

Aunswere. Wee aunsweare that it is no absurditye if Christ, accordinge to the common manner of the godlye, lettinge passe the consideration of the deepe purpose, put downe into the bosome of his father, his desier with the which hee burned. For the faithfull in pouringe out their prayers, do not alwayes assende to the beholdinge of the secrete counsayles of God, neither do they waye, as though they were at leysure, what might be done, but are feruētly caryed sometimes with hasty desier to obtaine their requestes. Exodus. 32. So Moyses desyered to be blotted out of ỹ boke of life. So Paule wished himselfe accursed for his brethrē. Rom. 9. This prayer of Christ therefore was not premeditated, but the force and violence of griefe, did extort from him these wordes to the which he added by and by a correction. The same vehemency toke from him, the presente remembraunce of the Heauenly decree, that hee considered not in the very moment, that he was sente for this cause to be the redeemer of mākind: euen as wee see oftētimes that great griefe bringeth a miste before the eyes, that wee cannot remember all thinges at once. To be shorte there is no absurditye if wee haue not a present consideration of all thinges in our prayers, that a distincte order maye be kept. And whereas Christ sayd (as appeareth by the wordes of Marke) that all thinges are possible to the father, hee sayd it not to bringe his power, and his mutable truth and constancye, into controuercye and contencion: but because there was no hope, (as commonly there is not in troublesome, and desperate matters) hee committeth himselfe to the power of God.

{ Let this Cuppe passe from mee, } M. This is an Hebrewe phrase of speache, and is as much to say, As let mee be deliuered I pray thee from this cruel kinde of death: Take away this Cuppe from mee. C. Wee haue shewed before, that by the name of Cuppe the prouidence of God is noted, which dispenseth to euery man the measure of ỹ Crosse, and of afflictions: euen as if the goodman of the house shoulde appoint to his seruauntes their allowance, and distribute to his children their porcion. Read the twenty Chapter goinge before: M. This prayer bringeth much consolation to the afflicted mindes of ỹ godly. Christ in this matter knewe the will of his father, and he knew all those thinges certainly that should happen vnto him: and yet notwithstanding he doth seeke by prayer to resiste his passion to come, not lightly, but earnestly, not once, but twyse, yea thryse, as the Euangelist noteth. It is not therefore vnseemelye and disagreeinge from the affection of the godlye, when they are in daunger, to resiste the Crosse, and other troubles, by prayer, this beinge alwayes added,

{ Nowtheless not as I will, but as thou wilt, } C. Wee do see here how soone Christ brideled his affections, and submitted himselfe.

But first of all here it may be demaunded, howe his minde was pure from all sinne, Question. which notwithstandinge agreed not with ỹ will of God. For if the will of God be the onely rule of a good and iuste man, it followeth that al affections which do not agree with the same are vicious. Wee aunswere that althoughe this be the true rule, for vs to frame oure affections in generall to the will of God, yet notwithstanding there is a certaine kinde of disagreing, which is voyd of fault, and is not imputed for sinne: as if a man do wishe the state of the Churche to be quyet and prosperous, if hee desyer to haue the sonnes of God deliuered from sorrowe and trouble, to haue all superstitions taken awaye quight, and to haue the wil of the wicked restrayned least they hurt. Aunswer

These thinges, being of themselues right, maye be rightlye requyred of the faythfull, though the will of God be otherwyse, who will haue his sonne to raigne amonge the ennemyes, his seruauntes to be exercised vnder the Crosse, and the victory of fayth, & the Gospell, to be set forth by the contrary practises of Sathan. Wee do see that they are godlye petitions, which seeme to disagree sometimes from the will of God: because God will not alwayes inquire of vs exactly, or scrupulously, what his will is, but suffereth that to be required of him, whiche in our reason and sence is to be wished for. Notwithstandinge the question is not as yet fullye aunswered. For seinge it was sayd euen now that all the affections of Christ were ordered aright; how doth he now then correct himselfe? for he so submitteth himselfe to the will of God, as though before hee had exceeded a meane.

In the

In the firste requeste truely, that moderation whereof we spake before, doth not appeare, because he doth goe backe so muche as he may, from fulfilling the office of a mediatour: We answer that there is no falte in him, because the terror of death being offered, the mist of oblivion was obiected also, so that all other thinges being omitted, he lepte spedely to make this requeste. Neither ought we here subtily to inquire whether he might forget our saluation or no: because this one thing is sufficient for vs, that whē he burst forth into a desier of staying, & putting away his death, he thought vppon no other thynges whiche had shutte the waye: If any man doe obiecte, that the fyrst motion (whiche was mete to bee vnderstanded before it wentee any farther) was not tempered as it ought to be: we answer that the feruency of our affections in this corruption of our nature, can not be seene so tempered with moderation, as the feruency of Christ was: but that we must geue this honour vnto the sonne of God, least we iudge of hym by our selues. For all the affections of the fleshe doe so boyle and burne in vs, that they quickely ronne into contumacy, or at least one wyckednes or other is mixed with thē: But Christe did so burne with the feruency of feare and griefe, that he kepte hym selfe notwithstanding in his measure. Yea euen as dyuers tunes disagreing among them selues, are so farre frō discorde that they rather make a pleasaunt and sweate harmony: Euen so wee haue here a singuler example of true proportion in Christe, betweene the wyll of God and man, that without conflicte, and repugnancy, they differ betweene them selues. This place truely euidently teacheth that those auncient heretiques were to incensible, which were called, Monothelites, because they fayned Christe to haue one onely and symple wyll. For as he was God he wylled nothinge contrary to the wyll of the father. It followeth therefore that they were the affections of his humane mynde, being destincte and seperated from the secrete purpose of God.

But nowe, if it were mete that Christe should kepe his will captiue, that he might submitte the same to the will and rule of God, (although it were well gouerned) howe carefull ought we to be, to represse & kepe vnder, the libertie of our affections, whiche beinge alwayes rashe, are caried hedlong, and are full of obstinacy: And although the spirite of God doe gouerne vs, in so muche that we desire nothing contrary to reason, yet notwithstanding, we owe this obedience vnto God, patiently to suffer, when successe is not geuen to our prayers. For this is the modestie of faith, to permitte God, to determine otherwyse thā we desire. Specially this rule must bee obserued, when we haue not a certayne and speciall promyse, to take heade that we aske nothing without this condition, namely that God may fulfill that which he hath decreed: the whiche we can not doe, but we must nedes committe our requestes vnto hym. M. Yea, and the denying of our own wyll is necessary to all Christians: (of the whiche Christe saith, He whiche wyll follow me, let him deny him self,) the which is done in the very tyme of temptation, and vnder the crosse. C. Nowe it may be demaunded, what profite Christe receiued, by praying. The Apostell sayth, that he was heard because of his feare. For so that place ought to be read, and not as it is in the common translation, where it is sayde that he was heard for his reuerēce. For that should not agree if Christe simplely had feared death, because he was not deliuered frō the same: whereupon it followeth that he was constrayned to wyshe away his deathe, for feare of a greater euell: namely when hee sawe the wrath of God layed before him, he being before the tribunal seate with all the sinnes of the worlde vppon hym, it was necessary that he should feare the depe gulphe of death. Although therefore he sustayned death, yet notwithstāding, because his sorrowes being loused, (as Peter also teacheth) the better got the victory, ỳ Apostell truely sayth, ỳ he was heard because of his feare. Here vnlearned men make muche a do, and saye that it is a great reproche to affirme that Christe feared least he should be swallowed vp of death. But let thē answer vs, what feare they thynke that the same was, which caused Christe to sweate drops of bloude: for that mortall sweate neuer issued but of some terrible and vnwonted horror. If any man at this daye should sweate

Questiō.

Hebre. 5.

Aunswere.

Act. 2.

sweate bloud, in suche aboundaunce that droppes should distill from his face to the earthe, it shalbe counted a thinge monsterous, and not to be beleued: but if we do beleue that this happened to any man, wee wyll saie, that it came through the feare of death, and by reason of a weake and effeminate courage. Therefore they whiche affirme that Christe prayed not, that the father would delyuer hym from the gulphe of death, they make hym very tender, and not to be compared to any common man. If any do obiecte that the feare wherof we speake is of infidelitie, we aunswere: Whē Christe was stricken with the horror of the deuine curse, the sence of his flesh was so touched, that faythe remayned without harme, and in safetie. For the integritie and perfection of his nature brought to passe, that he felte the very same temptations that pricke and stinge vs, without wounde or harme. In the meane tyme they foolyshely immagine hym to be a conquerour without fighte, whiche saye that hee felte no temptations. Neither truely, ought wee to thynke that hee dyd fayne or dissemble, when he complayned of the mortall sorrowe of his mynde, nor that the Euangelistes did lie in saying that he was sorrowefull, and abaſshed.

40 And he came vnto the disciples, and founde them a sleape, and sayth vnto Peter: what, could ye not watch with mee one howre?

And he came vnto his disciples. A. It is the manner of frendes that are afflicted and troubled, to flye vnto their frendes, for cōforte and succour. Christe goeth to his frendes, and fyndeth them sleaping. This therefore is one parte of oure infirmitie whiche Christe for our sakes toke on hym. S. Paule commendeth Prisca and Aquila, because for his lyfe, they layde downe their neckes. And in another place hee admonisheth vs to wepe with thē that wepe, and to reioyce with them that reioyce. But Christe is so farre from receyuing consolation here of his frendes, that they rather stoode in neede of his comforte.

Rom. 16.

Rom. 12.

C. It had bene truely no small ease of his griefe to haue his disciples fellowes & companions with hym, but on the contrary parte, it was a great discomforte to be destitute also of them. For although hee stoode in neede of no mans helpe, yet notwithstanding, because he wyllingly tooke vppon him our infirmities and because hee would in this agony declare that abasing and empteing of hym selfe, whereof sayne Paule maketh mencion: it is no meruayle if their sluggishenes, whome he chose to be his companions, added a more greuous and heauy wayght to his griefe.

And founde them a sleape. M. This sleapenes of the disciples came not of the securitie of the mynde, by the whiche they cared not what came to passe: But griefe brought vpon them this slouthfulnes, as witnesseth Luke, saying: He founde them sleaping for very heauines. And Christe had sayde vnto them before, after supper. But nowe I go my waye to hym that sent me, and none of you asketh me whether I go: But because I haue sayde suche thinges vnto you, your hartes are full of sorrowe. And seing þ wee see these things to haue happened to the disciples, let vs learne thereby, howe great the infirmitie and weakenes of mans nature is. What shall wee doe excepte Christe watche in vs by his holy spirit?

John. 16.

And he saith vnto Peter, what, could ye not watche?

C. Christe doth not make this complainte to his Disciples fayndly: But affirmeth that he is greued euen in the true sence of the mynde, because he is lefte alone: M. Specially when they hadde bounde them selues vnto hym, with so many promyses. Peter had sayde: I am ready to go to pryson, and to dye with thee. Also, I wyll ieopard my lyfe for thy sake. The other twoo also had boasted, that they were able to drinke of the cuppe, that he should drinke of. And Christe beynge nowe moste of all greued, they sleape. C. And this was iust reprehention of their sluggyshnes, because in his extreame anguishe they had not watched one howre.

Luke 22.

John. 13.

Matth. 26. & 22.

C. M. Notwithstanding, let vs note, howe great pacience he vseth towardes his seruauntes, although he seeth them to sitte downe in their euell. By the whiche we are taught how we ought to beare with the infirmitie & weakenes of our brethren, & yet notwithstāding, to rebuke and reprehende them also, that they may acknowledge and detest the same.

1 Peter. 5.

VVatche

41 VVatche and praie that ye enter not into temptation. The spirit is willing but the fleshe is weake.

{VVatche and praye.} A. Christe vseth great clemency: M. Ye is no sharpe & seuere maister, he doth not straight way ceasse to care for vs: But rather includeth that which he taught before. It is our partes in like mãner, not to reiecte the cõmaundementes of ỹ lord: if we thinke a thing ỹ to haue once told vnto vs, is sufficient, we ar deceiued: we do see howe easely we fall, excepte he againe confirme vs with his doctrine. Watchyng pertayneth to the busying and lyfting vp of the mynde to God: But prayer serueth to call vppon God for his helpe. These twoo thynges must be ioyned together, namely watchyng and prayer: By the whiche he declareth that wee haue nede of the helpe and sustentation whiche commeth of God. This place is to be noted: for we must fight daily by diuers meanes against tẽptations.

{That ye enter not into temptation.} C. Because the Disciples dyd carelesly sleape in their maisters daunger, they are called backe vnto them selues, that they might be awakened by the sence, and sealing of their own euell. Christe therfore denounceth that excepte they watche and praie, they may be by and by oppressed with temptation: as if he had sayde. When ye haue no care of me, I would not haue you to neglect your selues, because here ỹ matter toucheth your selues and excepte ye take hede, temptation wyll straightway ouerwhelme you. For to enter into temptation, is to geue place & to fainte in temptation. M. This was the daunger which the disciples should haue feared, the temptation was come, whereof the Lorde had sayde: Symon, Symon, behold Sathã hath sought to sifte you, euen as wheate is sifted. The whiche Peter expounding as it were saith, Be ye sober & watche, because your aduersary the deuel goeth seking like a roaring Lyon whome hee may deuoure. Christe sayth not here, Least ye be tẽpted, but he sayth, Least ye enter into temptation, that is (as we sayde before) least ye be vanquished with the temptation to come, & be after a sorte swallowed vp of the same. C. And let vs note that the manner of resisting is here prescribed, not that we should take courage vppon our owne power and strengthe, but rather that we knowing our owne infirmitie, may craue strengthe and might of the Lorde. Therefore oure watching without prayers wil profite nothing at all.

Watchinges without prayers profite nothing.

{The spirite is willing, but the fleshe.} Least he should with terror discourage the disciples, he doth gently chastice & correcte their slouth, comforting and putting thẽ in good hope againe. And first of all he admoniseth, that, although they being ready & prompte, are desirous to doe well, yet notwithstanding that they must fight with the infirmitie of the fleshe: and that therefore their prayers are neuer superfluous. By the promptnes and willingnes of the Spirite, he vnderstandeth the affection of the minde, whiche is gouerned by the holy ghost. And that part whiche is reformed by the spirite of God is called, the spirite in man, by a figure called Metonymia, or denomination: this is that readines of the spirite whiche coueteth to followe God whether soeuer he shall call: where suche promptnes is in mã, it may be called a willing spirite. And he calleth that fleshe whiche by nature resteth in man, and the naturall affection of the mynde also. We see therefore that he graunteth vnto them the prayse of willingnes, least their infirmitie should caste them into dispayre: and yet notwithstanding we see that he pricketh them forwarde to prayer, because as yet thei were not sufficiently endewed with a strong spirite.

Spirite.

Fleshe.

Wherefore this admouition dothe properly pertayne to the faithfull, who beinge regenerated by the spirit of God, desier to do well: yet for all that, they labour as yet vnder the infirmitie of the fleshe. For although the grace of the spirite be in them, yet are they weake accoyding to the fleshe. And although the weakenes of the Disciples is here shewed vnto them onely, by Christe: yet notwithstanding, because the same that is found here in them, pertaineth to all other men, we may hereby gather a generall doctrine, namely that wee must watche dilligently in prayer: because wee haue not as yet in vs suche strengthe of the spirit, but that we may easely fall through the infirmitie of the fleshe, excepte the Lord doe staye and holde vs vp with his hande. Moreouer, there is no cause why we should tremble or feare: Because a certayne and

sure re-

and sure remedy is propounded vnto vs, the whiche we shall not seke a farre of, neither in vayne. For Christe promyseth that all they shall haue the vpper hande, whiche geuing them selues vnto prayer, caste of diligently the sluggishenes of the flesshe.

42 He wente awaye once agayne and prayed saying: O my father if this cup may not passe from me, excepte I drinke of it, thy will be fulfilled.

{He wente awaye once agayne.} C. Although he sayth that Christe prayed here the second tyme, yet notwithstanding, we see here no forme of prayer. But this prayer is nothing els then a testimony of obedience, to vyndel hym selfe of his owne desyer, that the wyll of his father might be fulfilled.

Notwithstanding there is no doubt but that this testimony of Christ may be called a prayer. For he so testifieth that he altogether desyreth to haue this wyll fulfilled in hym: as when we saye thy wyll bee done, we doe not make our petition so as though he should doe it against oure wylles: but that he would bende and frame our mindes to wyll that whiche he wylleth. By these woordes of Mathewe therefore Christe semeth more frely to committe hym selfe (all feare as it were being gone) to his father. Neither doth he desyer any more that the cuppe might be taken from hym, but this desyer being paste, he rather seketh to obeye the counsell and purpose of God.

{If this cuppe may not passe from me.} C. But did Christe doubte here? There are dyuers and sondery motions truely in a troubled mynde: For what is perturbation els, than as a waue, with the whiche the mindes of men are caried? He was not troubled verely as wee commonly are: yet notwithstandinge, it was mete that he should bee troubled after a sorte, that he hauing a felyng of our infirmities myght be mercifull vnto vs. C. The Euangelist Marke maketh no mencion of this goinge: yea and when Christe retourned the seconde tyme, he is sayde to itterate the same peticions that he dyd before. And there is no doubte, but that so often as he prayed, he was dryuen thereunto by the feare and horror of death. Notwithstanding, it is probable that he was at the seconde tyme, more inclyned to shewe his obedience to the father, and that hee was by the firste assaulte of temptation incouraged to go to his deathe with the greater bouldenes.

Luke doth not distinctly shewe that he prayed at seuerall tymes: but sayth onely, that when sorrowe and grief did vrge him, he did the longer, and with the more vehemency praye, as though it had bene one only prayer. But we do know that the Euangelistes sometymes omitting the circumstaunces, doe onely touche the effecte.

Where as therfore he sayth that Christe came at the ende of his prayer to the disciples, it is so spoken by a figure called, Hysteron proteron: Euen as in the other parte also, where he sayethe that an Aungel appeared from heauen, before that he maketh mention of the agonye of Christe: whiche should by order haue bene first declared. But the preposterous order whiche the Euangelist vseth, proueth no absurditie: because, to the ende we might knowe, that the Aungell was sente vnto hym in vayne, he doth afterwarde expresse the necessitie: and so the latter narration, is as it were a shewing of the cause. And although fortitude commeth of nothinge, but of the spirite of God onely, yet notwithstandynge this letteth not, but that God may vse his Aungels as ministers.

Hysteron Proteron, is a figure vsed when a thing is declared out of order preposterously.

And hereby we may gather, what great tormentes the sonne of God suffered, when that it was mete for the helpe of God to be so sette forthe, that he myght beholde the same with his eyes.

43 And hee came and founde them a sleape agayne. For their eyes were heauy.

{And hee came and founde them a sleape agayne.} C. Wee doe see here that Christe vsed not a continuing prayer, but put this solace betwene, namely the cōming to the disciples. For suche continuance of prayer is not required of the faythfull, that they myghte not leaue of from the same: But rather lette them continewe in their prayers after the example of Christe, vntyll they bee come so farre as their infirmitie wyll suffer, let them cease for a lyttle tyme, notwithstandynge when they haue breathed them selues, let them turne agayne vnto God by prayer.

A. Euen as therefore at the first time he rose

he rose from prayer, and comming to his Disciples, sought for some solace, euen so nowe this seconde tyme hee returneth to them agayne: at whose handes hee founde no more ease, than hee dyd before.

{ For their eyes were heauy. } C. This sleappynes came, neither with gluttony, nor by grosse securitie, nor by any sodayne merynes of the flesh: but rather by immoderate sorrowe, as Luke testifieth. Whereby wee doe the betttr perceyue howe prone and ready our flesh is to slouggishenes, to the whiche, the very daungers them selues doe bringe the forgetting of God. So that Sathan hath euery waye apte and mete occasion, to snare vs. For if we feare no daunger, we are by and by as it were in a dronken sleape, in the whiche he lulleth vs: and hee ouerwhelmeth oure sences with feare and sorrowe, (by the whiche we should be stirred vp to prayer) leaste they shoulde serue the Lorde: And so by all meanes men are alienate and drawen awaye from God, vntyll he gather them vnto hym agayne: Wee muste also note the circumstaunce, that the disciples being so sharpely reprehended, fell strayghtwaye a sleape agayne. But this is not spoken of all the disciples, but of those three onely whiche the Lorde chose to beare hym company. What shall become then of the commõ sorte, when this happened in the flower? M. Truely there is nothing spoken here of the infirmitie and slouggishenes of the disciples, whiche happeneth not dayly vnto vs. For howe often are wee admonished, and howe often do we fall for all that? Wee haue nede therefore of Christe, whiche may stirre vs vp, wee haue nede also of his sufferãce, that he may beare with our forgetfulnes, leaste we by & by be caste of according to our deseruing.

44 And he lefte them and went agayne and prayed the thyrde tyme, sayinge the same woordes.

{ And he lefte them. } C. Her seinge that the eyes of his disciples were heauy, and that his former reprehencion had profited little with them, lefte them, and wente to prayer agayne. { And prayed the thirde tyme. } M. The affection of nature abhorring the crosse caused hym to do this. For although there were not in hym suche a wrestlynge of the flesh and of the spirite, as there is in vs: yet notwithstanding, because he tooke vpon him our infirmities, it was mete that he should be like vnto vs in somewhat, that feare might haue his course to come again, though it were once or twyse ouercome.

{ Saying the same woordes. } C. The itteration or repetition of one thing was not lippelabour whiche Christe condemned in hipocrites, whiche thinke that they shall obtaine that, with their dayne babling, whiche they aske not sincerely or with the harte: but Christe taught by his example, that it becommeth vs not to bee discouraged, nor weary in praying, if we obtayne not by and by our desiers. This therefore is not a superfluous repetition of woordes, if the temptation of repulse, or denial of our requestes, do not extinguyshe the desyer of praying, but doe continue askyng the same thing, the thirde and fourth tyme, whiche the Lorde before seamed to haue denied. M. The Euangelist Luke addeth saying: And his sweate was like droppes of bloud, trickling down to the grounde The which woordes are not so to be taken, as though he would say, that these droppes, were but lyke dropes of bloude, and not bloud in dede: but we must vnderstande them, that his sweate ranne down with droppes of bloud. And ỳ Greke woorde here, doth not onely signifie likenes, but also the shewe of truthe: as when it is sayde. And we sawe his glory, as it had ben the glory of the only begottẽ sonne of God. that bloudy sweate truely was a token of great paine & torment, & very miraculous. Matth 6. Iohn. 1.

45 Then cõmeth he to his disciples and saith vnto them: sleape on nowe and take your reste: beholde the howre is at hande, and the sonne of man is betraied into the handes of synners.

{ Then commeth he to his disciples. } Bu. His prayers being ended, and his whole cause being committed vnto God and his mynde being framed and confirmed to suffer death, & to abyde all kynde of tormentes, the Lord returneth to his disciples, whome he founde nothing the more vigilante: and saithe.

{ Sleape on nowe and take your reste. } C. It may appere eudently enough, ỳ Christ speaketh here Ironice, but yet let vs see to what end this figuratiue speache dothe appertaine. For, because Christe had profited nothing in admonishing his disciples, hee dothe not onely

onely touche their sluggishnes, but also denounceth, that although they woulde bee slouthful, they should haue no leasure. The sence therefore is this: Because I haue hytherto spoken vnto you in vayne, I wyll nowe ceasse to exhorte you any more: But howe soeuer ye haue lyberte to sleape through me, yet notwithstãding your enemies wyll not suffer it, but wyl constrayne you to watche against your willes. Bu. For nowe both my payne, and your great daunger also is at hande. And therfore in Marke it is added, It is enough: as if hee shoulde haue sayde: It is not nowe tyme to sleape.

And after this manner the Lorde dothe oftentymes chasten the sluggishnes of men, that they which are deafe to heare wordes, may at the lengthe be constrayned by cuels to watche. Wherefore let vs learne by the wordes of the Lorde, to geue eare in dewe tyme, least that necessitie plucke that from vs by violence to late, whiche hee by fayre meanes wold haue gotte at our hãds in due tyme. {Behold the howre is at hande.} M. He maketh mencion of his howre, to the ende they might vnderstande, that nowe there is nothing lesse, thã the tyme of sleape, to be taken: as if he should saye, It is nowe the howre in the whiche I must be taken, my enemies are present that must laye handes vpon me, and yet ye sleape: this howre requireth an other matter, nowe can ye not sleape any more, aryse: and so forth. And we must note that he calleth that tyme of his taking his howre, that is, the certain & appointed tyme. Euen as it is sayd in another place: They sought therefore to take him, but no man layde handes on him: because his howre was not yet come. We are therfore here admonished that euery man hath a certayne and appointed tyme either of lyfe or death, whiche he can not passe.

Man hath a certayne tyme appointed either of life or death.

{and the sonne of mã is betrayed into the hãds of sinners.}

M. By the name of sinners in this place, (as in many other also) all mortal men are not vnderstoode whiche by nature are synfull: but the wicked only, and such as haue no feare of God before their eyes. Whereupon S. Peter also saith thus: Hym haue ye taken by the handes of vnrighteous persones, after he was deliuered by the determinate counsel and foreknowledge of God, and haue crucified and slayne hym. To bee

Act. 2.

betrayed into the hands of synners, is to be deliuered into all their power, and to bee geuen to be vsed at their pleasure. When he sayeth that he must be geuen to synners, he meaneth, that he being innocente, must be delyuered vp, and sheweth also that they were wycked and vniust ministers of his deathe, although he shoulde bee delyuered into their handes by the deuine counsell of the father. Hereby we perceyue that the deuine dispensation vseth the reprobate to the chastisement of his sonnes, yea, and the ministery of Sathan also: as we haue often tymes declared before.

Reprobates are vsed to the chastisement of the godly.

46 Ryse let vs be goinge: beholde he is at hande that doth betraye me.

{Ryse let vs be going.} C. By these woordes he declareth, that so soone as he had prayed he was armed with newe weapons.

At the fyrste truely hee was wyllynge enough to dye, but in the very instante, he had a sharpe battayle with the flesshe, in so much that willingly he would haue deliuered hym selfe from death, if so be he might haue done it with ỳ good will of his father.

He obtayned therefore by teares from heauen, newe power: Not that hee euer stoode in lacke or wanted the same, but because vnder the infyrmitie of the flesshe, whiche hee tooke vppon hym of his owne accorde, hee woulde paynefully trauayle, with griefe & hard labour, that in his owne persone he myght get vnto vs the victory.

And nowe the tremblynge beynge asswaged, and feare subdewed, to the ende hee myght agayne offer a voluntary sacrifice to the father, hee doth not onely stand to his purpose constantly, but goeth wyllyngly to the deathe.

A. He saithe not: Rise let vs flie away: but aryse, let vs go mete them. M. Whereupon S. John wryteth thus. And Iesus knowing all thynges that should come on hym, wente foorthe, and sayde vnto them, whome seke ye? {Behold he is at hande that doth betraye me.} M. He rather maketh mention of the traytour than of any other, because there was more faulte in hym than in any other of ỳ souldiours that came with hym. He sayde not, Judas is at hande: for then they should haue vnderstode what daunger ther might be, by ỳ cõming of Judas, which was their fellowe disciple: but hee saithe:

The wicked ambition of Prelates.

He is

He is at hande whiche dothe betraye me: ẏ being thereby moued, they might start vp with spede, as if he should saye: He is come, of whom I said vnto you at ẏ Supper One of you shal betray me. Now ye sæ ẏ I spake vnto you the trueth. C. For the Euãgelistes do declare with great diligẽce, ẏ the Lord foresawe, whatsoeuer he spake. Wherupon it might certeinly be gathered, ẏ he was not drawne vnto death by external violence, but in respect of this, that ẏ wicked executed the secret counsell of God. Although therfore a sorowful ⁊ fearefull sighte was by ⁊ by set before ẏ disciples, yet notwithstãding an argumẽt ⁊ cõfirmatiõ of their faith was therwith offered, whereby they might erecte ⁊ confort them selues, seing ẏ matter it selfe did declare ẏ nothing was don by chaunce, ⁊ the forewarning of Christ directed thẽ to behold ẏ glory of his deity.

47. While he yet spake, lo, Iudas one of the twelue, came, and with him a great multitude, with swordes and staues, sente from the chiefe priestes, and elders of the people.

{While he yet spake.} M. S. John writeth saying: Iudas then, after he had receyued a bond of men (⁊ ministers of the hye priestes ⁊ Pharisees) came thyther with lanterns, and fyerbrands, and weapens: after these things the wordes which our Euangelistes writeth, followe, namely, While he yet spake. The weapens mẽtioned by S. John, are called by Mathew, Marke ⁊ Luke, swordes and staues. And because ẏ Lord had said to his sleapy Disciples, Behold he is at hande which doth betray me, now the Euangelistes doth cõsequently describe howe it was don, saying: {While he yet spake, lo,} M. The Disciples, Peter, James, and John, beinge a sleape, Iudas sleapte not, but watched diligently, that he might bringe the worke of his treason to an ende. The whiche is an exãple of ẏ wycked disposition of mã, by the which it cõmeth to passe, ẏ the reprobate are more vigilãt to do euel, than ẏ electe are, to do good. {One of the number.} C. A horrible exãple truely, that Christe should be betrayed of one of his Apostels, which he had chosẽ himselfe. It was mete it shoulde be so, leaste peraduenture wee should be troubled with dayly treasons, whẽ we sæ ẏ such betrayers of ẏ worde should come of the nõber of ẏ ministers therof. That must be fulfilled in ẏ church which was begon in the head therof the which is neuer more grieuously afflicted, thã of those which seme to be the mẽbers therof. {And with him a great multitude} M. He saith not, And behold a great multitude, and Iudas with them, but (speaking of the captaine of this multitude) he saith, Iudas came, ⁊ with him a great multitude. So hath Luke, And he which was called Iudas, one of ẏ twelue, wẽte before thẽ. So ẏ the enemis of Christ which came against Christ, were cõducted vnder the bãner of Iudas the Disciple of Christe. A. And as the firste Adã was takẽ by the subtilty ⁊ deceite of the Serpẽt, euẽ so the secõd Adã was betrayed by ẏ wickednes of Iudas the son of the deuell: but Adam cõsented to sinne, whereas Christ beinge altogether heauẽly, got vnto vs al by his obedience euerlasting life. But let vs behold ⁊ cõsider the hainousnes of ẏ matter. Iudas was therfore an Apostel of Christ ẏ he might bring the multitude of people to beleue on Christe, by the Gospel, the worde of eternal saluatiõ, and to obtaine euerlasting life of him. For ẏ Gospel is the power of God to saluatiõ to al that beleue the same. But behold, the reprobate wretche bringeth the multitude to destroye Christ, and to get them perpetual dãnation: for somuche as, the rewarde of sinne is death. The hye priests, Scribes, ⁊ Pharises, ⁊ the elders of the people, were ordained to this purpose ẏ they should shadowe ⁊ prefigure Christ, with their sacrifices (for it was impossible ẏ sinne shoulde be put awaye by the bloud of beastes) ⁊ ẏ they should minister politique ⁊ ciuil gouernmẽt, to preserue ẏ promises made as cõcerning christ but behold (O vilanouse dede) they sede forth a traiter, wᵗ a multitude of soldiers, vtterly to destroy christ. {With swordes} M. S. John calleth these swordes, ⁊ staues, weapẽs, which ẏ enemis of Christe vsed, either, leaste ẏ Disciples, or multitude, should rescue ⁊ defende Christe, or els ẏ the custome ⁊ cõmon maner might be obserued in takynge of Christe, as of

Rom. 1.

Rom. 6.

Hebr. 10.

a seditiouse persone. Wherefore not all the multitude, but they only which were sente of the hye Priestes, Scribes, and Pharisels, wente forth with the trayter, hauing receiued a company or bande of soldiers, of the Romaine captaine.

C. Whereby also it appeareth that the hye priestes and Scribes were stricken & vered with an euel cõscience, in somuch that they did all thinges with feare. For to what ende shoulde such preparation be to take Christ, whome they knewe to be altogether vnarmed? Hereuppon therfore came such carefull prouisiõ, because the diuine power of Christe, (which they were constraineth by many documents to fele) did vere and trouble them within. But of the other parte, their mõstrouse madnes burst forth, in that they bearing them selues boulde vppon the force of weapons, dare presume to rebel against God. A. And we must note ỳthere were some of all estates, which did helpe, and geue their consent to take Christ Of the Apostels, Judas, was one, who sometimes, toke swete counsel of the Lord and walked with the Lorde as a frende, & yet for all that nowe, he betrayeth him. Of the soldiers, ther was the cheefe captaine with his wycked company, as S. John declareth at large. Of the hye priestes, Scribes, & Pharisels their ministers. Of the elders of the people: their seruãts: that no man might haue excuse.

Psalme 55. Iohn. 18.

48. But he that betrayed him, gaue thẽ a token sayinge: whome soeuer I kysse, that same is he, hold him fast.

{ But he that betrayed hym } A. This fayned shewe, and hidden hypocrisy maketh the fault of Judas more hainouse: not because it was hidden from Christe, (for he is a searcher of ỳ harte & reynes) but because he woulde not seme to be a traitor, but a frende. C. For their is no doubte, but that he was staied, eyther by the shame of his wicked acte, or els for the reuerence of the Lorde, not openly to profesle hym selfe to be one of his enemys: yea, wheras it is sayde in S. Marke, that he charged the soldiers, to lead him away warely, it was done because he remembred by howe many documents the Lorde had proued at other times, his diuine power.

{ Holde him faste. } Bu. He would haue hym taken with all spede that might be, least he should escape awaye. For the Lorde, his enemyes being deluded, & mocked had escaped oftentimes out of the handes of those that soughte his death. A. Leaste therefore, the lyke shoulde happen now, the trayter admonisheth the soldiers, to holde him faste, and to leade him awaye warely (that is to say, with diligent hede) least he should escape. C. But notwithstãding the madnes of the trayter is wõderfull eyther to couer him selfe with vaine dissimulation, whẽ he should come in the presence of the sonne of God, or to set the power of men against his power. E. S. John addeth after this saying, Jesus therefore knowinge all thinges that shoulde come vppon him wente foorthe and said: Whome seke ye? They answer Jesus of Nazareth. Jesus saith vnto thẽ, I am he. Judas also which betrayed hym stode with them. By the which wordes truely, the Euãgelist doth more plainely expresse, with howe willinge a minde Christe went vnto his death: and therewith also he declareth what greate power he breathed forthe by one woorde: that wee might knowe, that the wycked were able to do nothinge vnto him, but vppon his owne sufferance. The like miracle almost we haue of the host of the kinge of Assirians, whiche was stricken with blindnes at the prayer of Elizeus.

Luke. 4. Iohn. 8. and. 10.

49. And forthewith he came to Iesus, and sayde, haile master: and kyssed hym.

{ And forthwith he came to Iesus } Bu. The Euãgelist Luke hath: And Judas one of the twelue, wente before them, & pressed nye vnto Jesus to kisse him. { Hayle master }

C. There is no doubte but that Judas fained by these wordes as though he, fearing his maisters daunger, had ben touched with mercy. And therfore Marke hath a repetition of this woorde: Maister, Master: for although ỳ maiesty of Christ did vrge him, yet notwithstãding ỳ deuel had so bewitched his minde, ỳ he thoughe his falsehode to bee verye well hydden with a kisse & flattering wordes, therfore this salutacion or acclamatiõ was a pretence of compassion

And

{And he kissed hym} We muste Iudge the same of the kysse that we did of the salutation going before. For although it were a common maner amonge the Iewes, to entertaine their frendes with a kysse, yet notwithstãding, because Iudas was departed a litteli before from Christ, he semeth nowe, as one sodenly made afrayed through feare, to geue his master the last kysse, or farewell. And so by an outward shewe of godlines hee semeth to excell the reste, when he semeth with greate grefe and sorowe to be separated frõ his master: But howe lytt ell he profited by his deceits, it appeareth by the answere of Christe hereafter followinge.

Bu. Iudas therefore fayned these twoo thinges, namely the coler of frendeship, and the shewe of Godlines. He was an open enemy, and yet nevertheles he calleth Christ his master, and that with a repetition thinkinge thereby to deceyue the mindes of Christe and of his Disciples. Euen so Ioab going about to kill Amasa, kysed hym, and flattered hym in this wyse, sayinge: Arte thou in healthe my brother. Let vs learne therefore by this place, howe greate the force of impiety is, and whether it will bringe vs at the lengthe, if wee do not resiste the beginninges and originall thereof. This Iudas is not afrayde for money, of envy, and impiety, to salute his Sauiour, and to geue his master a kysse, when as notwithstãding he did acknowlege hi to be his master, neither killed he hi for any loue or frendeship, but onelye to geue him a deadly wounde. Thus did Cayne deale with Abell, who vnder the pretence of frendely repaste, slewe his brother. It is no meruelle therefore if they at this day, which seke for nothinge ells than to ouerthrowe Christe and his Gospell, doe vse also faire promises, othes, woordes, and signes. He whiche knoweth not that Iudas is the father of these men, being suche wycked hypocrites as he was, beleeueth their glosinge, and painted promises.

50. And Iesus sayde vnto hym: frende wherefore arte thou come? Then came they and laide handes on Iesus, and tooke him.

{And Iesus saide to him} Bu. Here we may beholde in Christ a most perfecte example of meknes.

He did not refuse to receiue ỹ kysse of ỹ hipocrite Iudas: but bewayling his blindenes, and calling the miserable wretche to repentance, stricketh his conscience with a most louing, frendly, and gentle saying. {Frende wherefore arte thou come.}

C. The Euangelist Saint Luke more expressely saith. Iudas doest thou betraye the Sonne of man with a kysse? These woordes of S. Luke do more vehemently vrge Iudas of hipocrisy thã do the woordes of Mathew, howbeit they are not spoken so much to reprou him, as to put him in minde of the clemency and loue which before he had shewed towardes hym, beinge nowe abused. For wee maye not thinke that when Christe called Iudas, frende, he did it Ironicè, as if he had met him to bee his enemye, but he rather casteth his ingratitude in his teth because of a companion and frende he is now become a traytor: euen as it was foreshewed in the Scripture, where it is saide: It is not an open enemy that hath done me this dishonor: for then I coulde haue borne it: neither was it mine aduersary that did magnifye hymselfe against me: For then peraduenture I Psalme 55. woulde haue hyd my selfe from him.

But it was euen thou my companion, my guide, & min owne familiar frend. &c.

{Wherefore arte thou come?} Bu. Christe was not ignorannt wherefore the traitor was come, but after he had shewed a token of his loue, he reprehendeth hym, and pricked his conscience, that he might vnderstande that the deceyte whiche he vsed was not hydden from hym. As if he hadde sayde: O Iudas, thou doest dissemble thy frendeship with a kisse, & calleste the son of man Rabbi, or master, & thinkest ỹ I am ignorãt wher about thou goest. But I appeale to thin owne cõscience, tel wherefore arte thou come? To what ende vsest ỹ this kysse: I knowe wel ynough ỹ thou betrayest the sonne of man with this kysse. Bu I praye the my frende wherefore commest thou to me with so wycked a minde?

Thou oughtest to remember the olde fayth and frendeship that hathe bene betwene vs, and howe hayneouse and cruell a thinge it is to betraye the Sonne of man with a kysse whiche is a token of frendeship. C. Thus we muste learne, accordinge to the example of Christe, to mingle oyle, & vinegar together: When the wycked are admonished, wee muste vse this same moderation, which Christ vseth here: we must neither flatter the, nor vse to muche fewerity: and al things muste be done vnfayned: otherwyse we shall not followe Christe, whose admonition here described, was vnfayned. If the wicked do repente at our admonition, we haue won the saluation of oure neighbours, but if they do not repente, our good will shalbe neuertheles profitable vnto vs.

Good ration done vsed in reprehension.

The same admonition did the Apostell geue to the Bushopes, as appeareth in his epistell to Timothe. Here also wee do euidently se ẏ, whereof we are admonished a litell before, namely, ẏ by what deceite soeuer hypocrites do couer them selues, when they come in the presence of the Lord their wickednes is reuealed, yea and that this doth bring great iudgemente vnto them, because they beinge frendely intreated of Christe, do rebell againste him. Moreouer let vs vnderstād that the Church shalbe alwayes subiecte to this euell, whiche Christe once in his persone sustained, that is: it shal nourse and bringe vp in the bosome therof trayters, and false brethren. And therefore it was said a litel before, And the trayter which was one of the twelue came: beinge spoken to this ende, least we should be troubled out of measure, by such exāples: because the Lord will trye our faith both wayes, as, when Sathan doth sett vpō vs within & the Church without, by open enemys: and when he goeth about our secrete destruction, by hypocrits.

2. Tim. 2.

Notwithstāding we are therewith taught that all wee whiche are the Disciples of Christe, do imbrace sincerity with him. For the defectiōs, and reuoltings which wee dayly beholde, do stirre vs vp to the study of true piety & to the feare of God, as witnesseth S. Paule saying: let euery one whiche calleth on the name of the Lorde departe from iniquity. We are al commaunded to kysse and imbrace the sonne of God. Let euery one therefore take hede that he do it not trayterously.

2. Tim. 2.

Psalme. 2.

{ Then came they and layed handes on Iesus. } E. The wycked multitude obserued the trayterouse signe whiche was geuen them and layed handes on Iesus and toke hym. But for this cause he was made bonde, for this cause he was take, that he might deliuer vs from the bondage of sinne, and thraldome of Sathan into the glorious liberty of the sonnes of God, and that he might teache the worshippers of hym patience, if they at any time being taken with violence, should be cast into bondes. Neither is there any danger leaste the worde of God should be bounde with vs also: for Sainct Paule saith that the worde of GOD was not bounde. Furthermore, the sonne of man is ouercome, but neuertheles the eternall trueth of God, abideth fre, and inuincible.

2. Tim. 2.

51. And beholde one of those, whiche were with Iesus, stretched oute his hāde, and drew his sworde, & stroke a seruante of the hye Priestes, and smote of his eare.

{ And beholde one of them. } B. The Euangelist Luke sheweth what the Disciples mindes were, before that these thinges were done by Peter, by these wordes: When they whiche were about him saw what would followe, they sayde vnto him: Lorde shall wee smite with the sworde? It is likely that all of the were ready to defende Christ: for they had promised that they would rather dye with him than that they would denye hym. They seme therfore nowe to be willinge to performe that whiche before they had promised. C. Whereby againe it appeareth how much more ready & bold we are to fighte than to beare the crosse. Wherfore it is mete that wee alwayes wiselye consider, what the Lorde cōmaundeth, and what he requireth of euerye one of vs, leaste the feruency of oure zeale doe burste forthe beyonde reason and measure. And where as the Disciples are said to aske Christ, they dio it not with ẏ minde

Luke. 22.

Marke. 14.

minde to obey his will, but by these wordes they declared, that they were readye and prepared to resiste the force of their enemys. Neither did peter loke when he shoulde haue a commaundement and leaue geuen hym to stryke, but rashelye brake forth into vnlawfull violence.

B. This one, which stoode by Christ, here mentioned is said of the Euangelist S. Iohn to be Symon Peter, which durste defende Christe before so many armed men, when as on his side there were but two swerdes present, and not one amongest them all mete for the warre. C. At the first sighte truely, this boldnes might seme worthy of praise, that the Disciples forgetting their owne infirmity, and beinge not mete to resiste, ventured notwithstanding their bodyes for their master, & are not afrayed to put the same in hasarde of death. For they rather desyred to dye with the Lord, thã they to liue & se him oppressed. A. Furthermore they knewe that great iniury was done vnto Christ, whome they knew to be irreprehensible both in doctrine and in life. And againe, if Moyses defended the Hebrewe againste the Egiptian, why shoulde not they be excused whiche desyer to defende their master from the multitude of wycked and mad men? C. But because they do attempte more, than the callinge of God wil beare, or permit, their rashenes is iustly condemned. Wherefore let vs learne to take hede, that our diligẽce may please the Lorde, and that we maye depende vpon his wil, that no mã moue his finger without his comaundemente. And therfore specially we ought to geue our selues vnto this modestye, diligently: because in stede of true and iust zeale, troublesom rashenes, dothe very muche raigne in vs. {And stroke a seruant} M. S. Iohn saith that this seruants name was Malchus. {And cut of his eare.} Saint Luke, and Sainct John, saithe that it was his righte eare. Furthermore S. Luke addeth that Christe saide: Suffer ye thus far forthe. As if he should saye, God forbid, that ye shoulde fight with the swerde for me: but I will that ye suffer my aduersarys to take their pleasure of me, so far forth as it is permitted vnto them.

By these wordes of S. Luke we may easely gather, that not Peter only rose againste the enemys of Christe, but that others also were fellows, with him in the same intẽperancy & rashnes. For Christ doth not speake only vnto one but saithe generally to all: Suffer ye thus far forth.

52. Then sayde Iesus vnto him: put vp thy swerde into his sheath. For all that take the swerde: shall perishe with the swerde.

{Then sayde Iesus vnto him.} Z. This is a greuouse rebuke, by the which Christe teacheth that the dede or zeale of Peter was nothing els but rashe seditiõ against authority, contumely againste God the father, arrogancy againste the maiesty of God & violating of the whole Scripture: so far it was from true fortitude, or godlines. Let vs therefore vnderstãde that Christ condemneth in the person of Peter, whatsoeuer men presume to attẽpte of their own braine. The which doctrine is specially worthy to be noted. For ther is nothing more commen nowe a dayes, than to defende that which we do vnder the pretence of zeale. As though truely it were no matter, whether that thinge which men thinke to be right and good be allowed of God, or no: whose wysedome is nothing els, but mere vanity. If wee did perceiue nothing to be amis in ỹ zeale of Peter, yet notwithstanding it shoulde become vs to be contente with this one thinge, that Christe pronounceth that it pleaseth not him. But truelye we do see that he did all that he coulde, that Christe might be reuoked from his death, and that his name might be subiecte to perpetuall infamy. For in that he resisteth violentlye the Romane capteyne, and the soldiers, he playeth the parte of a rebell: because he resisteth the power ordeyned of God. And Christe beinge to muche alreadye hated of the worlde, might by this dede haue geuen occasion to haue all the reproches layed on him with the whiche his enemys did falselye oppresse him. Againe this was to far out of order, to proue his faith with ỹ swerde, whiche he coulde not do by worde.

Rashe zeale.

When he is hereafter called (as you shal heare) to confesse his fayth, hee denyeth and nowe without the commaundement of his master he goeth about to make a tumulte. Wherefore, wee beinge warned by so notable an example, let vs learne to moderate oure zeale. And because the lasciuiousnes of our flesshe doth presume to enterprise farther than God doth commaunde, let vs knowe that our zeale shall haue euell successe, so often as wee dare doe anye thynge withoute the warrant of Gods woorde.

Zeale ought to be guided by the woorde.

Let therefore obedience be the foundacion of all those thinges that wee take in hande. C. Therefore by this reprehension of Peter, he confirmeth the commaundement of the lawe, by the which priuat persones are forbidden the vse of the swerde. And specially we must note the confirmation of the punishement, whiche is here added.

{For euery one which taketh the swerde shal perish.}

For the punishemente was not appointed at the wyll or minde of men, by the whiche they might reuenge their owne bloude: but God himselfe, seuerally forbiddinge vs murther, declared howe dere mankinde is vnto him. And this is a perpetuall doctrine, and the verye same whiche Moyses writeth in effecte, sayinge: Whosoeuer sheadeth mannes bloude, his bloude shalbe shedde.

Genes. 9.

First of al therfore, Christ will not haue hymselfe to be defended, with force of armes, because God hathe forbydden to strike in the lawe. And this is a general reason: but by and by he sheweth a speciall reason. But here a question maye be moued, whether it be lawfull at no tyme with violence to resiste wronge?

Question.

For although Peter rose againste wycked, and abhominable theues, yet notwithstandynge he is condemned because he tooke the swerde: if in this dede the exception of honeste defence and moderate, would not serue, Christe semeth to binde the handes of all menne, and to take from them the swerde in the lyke cases. Wee answere, that firste of all we must distinguishe betwene the ciuile lawe, and the lawe of conscience: for if a man resiste a thefe, because the

Respon.

lawes do arme him and geue him power againste a commen enemy of mankinde, he shal not be subiecte to punishmēt: and so, as often as defence is opposed or sette againste vniust violence, the punishmēt doth cease: which the Lorde hath cōmanded the Iudges of the earth to execute.

But the simple goodnes of the cause doth not absolue the cōscience from giltines, excepte there be ioyned with it a pure affection. Therefore whosoeuer will rightly & lawfully defende him self, he must first of all put of the fernēcy of anger, hatred, desyer of reuenge, and all the euell motions of the minde, that the defence may haue nothing in it that is troblesome, or proceding from a wycked desyer. Because this is a rare thinge and neuer almoste beside of Christe doth not without iuste consideration, call his Disciples to a generall rule. For whosoeuer passeth the boundes of his callinge, although he be commended of the worlde, shall neuertheles haue blame at Godes handes for his dede. Moreover by this place, certeyne madmen, very foolishely go about to take away ỹ swerde frō iudges, affirminge it not to be lawfull to strike with the swerde. We graunt that certainly to be true, because it is lawfull for no man to take ỹ swerde at his pleasure, and so to be the author of murther: but wee deny that magistrates, (whiche are the ministers of God, by whome hee exerciseth is iudgement) should be counted as the commen and vulgar sorte are and so to haue no difference.

Defence of our selues must be without anger.

Moreover by these woordes of Christe, this power is plainelye committed vnto them. For seinge he pronounceth that all murtherers muste be executed with the swerde, it followeth that the swerde is committed into the handes of iudges, that they may take vengeance vppon al vniust murthers. It commeth to passe truely some times, that menne whiche are shedders of bloude are punished by other meanes: yet notwithstanding this is the ordinarye meane, by the whiche the Lorde wouldo haue the cruelty of the wycked bridled, leaste they shoulde rage at their pleasure vnpunished.

Iudges by swerde ratneth to Iudges of the earth.

But and if the Magistrate be negligent

in

in this parte, God him selfe will execute this iudgemente whiche he had committed to the Magistrate.

Canonistes gyue the Temporall sworde to the Pope.

And nowe, wheras certaine Canonistes were so impudente, that they durste affirme the Swerde not to be taken from Peter, but that he receiued a Commaũdement, to keepe it secrete, vntil the time conueniente to drawe it forthe, came: Hereby wee perceiue howe grossely these dogges haue dallied with the Worde of God.

53. Thinkeste thou that I cannot nowe praie to my Father, and he shall geue me, more thẽ twelue Legions of Angels. {Thinkest thou that I cannot nowe praie}

G. Nowe followeth that speciall reason, of the whiche wee made mention a litle before. For Christe admonisheth that he coulde haue a farre better kinde of defence, and more lawefull, at hande, if it were not that he muste obeye his Fathers will For this is the summe, seinge he was appointed by the eternall pourpose of God to be a Sacrifice, and because the same was declared also be testimonie of Scripture, it was not méete to impugne or resist the same: And thus the rasheneese of Peter is condemned by an other circumstance, because he wente not onely about to frustrate the heauenly Decrée, but also to stoppe the waye of mannes Redemption. Peter did not only vnlawfully lifte vp the Swerde: but also folishe and madde were the Disciples, in that they being a fewe & weake, durste withstande a bande of Souldiers, and greate multitude. Therefore the Lorde, to the ende he might more euidently reproue theire folie, putteth this comparison, that if he woulde seke for helpe and munition to defend his life, he coulde haue not only a leuen Angelles, but a greate, and an inuincible armye of Heauenly warriours. Seing therfore he called not for Angelles to helpe him, muche lesse woulde he haue hadde a rashe motion, whereby no profite was to be hoped for to helpe him. For the tumult of the Disciples profited no more, then if a fewe frogges had made a noyse.

He vseth therefore this reprehension for two causes. The firste was, because it was not lawfull: although there were greate necessitie, yet notwithstandinge it doth not excuse. For wee must alwaies consider what God will suffer to be done: neither dothe this excuse profite, Necessitie whiche hathe no Lawe, constrained me: Let vs geue eare to the admonition of Christe, whiche saithe: It is not lawfull, because God dothe not permitte it. And now for an other cause Peter is reprehended, namely for that, by distruste he enterprised, and take in hande a remedie that was not lawfull, as thoughe Christe had wanted power. For if wee consider well, wee shall finde that we do sinne of infidelitie, so often as wee do attempte any waie or meane, not permitted vnto vs. But certaine Interpreters do trauaile here in vaine, to seke out, howe Christe coulde obtaine Angelles of his Father, by whose Decrée he was appointed to die. For these are contrarye one to an other, that God hath geuen his Sonne vnarmed as it were, to die (because it was so necessary, & once decreed) and yet notwithstandinge might be perswaded, and moued by Prayers to sende him helpe and ayde. But the wordes of Christe are expressed with a condition, that he coulde haue a meane of greatter force, to deliuer his life, were it not that it should be contrary to his Fathers wil. And so all contradiction, or shewe of repugnancy is taken away: because Christ did abstaine from praying to his Father, being fully certified of his contrary Decrée. Notwithstanding we may hereby gather a profitable Doctrine, that they do iniurye vnto God, whiche flye vnto shamefull meanes by the pretence of necessitie, as wee shewed euen nowe. If any man wante lawfull ritches or helpes, he is by and by carried headlong to naughty deuises, and wicked practises: and that because fewe haue regard to the secret defence of God, which only ought to be sufficient to quiet & content vs. There hangeth danger ouer our heads: now by & by because wee se not the ende thereof, according to the fleashe, wee deuise with our selues this thing and that: as though there were no Angels in heauen, whom the Scripture so often pronounceth to

2. Obiection. Answeare. Meanes not lawfull.

be set, and appointed to be oure kepers and defenders. So that we do deprive
Psal 34.9 Heb 1. our selues of their helpe. For whosoeuer are carried with vnquietnesse, and to muche care, to take in hande forebidden remedies: it is moste certaine that they forsake the prouidence of God.

{Twelue Legions of Angelles.} C. A Legion did consiste almoste of fiue thousande footemenne, and fiue hundred horsemen. Hereby we perceiue what greate care the Lorde hathe for the Godlye. For seinge that Christe is geuen to the faithefull whiche beleue in hym, it is certaine that this dignitie also is geue vnto them with Christe, that they maye haue the helpe and seruice of Angels. The which thing was proued by a certaine Pyracle in Elizeus, who was compassed round aboute with a mountaine full of Horses,
4 King.6. and Chariottes of fire, to defende hym from his enimies.

A. Therefore Christe referreth Peter here, to the Decree and Will of his Father: euen as in John also, when he saith: Wilt thou not that I shall drinke of the Cuppe whiche my Father hathe geuen me? C. The which wordes do teach that it became Christe to be doumbe, and not to open his mouthe, that he might be brought as a Lambe to the Sacrifice. Notwithstanding this pertaineth to example, because the lyke sufferance is required of vs all.

The Scripture compareth afflictions, to Drinkes. For euen as the goodman of the house distributeth meate, and drinke to his Sonnes and seruauntes: euen so doth God deale with vs, vsinge vs as it semeth good vnto him selfe. But whether he make vs merye by prosperitie, or humble vs by aduersitie, he is saide to geeue vnto vs either sweete, or sower Drinke. This Drinke was appointed vnto Christe, that he might suffer the death of the Crosse for the reconciliation of the whole worlde. He saithe therfore that he must drinke of the Cuppe which his Father had geuen and measured vnto hym. In like manner we ought to frame oure selues to suffer the Crosse. And yet notwithstanding the opinion of fanaticall and madde menne, ought not to preuaile amonge vs, whiche affirme that we may not seeke remedie for diseases, maladies, and other euilles, leaste we refuse the Cuppe whiche God hathe geuen vnto vs: because we knowe that we muste once die, it is meete that we be prepared vnto deathe: but notwithstandinge, because the time of deathe is knowen vnto vs: the Lorde doth permit vnto vs to defende oure Lyfe, by those meanes & helpes that he hathe ordeined. Diseases muste partely be suffered, although they be greuous vnto our flesh: and so longe as they are not knowen to be vnto deathe, wee maye seeke for ease. Onley wee must beware and take hede, leaste we take any thinge in hande, contrarye to the prescripte rule of his worde. To conclude, let vs alwaies haue this in oure mindes, that wee seeke to fulfill the Lordes will, then do we not refuse the Cuppe whiche the Lorde hathe geeuen vs, in seeking for deliuerance from these euilles, with the whiche we are vrged.

54. But howe then shall the Scriptures be fulfilled? For thus muste it be?

{But howe then shall the Scriptures be fulfilled?}

C. The reason why he prayed not vnto his Father is, because it was necessary that the Scriptures shoulde be fulfilled, which had foreshewed that Christe shoulde suffer. He wanted not the Scriptures truely to proue, that it was then appointed vnto hym from aboue to dye: but because mortall men do not knowe what God hathe determined, vntill it be reuealed by the Worde. Christ hauing respecte vnto his Disciples, dothe vppon iuste occasion openly shewe, what was the testimonie of Goddes will. Wee do know, that what euils so euer do happe vnto vs they are sente from God: but because we are doubtfull of the ende in seekinge for those remedies which he dothe permitte, we do not striue againste his power: but when we know his will, there remaineth nothinge then, but patience and quietnesse. Christe therefore nowe plaieth here a newe part, he doth no more intreat, neither doth he flie or feare death: and although he dothe feare, yet neuertheleste he goethe forewarde, because he knoweth that it is his Fathers pleasure

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{For thus muste it be.} We must adde somewhat to make this more plaine, thus: Howe then shal the Scriptures be fulfilled, whiche testifie that this shall come to passe, and that it muste nedes be fulfilled? A. For the Scripture cannot be loused. Wherevpon the Lorde after his Resurrection said: Was it not mete that Christe shoulde suffer these thinges, and then enter into his glorye? And a little before he saide: These are the wordes whiche I spake vnto you, while I was yet with you: that al muste nedes be fulfilled, whiche were written of me in the Lawe of Moses, and in the Prophetes, & in the Psalmes. C. But although Christe teacheth only here that he must patiently suffer his Deathe, because it is declared in the Scriptures that it muste nedes be so: yet notwithstandinge the vse of thys Doctrine is more generall, namely, that the Scripture is sete to bridle and tame the lasciuiousnesse of the Fleashe: because to this ende God doothe shewe vnto vs what doth please him, that he mighte kepe vs in the obedience of his will. Therefore S. Paule attributethe these partes, as proper to the Scripture, namely, to bringe vs patience, and consolation in aduersitie, that we might haue hope. By the wordes of Luke it shoulde seeme, that Christe more shortely reproued his Disciples, sayinge: Suffer yee thus farre forthe: but notwithstanding here he dothe sharpely inueighe agaynst theire bouldnesse, because they wente aboute a damnable deede: howebeit he doth therewith put theim in hope of pardon, if thei forsaking their wicked rashnesse, burst out no further. The Euangelist Luke also addeth: And when he had touched his eare, he healed him.

Peter (as we saide before) by his foolishe & rashe zeale, mighte haue broughte dishonour, and perpetuall infamie to Christe and his Doctrine. And there is no doubt but that Sathan by his subtiltye, wente aboute to bringe euerlastinge reproche to the Gospell, as thoughe Christe had vsed the fellowshippe of quarrellers, and raysers of tumulte, to alter the state of thinges. This therefore seemeth to be the cause, why Christe healed the wounde whiche Peter hadde geuen to Malchus. But the enimies were blind, and insensible myraculously, which were nothing moued by the sighte of so woonderfull a Myracle.

Notwithstandinge it is lesse marueile that they did not beholde the power of Christe in an other man: when they beinge caste to the grounde with his voice, ceased not to forsake theire madnesse. Thys is that Spirite of madnesse with the whiche Sathan dothe bereue, and bewitche the senses of these which are his, when they are blinded of the Lorde. But specially in the Seruaunte whiche was healed we haue a notable example of ingratitude: for he was not helped by the diuine power of Christe to tourne from his wickednes and repent: neither was he conuerted by the benifite, of an enimy to becomme a Disciple. Foolishelye do certeine Monkes interprete this place, sayinge that he was healed also in mind, lest the worke of Christ shoulde be imperfite: as thoughe in deede the goodnesse of God dothe not daily extende it selfe euen to those that are vnworthy thereof.

A. Do we not reade that Christe healed tenne Leapers with his worde, of the whiche tenne, there was but onely one that returned to geue thankes, and the same was a Samaritane? Luk. 17.

55. In the same houre saide Iesus vnto the multitude: yee be comme out as it were vnto a theefe, with Swordes and Staues for to take me. I sate daily with you, teachinge in the Temple, and yee tooke me not.

{In the same houre} C. Christ here compareth theire handlinge of him, to the catchinge of a theefe, whiche beinge bolde & desperate, cannot be taken of one man. Bu. By the which he declareth that these wicked ones do vnto him great and manifest iniury, which vpon spite and mere enuie came to take him with such greate preparatiō: for this is the meaning of his wordes.

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4. Kng. 6.

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wordes. What nede had you to come against me with suche greate force of weapons, as thoughe some theefe should be taken? For ye inuade me as if I were a theefe, and a disturber of the peace.

C. But truely I alwayes walked amongeste you, as a naked man without weapon, in peace and quietnesse: when I taughte in the Temple, ye might easily haue taken me without any souldiers.

M. Hereby we learne that it is the part of a Christian man, howe so euer hee be prepared to the Crosse, to declare his innocencie, when he seeth that the same is craftily accused. {*I sat daily with you teaching*}

Luk. 20. Math. 23.

Hereby it appeareth that they did vse to sitte teachinge in those dayes. I was (saithe he) daily conuersante in the Temple, not with an hoste, or bande of men, but teachinge: I haue geuen you no occasion of this matter. Note this worde, Daily, and consider howe he was alwaies occupied in teachinge his Fathers will.

Luk. 21.

In the daie tyme he taught in the Temple, and in the night he went to Mounte Oliuet. {*And yee tooke me not.*} M. The Euangelist Luke hathe: And yee stretched foorthe no handes againste me. Christe saithe not here, And ye wente not about to take mee, but, And yee tooke mee not

Iohn. 7.

For they had oftentimes gonne about to take him, but his houre was not then comme. And behoulde howe priuily he putteth them in minde of that deede, whereof S. Iohn maketh mention in the 44. verse of the foresaide chapter. The Seruauntes of the Hye Priestes were sent to take the Lorde in the Temple. They founde hym teachinge, they hearde him, and beinge amazed, wente their waie. Being asked of the priestes, whye they had not broughte him: they made answeare: Neuer man spake as this man doethe. The very same therefore, when they came to take Christe, are very well admonished of this deede. As if he shoulde saye: Why did ye not take me in the Temple? Yee hearde me, & were amazed: in so muche that ye thoughte it not meete to laye handes on me: can I not nowe also escape, if I woulde?

C. And although he doethe complaine of their malice, because they did violently comme vppon hym, as vpon a seditious man: yet notwithstanding he doth againe pricke their conscience, because a Traytour beinge their guide, they comme not but with feare, and many signes of distresse.

56. But al this is done, that the Scriptures of the Prophetes might be fulfilled. Then al the Disciples forsooke him, & fled. {*But al this is done that the Scriptures*}

C. Marke & Luke séeme to write somewhat otherwise. For that whiche Mathewe recyteth in hys owne personne, Marke semeth to attribute vnto Christ.

A. For there Christe séemeth to speake thus: I was daily with you, teaching in the Temple, and ye toke me not. But al theise thinges are donne, that the Scriptures might be fulfilled. G. The Euangelistes Luke also vseth other wordes then do either of the other two: for hee hathe: But this is euen your very houre and the power of darkenesse. Notwithstanding the pourpose of the Holy Ghost is sure and certaine, that what so euer the wicked wente aboute, there was nothinge at all donne without the will and prouidence of God. For as it is saide before, God did affirme nothynge by hys Prophetes, but that whiche he had determined with him selfe. A. That therefore whiche is spoken here, hathe this sence and meaninge. C. In that now ye ware madde againste me, & lay handes on me it cometh not therefore so to passe, because yee are of greater power nowe, then yee were when I liued quietely amonge you, teachynge in the Temple: but this cometh to passe by the permissiō and prouidence of my Father, whose wil is, that I shoulde be taken of you thys houre. Now Sathan which is the prince of darkenesse, hathe gotten power to afflicte me.

Here therefore firste of all we are taught, that althoughe Sathan do reioice & triumphe, with all the wicked ones, at their pleasure, with vnbridled licence: yet notwithstanding the hande of the Lorde shall alwaies raigne, that he maie leade them against theire willes, whither so euer he will.

Secondly

Secondly we are taughte, that although the wicked dw fulfill that whiche is forshewed in the Scriptures, yet for al that, because God vseth them not as lawefull Ministers, but leadeth them with his secrete Bridle, whither they woulde not, they are not excusable: and that, seeinge God iustely vseth their malice, that fault remaineth in them.

M. We muste note also that the Scriptures are saide here, the second time to be fulfilled of necessitie: whereby we dw se, that the verity of the holy Scriptures is so greate, that they coulde not vanishe awaye for Christes sake but it was necessary, what so euer the Holy Ghost had forshewed, shoulde be fulfilled.

C. Furthermore, we muste knowe that Christe spake thus, to take away offence, which otherwise had not a litle troubled the weake, when they shoulde se hym so contumeliously to be vsed. Howbeit, he meante not onely to prouide hereby for the Disciples, but also to beate downe the pride of his enimies, least thei should tryumphe, as menne that had gotten the victorye. And therfore in Luke he saith that is their time. By the which he declareth, that this libertye is graunted vnto them of the Lorde, but for a shorte time. And the power of Darkenesse, is taken for the power of the Diuell. A. Of the whiche S. Paule writethe thus: We strive not against fleashe and blood, but against Rule, against Powers, against Lordes of the World, euen Gouerners of the Darkenesse of this world, against Spiritual craftines in Heauenly thinges.

C. This word therfore was of no smal force to ouerthrow the enimies of Christ. For how so euer they extol them selues, Christe notwithstandinge teacheth that they are nothing but the mansion places of Sathan. As if he shoulde saie, My Father hathe graunted this thinge to Sathan (whom ye serue) that he should afflicte me: otherwise your practises were in vaine. And hereuppon wee haue to learne, that al thinges are in the hande of God, & that our enimies can dw nothing vnto vs, but by his permission and will.

{Then all the Disciples forsooke him,} Bu. They whiche before woulde dye in haste, are nowe with more spede glad to runne awaye. C Whereby againe wee maye gather, howe mutche more readye they were rashely to fighte, then to followe theire maister. Euen so we are to bolde when we should not, and when we should be bold in deede, we shewe oure selues to be cowardes.

If it be to fighte, we are by and by verye rashe: but when Christe would haue vs his companions, and partetakers of hys Passions, not one of vs then will sturre a foote. Let vs hereby learne the truthe of Christe: for he saide before that it was written, I will smite the Shepehearde, and the shepe shall be scattered abroade. Furthermore, let vs note that no manne can beare the Crosse for the Name of Christe, excepte he haue firste receiued power from Heauen to beare the same: whiche is onely geuen when wee muste suffer. This was not a time of Fyghte, but of Flighte: and therefore they flee. But when God had appointed their time to suffer, they stode to it stronglye in deede to the ende. Wherfore let vs iudge of no man by one Flighte, because wee knowe not what fortitude the Lorde wil geue to the godly, after true runninge awaye. A. S. John saithe that Christ added, sayinge: If ye seeke me therefore, let these goe their waye: that the saying might be fulfilled whiche he spake: Of them whiche thou gauest me, I haue not loste one. Marke also maketh mention of a certaine ponge man whiche folowed Christe, being cloathed in Linnen vpon the bare, who beinge despoyled thereof by the Souldiers, ran awaie naked. This ponge man is thought of some to be S. John. But they whiche so thinke, haue no probable reason to leade them therunto. It is rather likely, that it was some one that bare good affection vnto Christe, who hearinge of the tumult that was in the nighte to catche Iesus, came out of his bedde, and ranne without his clothes in haste with a sheete, or somme other white linnen clothe aboute him to couer his shame, either because he woulde disclose this Conspiracye vnto Christe, or els to aide him the beste he coulde. Mar. 14.

57. And they tooke Iesus, and led him

to Caiphas the Hie Priest, where the Scribes and the Elders were assembled {And they tooke Iesus,} C. S. John saith, that they toke him, & bounde him. Here therefore, that the stombling blocke of the Crosse maie be taken away, we must consider the profite that Christ by the abasinge of him selfe brought vnto vs: for so it will comme to passe, that the inspeakeable goodnesse of GOD, and the efficacie of his grace, shall abolishe and put awaye by the brightenesse thereof, what so euer is deformed, odious, and bitter therein. The Sonne of God to be taken, ouercome, and bounde, was filthy, and vnseemely, accordinge to the fleashe: but truely when we weighe and consider that wee by hys bondes are loosed from the tyranny of the Diuel, and from the dette dewe for sinne, the stombling blocke is not onely taken awaye, at the whiche our faythe dothe stagger, but also in stede thereof, the admiration of the wonderfull grace of God doth succæde and comme: who estæmed our deliuerance so muche, that he gaue his onely begotten Sonne to bee bounde of the wicked.

This also shall be vnto vs a pledge and token in the loue of Christe towarde vs, in that hee spared not him selfe, but willingely suffered him selfe to be bounde, that he might deliuer oure soules from bondes that were worse.

{And led him to Caiphas:} C. S. John saith, that Christe was firste ledde to Anna. This thinge the other two Euangelistes pretermitte, because it maketh not muche to the effecte of the Hystorye: for there was nothynge done there worthy of memory. For where as men commonly saie that Peter forswore him selfe in the House of Anna, it is not so. Peraduenture the commodiousnes of the place caused the Iewes to put Christe into the house of Anna, vntill the Hie Priest called a Councell. {The Hie Priestes} C. Although the greater iurisdiction were take awaye from the Iewes, yet notwithstandinge there remained parte of that Iudgemente, whiche the Lawe geuethe vnto the Hie Priestе. So that litle chastisinge was leafte, thoughe the mære and sole Gouernemente were gonne. Hereuppon it came to passe that Christe was leadde vnto the Hye Priestе to be examined: not that he shoulde there receiue his laste Iudgement, or Sentence of Deathe at the Tribunall Seate: but that he beynge fyrste pressed with hys Iudgemente, might afterwarde be broughte before the Deputye, by the Priestes. Caypha was also called Iosephus, who (as Iosephus the Hystoriographer saithe) was made Hye Priestе by Valerius Gratus, Lieutenant or Deputie of Iudea, when as Simon the sonne of Canithus, was displaced from that Honoure. But the Syrname is onely put of the Euangelistes, because peraduenture it was then more commonlye knowen, then any other. And where as John saithe that Caiphas was hie priest the same yære, he meaneth not that the Office of the Hie Priestе, was but from yære to yære (whiche many falsely supposed) but that Caypha was the Hye Priestе at that tyme: the whiche maye euidently appeare by Iosephus. It was a Perpetual honoure by the Commaundemente of the Lawe, that it might not be endued but by deathe: but Ambition and Discordes broughte to passe, that the Romane Magistrates would depriue one Hye Priestе of his Office, and sette vp an other, either for Money, or for Fauoure at theire pleasure. Euen so Vitellus depriued Caiphas, whome Ionathas the Sonne of Anna succeeded.

{Where the Scribes and the Elders were assembled.}

M. Although Caiphas were no true Hye Priestе, whiche boughte his Office for money agaynste the Lawe of God, yet notwithstandinge, because like will to like, he was allowed, and reuerenced of the Scribes, and Seniours of the people, of whome he shoulde haue bene reiected.

The Hye Priestе was a mortall enimye vnto Christe, because he feared the losse of his Office, whiche coste him a greate Summe of money. The reste were partetakers of the Priestes gaynes.

Therefore, as thinges were corrupted in

Ioseph. Li. 18.

Deut. 17.

in thys Iewishe Priesthoode, euen so all menne conspired againste Christe, and gathered a Councell howe they mighte destroye hym, and all to preserue the Priestely Kingedome: and for this pourpose, Christe beeinge taken, they came togeather to the Hye Priestе.

Here trewely is sette before oure eyes a fearefull, and horrible spectacle: For at that time, neither the Temple of God, neither the Lawfull Worshippe, nor the Face, or Image of the Churche was any where els, sauinge at Ierusalem: the Hye Priestе was a Type, and Figure of the onely Mediatoure betwene God and Man: They whiche were gathered togeather at thys Councell, did representе the whole Churche of God: yet notwithstandinge they all conspired togeather to destroye Christe, the onely hope of Saluation.

But because it was foreshewed by the Testimonie of Dauid, that the Stoane, whiche was caste aside of the Builders, should be neuertheleste the heade stoane of the Corner: and because in like manner it was prophesied by Esay, that the Lorde shoulde be a Stoane of Defence, at the whiche the people of Israel should stomble: it was verye well prouided for of the Lorde, leaste suche Impietye of menne, should trouble the mindes of the Faithfull.

58. But Peter followed hym a farre of, vnto the Pallaice of the Hie Priestе, and went in, and sate with the Seruauntes to see the end.

{*But Peter followed a farre of:*} M. Here the Euangelistе maketh a way to speake of the Denial whiche Peter made of his maister. By the feruente zeale and loue whiche he bare to the Lorde, he followed hym, when the reste fleadde, but a farre of: for he was afrayde. For the earneste affection of the minde towarde Christe, and the feare of daunger, are oftentymes ioyned togeather in a Godly man.

{*Vnto the Pallaice of the Hye Priestе:*}

Howe hee came into the Pallaice, S. John shewethe by theise wordes: And Simon Peter followed Jesus, and so did an other Disciple: that Disciple was knowen vnto the Hie Priestе, and went in with Jesus into the Pallaice of the Hie Priestе. But Peter stode at the Dore without. Then went out that other Disciple (whiche was knowen vnto the Hye Priestе) and spake to the Damsell that kept the dore, and brought in Peter.

Somme were deceiued by a lighte conieture: whiche thoughte that this Disciple was John: because he alwayes in his Gospell speakethe of him selfe, omittinge his name.

But howe shoulde John comme to be acquainted with the prowde hie Priest, whiche was a poore Fissher? And howe coulde he frequente the House of the Hie Priestе, when he was alwayes in the companye of Christe? Itis more likely that he was none of the Twelue: but was called a Disciple, because he imbraced the Doctrine of the Sonne of God. And S. John is not curious in disposinge, and compactinge the Historye: because he thoughte it sufficiente to gather a briefe summe. For after he hathe declared, howe Peter denied Christe once, he bryngethe in certayne other thinges: and after that, he retournethe to the other twoo Denyalles.

And hereuppon it came to passe, that the negligente Reader gathered, that the Fyrste Denyall was in the House of Anna: But the wordes geeue no suche occasion, but doo rather plainely expresse that it was the Damsell of the Hye Priestе, whiche byged Peter to denye Christe.

Wee muste note therefore, that when Christe was broughte vnto the Hye Priestе, all menne were not admitted to comme in, but that Disciple, whiche was knowen, obtayned leaue for Peter.

Nowe there is no doubte, but that they bothe, of a godly loue followed Christe. But seinge Christe affyrmed that he woulde spare Peter, and the reste, it had bene muche more profitable for them to sighe, and praye in somme secrete corner, then to comme forthe in the open sighte of menne, seinge they were of no better strengthe.

But Peter aboue the reste, mighte haue absented hym selfe, as better shall appeare. For nowe he taketh that vpon hym, of the whiche Christe before hadde discharged hym: But he failethe in the Confession of the Faithe, in the whiche, (as he saide before) he wolde stande, to the Deathe.

C. Wherefore he did rashely, when he came into the Pallace of the Hie Priest,

A. seinge the Lorde hadde sayde before:

Iohn.13. Whither I goe, thou canste not followe me nowe, but thou shalte followe me hereafter. And thus it commethe oftentimes to passe, that the Faithful caste theim selues into Temptation, by the shewe of Vertue. Wherefore we must praye vnto the Lorde, that he will staye vs with the bridle of hys Spirite, leaste we passinge oure boundes, be pounished for the same. We muste also praye vnto him, so often as we take any thing in hande, leaste he suffer vs to falle in the middeste of oure enterprise, or in the beginninge of our worke, but that he will geue vs strengthe and abilitie from heauen, to the ende.

The fealynge of oure infirmitye oughte not to staye vs from takinge that in hand, whereunto the Lorde doothe calle vs: but it oughte rather to restrayne oure rashenesse, leaste we goe beyonde oure callinge: It shoulde also stirre vs vp to Prayer, that God, whiche gaue vs power to beginne wel, wil also geue grace to persevere, and goe forewards.

{And sate with the Seruauntes to see the ende.}

A. Luke saithe, that he sate with them by the fire, as appeareth by these wordes:

Luk.22. And when they hadde kindeled a fire in the middeste of the Pallaice, and were sette downe togeather, Peter also sate downe amonge them.

{To see the ende.}

Wecoulde here the Ende why Peter followed Christe, namely that he mighte see what woulde becomme of hym. This Narration as concerninge Peter which oure Euangelist Mathew hath here begonne, is ended in the three score and nienth verse folowinge. In the meane tyme he writethe what was donne vnto Christe by Caiphas.

59 The Chiefe Priestes, and the Elders, and all the Councell soughte False witnesse against Iesus, for to putte hym to Deathe.

{The Chiefe Priestes, and the Elders.}

M. Mathewe sayde before, that the Scribes, and Elders of the people were gathered togeather in the House of Caiphas. Nowe he describethe wherefore they were gathered togeather, namely to consulte by a common Councell aboute the Deathe of Christe.

{Soughte False witnes.} C. By theise wordes the Euangelistes do note, that the Priestes, Scribes, and Elders of the people, wente aboute nothinge les, then to enquire of the cause, that the matter beeinge founde out, they mighte minister vnto him iustice: for thei had fully determined before to destroy Christ: and nowe onely they seke howe to oppresse him. And it cannot be that equity shall take any place, when the cause is not firste knowen. Theire False, and wicked Crueltye bewraiethe it selfe, in that they seke for False Witnesses. A. S. Iohn saithe, that Christe was demaunded as concernynge hys Disciples, and his Doctrine by the hie Priest: the which the other three haue omitted.

60 But they founde none: yea, when many False VVitnesses came, yet founde they none. At the laste came twoo False VVitnesses, and saide:

{But they founde none.} B. They did not gather a Councell, that the cause of Christe might be knowen, and that truth mighte take place, but only to condemne him by False Testimonie, and to deliuer him vp to Pilate to be slaine. C. In the whiche they do notably declare their Crueltye. And, where as they beeinge disappointed of theire hope, do persiste notwithstandinge in their wicked ponrpose, we maye the better perceiue theire blinde obstinacie. Therefore in that blind madnesse, the Innocencie of the Sonne of God did shine notwithstanding, that ỹ Diuels them selues might know that an Innocent was put to death. B. For the Lorde was so cleare, not onely from all

euil,

euill, but also from all shewe of Euill, that ỹ whole cõsaile could finde no false witnesse to come in agaynst hym, that they might haue any likelihoode, or shew of Truthe.

Chiefely wee muste note this Innocencie of Christe, not so mutche in this presente Publique Action, as in that also whiche Pilate did, as hereafter followethe: I saye wee muste note this as the speciall Heade of oure Saluation, and principall place and fruite of the Lordes Passion. For it was meete that wee shoulde haue suche a Hye Priest, which is Holy, Harmeleſſe, Undefiled, and seperated from Sinnes, that we through him might be made the Righteousnes whiche is allowed of God. S. Marke saithe: Many bare False Witnesse againste him, but theire witnesses agreed not togeather. {At the laste came in two False}

A. False Testimonyes of other, here mentioned by Mathewe, are not spoken of by the other Euangelistes, but are simply condemned of Falsehoode and vanity: and the Testimonye of these menne is therefore brought forthe, because it hath somme shewe of Truthe.

61. This Fellowe saide: I am able to destroye the Temple of God, and to builde it againe in three daies.

{This Fellowe saide:} Howe are theise called False Witnesses, seeinge wee reade, that they saide nothinge, but that whiche Christe spake.

C. But wee muste note that they are called False Witnesses, not only which bringe foorthe a Lie made of nothynge, but also whiche do cauellingly peruerte those thinges, whiche were trewely spoken, and wreste them to a Faulte: Of the which mater, we haue here an example, as concernynge the Ruine, and Newe Buildinge againe of the Temple.

Christe truely saide, that when they had destroyed the Temple of hys Bodye, he woulde rayse it agayne in three Dayes. So that nowe, the False Witnesses do not deuise a newe Lye, but do depraue, and misconstrue his wordes, as though he woulde haue vsed somme Legierdemaine, or craftie conueiance in building the Temple. For he saide not, I can destroye, or, I will destroye: but Christe saide: Destroye ye, or if ye do destroye, attributing the destruction of the Temple vnto them, not to him selfe. Furthermore, he said not: This Temple made with handes: but they beinge superstitious, diuised it, estéminge the Temple made of Stoane, to be more excellente, and Holy, then the Spirituall Temple, whiche is a faithfull Soule. And of that superstition spronge that Iewishe crueltie, whiche not onely Christe sealt, but the Prophetes also, and S. Steuen. The same Superstition also raigneth at this daye. Act. 6.

To conclude, he coulde not by righte be called the Destroyer of the Temple of God, whiche destroyed not the Temple, to the ende it might lie waste, but that it might be better, then it was before.

If thei did not beleue that he could make it better, why did they beleue ỹ he coulde destroie it in thée daies, seinge the same also was impossible to man. Wherefore Marke saithe, But yet their Witnesses agreed not togeather.

62. And the Chiefe Priest arose, and said vnto him: Answearest thou nothing? Why doo these beare Witnesse againste thee?

{And the Chiefe Priest arose,} M. Although this Testimonye was not sufficiente to bringe Condemnation, yet notwithstandinge the Hie Priest, for to mutche desire that he hadde to kille Christe, coulde not pretermitte this with silence, but risinge in hys Authoritie, goeth aboute to exaggerate the matter, and to make it more heinous.

C. But it is certayne that Christe helde hys peace, when False Witnesses pressed hym, not only because they were vnworthy of Confutation, but also because he did not nowe séeke to be louſed, knowinge that hys houre was comme: Notwithstandynge, Cayphas tryumphethe because of hys silence, as thoughe he helde his peace, because he was ouercomme, euen as they do, whose Consciences accuse them.

But the wickednesse of Caiphas was the more, in that he dissemblethe Christe not

to be without faulte, because false Witnesses do stande againste him. For that is the meaninge of this question.

{*Why doo these beare witnesse against thee?*} As if he had saide: Howe commeth it to passe that these menne comme agaynste thée, but only that Conscience causeth them? Neither are they thine enimies without a cause. M. What notable wickednesse, and neuer hearde of heretofore, is that which these men laie to thy charge? C. This doothe he speake impudently, as though he knewe not that thei were subourned, and craftily coloured, for this matter. M. Caiphas trewely here sheweth him self to be an vniust Iudge, in that he dothe amplifie the Accusation againste an Innocente: and in that by hys Authoritye he goethe aboute to discourage, & oppresse the Accused throughe feare.

63 But Iesus helde his peace. And the Chiefe Priest answeared, and sayde vnto him: I charge the by the Liuing God, that thou telle vs, whether thou be Christe, the Sonne of God?

{*But Iesus helde his peace.*} M. Christe helde his peace againe (when as notwithstandinge he hadde a moste certaine and readye Defence. For he knewe thys, that they wente aboute to take awaye al Defence from him: that sommewhat might be colourably pretended to hys Condemnation. Agayne, this Accusation was so impudente, that the verye Enimyes thoughte it not sufficiente to bring that to passe, whiche they sought for: whereuppon they did not prosecute the same. Furthermore, he thoughte not hys Enimyes worthy to heare any purgation of hys Innocencye agaynst suche impudente Declarations.

C. Laste of all wée muste note, what personne the Lorde doothe represente here: he stode not before the Hie Priest, to defende his owne cause, but that hee might suffer Deathe for vs. It was méete therefore, that Christe, after thys manner shoulde be silente, and beinge geuen to be a Sacrifice, to caste awaye all care of hys owne Defence: the which thinge is to be noted in the whole Historye. For he helde hys peace also before Pilate, knowinge what was commaunded vnto him of the Father. He hauinge donne the Office of a Teacher, there remained nothinge, but that he shoulde be coumpted amonge the wicked: it became hym to houlde hys peace at al reproches: notwithstandynge, the cause of hys silence was, that he might be cuil intreated for vs.

{*I charge thee by the Liuinge God,*}

A. The Euangelist Marke hathe: And the Hie Priest asked hym agayne, saieinge: Arte thou Christe, the Sonne of the Liuinge God? C. The Hye Priest thoughte that this one faulte was sufficiente to condemne Christe, if that he professed hym selfe to be Christe. But truely seinge they all boasted that they lokked for Redemption by Christe, they should haue firste demaunded whether it were so, or no. They durste not denie that there shoulde be no Christe, by whose hande the people shoulde be deliuered: Christe commeth for the into the middest, with the Title of Christe: Why do they not geue regarde to the matter it selfe? Whye do they not examyne the signes, wherby they might haue true Iudgemente? But because they hadde once determined to destroy Christ, they are content with this pretence of Sacrilege, that he toke vpon him the glorie of the Deitye. And yet notwithstanding Caiphas taking an othe, doth so examinate & beate down the mater, as though the mater being euident, he were ready to geue place. In the meane time his minde was full fulle with hatred, and contempt of Christ, and so blinded with Pryde & Ambition, that so sone as the mater was not denied, he thoughte he had the iust cause of Damnation in his owne hande, without any further inquisition of Rigdte.

C. Heretofore we se that the wicked will neuer make an ende, vntyll they haue oppressed Innocente menne. Furthermore by the wordes of Caiphas wé maye gather, that the Title of the Messias, was then common amonge the Iewes, in so muche that they called hym the Sonne of God. And trewelye they knewe

king 22.

knewe by the testimonyes of the Scripture, that he was bothe the Sonne of God, and the Sonne of Dauid also.
And Caiphas semethe to vse thys Epithete, or name of the Sonne of God, either to terrifie Christe, or els to increase his enuye: as if he had sayde: Behoulde whereunto thou arte comme: For thou canste not saye, that thou arte Christe, but thou doste also arrogate the Name of the Sonne of God, whiche Name the Scripture geueth vnto him.
M. Notwithstandinge the wicked Hye Priest abused the Name of the Liuinge God: For he soughte not for the Treuthe, whiche he loued not, but for Reproche.
Euen so also wee reade of Achab, howe he charged Micheas the Prophete to tell hym nothynge, but that whiche was trewe: when as notwithstandynge he soughte not for the Truethe, but to cauill.
Suche is the nature of the wicked and Hypocrites. A. As they do daily knowe by experience, whiche haue to do with vngodly Flatterers of the Romishe Antichriste.
3. King. 22.
67. Iesus saithe vnto hym: Thou haste saide. Neuertheless I saie vnto you: hereafter shall yee see the Sonne of Man, sittinge on the Righte hande of Power, and commynge in the cloudes of the Skie. {Iesus saithe vnto him:}
M. Christe houldethe hys peace no more: but for the reuerence of the name of God, he telleth the truthe, of the which he was asked, and straitely charged, (althoughe he knewe that they soughte an other matter then the Truthe) leaste he mighte seme, in contemnynge that Charge, neither to feare God, or Man, nor to be touched with any zeale.
Howe be it, the wicked muste not be alwayes answeared, although they charge vs a thousande tymes by the Name of the Liuinge God: But we muste diligentely take heede that we houlde not our peace, when we see that the Glorye of God maye be endammaged thereby, but to geue somme signe of reuerence, leaste we be thoughte to be withoute God. Instead of, Thou haste saide: the Euangeliste Marke hathe: I am.
C. The Euangeliste Luke bringethe in an other Answeare, by the whiche Christe touchethe the malice of the Hye Priest: Yee will not beleue (saithe he) if I tell you. By the whiche wordes he declareth, that althoughe he shoulde proue hym selfe to be Christe a hundred times, yet notwithstandynge it shoulde nothynge at all profite the obstinate: For, they hadde not onely hearde, but hadde seene with their eies the Myracles, which had bene sufficiente to proue hys Heauenly and Diuine Power, althoughe he hadde holde his peace, and to cause them also to crye: Thys is the Redeemer, whiche was promised to vs longe agoe. Iesus therefore affirmethe hym selfe to be Christe, not to anoyde hys Deathe, but rather to inflame the rage of hys enimies againste hym.
{Neuertheless I saie vnto you,} M. This sentence comprehendeth a horrible threatenynge, that hereafter they shoulde haue experience of the Truthe it selfe, whiche nowe they would not beleeue, but blaspheme.
C. For, because he was then vnder a filthye and base Fourme, he saithe, that he shall comme at the laste in hys tyme, with Kingely Maiestye, that they maye feare the Iudge, whome they cannot nowe abide to acknowledge the authour of Saluation.
M. Therefore he saithe not simplye: Hereafter the Sonne of Man shall sitte: but he saithe: Neuertheless I saye vnto you. As if he shoulde saye: Ye do not nowe beleue me. Neuertheless I saye vnto you, (for so muche as thou doste adiure and charge me by the Liuinge God, to tell whether I am Christe, or no) that hereafter ye shall see the Sonne of Man, whome nowe ye despise as an abiecte, to sitte at the Righte Hande of Power, indewed with Diuine Maiestye to raigne for euer: and to comme at the lengthe in the Cloudes of Heauen to iudge the reprobate. These thinges (I saye) after this shall ye see, what so euer ye iudge of me nowe.
To this effecte also it doothe pertaine, that he doothe not onely saye: Yee shall

see the Sonne of Manne on the Righte hande of God: but, On the righte hande of Goddes Power: that he mighte oppose, or sette the power of God, agaynste the base Fourme and shewe of Seruitude, whiche he then hadde on, and for the whiche he was despised.

We reade not here, At the righte hande of Goddes Power: but, On the Righte hande of Power. Yet notwithstanding wee muste in sence, adde this worde, God, as appeareth by the wordes of Luke. C. The summe and effecte of his Worde is, that they are greately deceiued, if they iudge of hym accordinge to the presente state, and outwarde appearance: because he muste be humbled and brought, as it were, to nothinge, before hys comminge, whiche shoulde be with greate maiestye and power.

Luk. 22.

For this worde, After this, doothe put a difference betweene his Firste, and Seconc Comminge, and doothe ioyne with it also two places of Scripture. For as concerninge hys sittinge at the righte Hande of the Father, the Prophete Dauid speaketh thus. The Lorde sayde vnto my Lorde, sitte thou on my Righte Hande, vntill I make thyne Enimyes thy Foote Stoole.

Psal 110.

And the Prophete Daniell prophesiethe thus of his commynge: I sawe in a Vision by nighte, and behoulde there came One in the Clowdes of Heauen, lyke the Sonne of Man, which went vnto the Oulde Aged, before whom they brought him. Then gaue he hym power, and dignitie Regall, that all the people, Tribes, and Tongues shoulde serue hym. Hys Power is an euerlastinge Power, whiche shall neuer be put downe: and his Kingedome endurethe vncorrupte.

Daniel. 7.

Luk 1.

All the wiche thinges the Angel Gabriel witnessed to belonge vnto Christe.

M. To sitte at the Righte Hande of the Power of God, is to haue all power.

C. Christe therefore is sayde to sitte at the Righte Hande of the Father, because he beeinge made the Kinge of all Kinges, gouerneth the whole worlde in his name, euen as if he receiued of hym the Seconde Seate of Honour and Dignitie.

Christe therefore sittethe at the Righte Hande of the Father, because he is hys Vicare: and he is therefore called hys Righte Hande of Power, because God doth not now declare hys Power, but by the hand of his Sonne, & wil also by him comme to Iudgemente in the Laste day.

Math. 22. Psal. 110. Act. 2.

{In the Clowdes of the skie:} M. Reade the foure and twentye Chapter goynge before.

C. Here wee maye gather a very profitable Doctrine, whiche is generall. For whereof commeth it that the wicked are so readye to rebell? but onely because Christe Iesus Crucified, is of no Price, or estimation with theim. Therefore they muste be put in minde of the horrible Iudgemente, because they will not forsake theire insensible dulnesse, and carelesse negligence.

Psal. 14.

and althoughe they dow make a iesse, as of a Fable, of that whiche is spoken of the Comminge of Christe that shall be, yet notwithstandinge the Iudge doothe not calle theim to hys Tribunall Seate in vayne, by his Gospell: for thereby they are made voyde of all excuse.

65. Then the Hye Priest rente his clouthes, saieinge: He hathe spoken Blasphemye: what neede wee of any moe VVitnesses? Behoulde nowe ye haue hearde his Blasphemye.

{Then the Hie Priest rente his cloathes,}

Bu. The Hye Priest hauynge gotten that whiche he sought for, rose out of hys Chayre, not so muche for the loue of Godlinesse, as for ioye that he had gotten his praye: and to the ende he might make the faulte of Christe more heynous, he rente hys Garmentes vnder a pretence of singulare zeale.

M. Feininge that he coulde not beare thys Blasphemye for verye griefe of harte. This was a common manner amonge the Iewes, as well to the Godly, as to Hypocrites.

As concernynge that whiche Hypocrites vsed, the Prophete Ioell saithe: Rente your hartes, and not your Garmentes.

Ioel. 2.

As concerninge that whiche the Godly vsed, S. Luke maketh mention, speakynge of Barnabas, and Paule:

We

Wee reade also that Dauid rente his clothes. And also we reede that the Prophete Elizeus did the like: and diuers others. Although therefore there was a commaundemente geuen that the hye priest shoulde not rente his clothes, yet notwithstãding this hipocrite would do it to aggrauate the cause of Christe, as thoughe it were some greuouse matter that caused the hye Priest to teare his clothes: whereby men might thinke that Christe had cõmitted som notable office. {He hath spoken blasphemy.} They cryed that he had blasphemed the name of God because he reported himselfe to be Christe, and that therfore he ought to dye according to the lawe. {What nede we ye of any mo.}

C Hereby we perceiue, that the miracles by the which Christ declared his power had profited these wycked ones nothinge at al. But it is no merueile that the sone of God was contemned vnder the base forme of a seruante, by them, who were touched with no care of the promised saluation. For except they had ben altogether voyde of the sence and feling of godlines they would in so lamentable estate, haue had careful regarde to the redemer. But nowe omitting all inquisition and seking after the same, being offered vnto them, do they not so muche as in thẽ is, extinguishe al the promises of God. And first of al truely the hye priste pronounceth Christ to be a blasphemer, t then the reste subscribe to the same. And also ỹ tearing of his garmẽts doth plainly declare howe boldely and impudently the prophane contemners of God do pretends a false zeale.

{Behold now haue ye heard of his blasphemy.} Bu. As if he should haue said: Hytherto we haue bestowed much time in hering testimonys and in the examininge of witneses: to what ende nowe shoulde thereby mo witneses? He himself shal serue for many witneses: al ye haue heard a blasphemous cõfession of his owne mouth. What therfore remaineth now but iuste iudgemẽt.

66. What thinke ye? They aunswered and said, he is worthy to dye.

M. Now he seketh to get the fauour of the people. He asketh other what they thinke, as though he gaue them liberty, when he himselfe already had pronounced the sentence: or as though they were mete to iudge right, whiche had already fully determined in their hartes to put him to death. {He is worthy to dye.}

S. Marke hath: And they all condemned him to be woorthy to death.

67. Then did they spit in his face, and buffeted him with fistes: And other smote him on his face.

{Then did they spit in his face.} C. Eyther the order in S. Luke is quight disordered, or els the Lorde suffered twyse so many reproches. The whiche latter semeth more probable. Notwithstanding there is no doubte but that the ministers did deuise howe they might more despightfully strike him and spit in his face, after they sawe that he was appointed to dye by the foreiudgement of the counsell. It was wonderful madnes truely in ỹ priestes, who handeled Christe with so great cruelty, forgetting that they were Iudges. He is thus shamfully intreated, for the iudgement ỹ they gaue: for they thought that he whome so greate a potentate as the hie priste pronounced to be a blasphemer, and an enemy vnto God, was worthy of all reproche and ignominy: But thus ought the Scripture of the Prophete be fulfilled, when it is saide: I offer my backe vnto ỹ smiters, e my chikes to the nippers. I tourne not my face frõ shame and spitting. But let vs note, ỹ he suffered these thinges for oure sakes. For what are we before God, so often as we beholde our lyfe, and consider what we wante? If God call vs to iudgement, with howe muche and howe manye reproches shal we be couered? But Christ toke away this ignominy and reproche, that there might appere no blott or spot in vs. Nowe for a time he executeth not the office of a teacher, but of a redemer. When he was sente to teache he faithfully discharged his duety, and nowe diligently he fulfilleth the office of a redemer, that as a lambe he might be led to be slaine. The Almighty God truelye pronoũced this voyce from heauen, saying, heare him, but if we cõpare the office of the Esay. 50.

to be without faulte, because false Witnesses do stande againste him. For that is the meaninge of this question.

{Why doo these beare witnesse against thee?} As if he had saide: Howe commeth it to passe that these menne comme againste thee, but only that Conscience causeth them? Neither are they thine enimies without a cause. M. What notable wickednesse, and neuer heard of heretofore, is that which these men laie to thy charge? C. This doothe he speake impudently, as though he knew not that thei were subourned, and craftily coloured for this matter. M. Caiphas trewly here sheweth him self to be an vniust Iudge, in that he dothe amplifie the Accusation againste an Innocente: and in that by hys Authoritye he goethe aboute to discourage, & oppresse the Accused throughe feare.

63 But Iesus helde his peace. And the Chiefe Priest answeared, and sayde vnto him: I charge the by the Liuing God, that thou telle vs, whether thou be Christe, the Sonne of God?

{But Iesus helde his peace.} M. Christe helde his peace againe (when as notwithstandinge he hadde a moste certaine and readye Defence. For he knewe thys, that they wente aboute to take awaye al Defence from him: that sommewhat might be colourably pretended to hys Condemnation. Agayne, this Accusation was so impudente, that the verye Enimyes thoughte it not sufficiente to bring that to passe, whiche they sought for: whereuppon they did not prosecute the same. Furthermore, he thoughte not hys Enimyes worthy to heare any purgation of hys Innocencye agaynst suche impudente Declarations.

C. Laste of all wee muste note, what personne the Lorde doothe represente here: he stode not before the Hie Priestе, to defende his owne cause, but that hee mighte suffer Deathe for vs. It was mete therefore, that Christe, after thys manner shoulde be silente, and beeinge geeuen to be a Sacrifice, to caste awaye all care of hys owne Defence: the which thinge is to be noted in the whole Hystorye. For he helde hys peace also before Pilate, knowinge what was commaunded vnto him of the Father. He hauinge donne the Office of a Teacher, there remained nothinge, but that he shoulde be coumpted amonge the wicked: it became hym to houlde hys peace at al reproches: notwithstandynge, the cause of hys silence was, that he mighte be cuil intreated for vs.

{I charge thee by the Liuinge God.}

A. The Euangelistе Marke bathe: And the Hie Priestе asked hym agayne, saeinge: Arte thou Christe, the Sonne of the Liuinge God? C. The Hye Priestе thoughte that this one faulte was sufficiente to condemne Christe, if that he professed hym selfe to be Christe. But truely seinge they all boasted that they looked for Redemption by Christe, they should haue firstе demaunded whether it were so, or no. They durste not denie that there shoulde be no Christe, by whose hande the people shoulde be deliuered: Christe commeth forthe into the middest, with the Title of Christe: Why do they not geue regarde to the matter it selfe? Whye do they not crampne the signes, wherby they mighte haue true Iudgemente? But because they hadde once determined to destroy Christ, they are content with this pretence of Sacrilege, that he toke vpon him the glorie of the Deitye. And yet notwithstanding Caiphas taking an othe, doth so examinate & beate down the mater, as though the mater being euident, he were ready to geue place. In the meane time his minde was full fulle with hatred, and contempt of Christ, and so blinded with Pride & Ambition, that so sone as the mater was not denied, he thoughte he had the iust cause of Damnation in his owne hande, without any further inquisition of Righte.

C. Heretofore we se that the wicked will neuer make an ende, vntyll they haue oppressed Innocente menne. Furthermore by the wordes of Caiphas wee maye gather, that the Title of the Messias, was then common amonge the Iewes, in so muche that they called hym the Sonne of God. And trewelye they knewe

knewe by the testimonyes of the Scripture, that he was bothe the Sonne of God, and the Sonne of Dauid also.
And Caiphas semethe to vse thys Epithete, or name of the Sonne of God, either to terrifie Christe, or els to increase his envye: as if he had sayde: Behoulde whereunto thou arte comme: For thou canste not saye, that thou arte Christe, but thou doste also arrogate the Name of the Sonne of God, whiche Name the Scripture geueth vnto him.
M. Notwithstandinge the wicked Hye Priest abused the Name of the Liuinge God: For he soughte not for the Treuthe, whiche he loued not, but for Reprochе.
Euen so also wee reade of Achab, howe he charged Mycheas the Prophete to tell hym nothynge, but that whiche was trewe: when as notwithstandynge he soughte not for the Truethe, but to cauill.
Suche is the nature of the wicked and Hypocrites. A. As they dw daily knowe by experience, whiche haue to dw with vngodly Flatterers of the Romishe Antichriste.
67. Iesus saithe vnto hym: Thou haste saide. Neuertheleſſe I saie vnto you: hereafter ſhall yee ſee the Sonne of Man, ſittinge on the Righte hande of Power, and commynge in the cloudes of the Skie. {Iesus saithe vnto him:}
M. Christe houldethe hys peace no moze: but for the reuerence of the name of God, he telleth the truthe, of the which he was asked, and straitely charged, (although he knewe that they soughte an other matter then the Truthe) leaste he mighte seme, in contemnynge that Charge, neither to feare God, or Man, nor to be touched with anye zeale.
Howe be it, the wicked muste not be alwayes answeared, although they charge vs a thousande tymes by the Name of the Lyuinge God: But wee muste diligentely take heede that wee houlde not our peace, when wee see that the Glorye of God maye be endammaged thereby, but to geue somme signe of reuerence, leaste wee be thoughte to be without God. In steade of, Thou haste saide: the Euangeliste Marke hathe: I am.
C. The Euangeliste Luke bringethe in an other Answeare, by the whiche Christe touchethe the malice of the Hye Priste: Yee will not beleue (saithe he) if I tell you. By the whiche wordes he declareth, that although he ſhoulde proue hym ſelfe to be Christe a hundred times, yet notwithstandynge it ſhoulde nothynge at all profite the obſtinate: For, they hadde not onely heard, but hadde ſeene with their eies the Miracles, which had bene ſufficiente to proue hys Heauenly and Diuine Power, although he hadde holde his peace, and to cause them also to crye: Thys is the Redeemer, whiche was promiſed to vs longe agoe. Iesus therefore affirmethe hym ſelfe to be Christe, not to auoyde hys Deathe, but rather to inflame the rage of hys enimies againſte hym.
{Neuertheleſſe I ſaie vnto you,} M. Thys ſentence comprehendeth a horrible threatenynge, that hereafter they ſhoulde haue experience of the Truthe it ſelfe, whiche nowe they wouldе not beleeue, but blaſphemed.
C. For, becauſe he was then vnder a filthye and baſe Fourme, he ſaithe, that he ſhall comme at the laſte in hys tyme, with Kingely Maieſtye, that they maye feare the Iudge, whome they cannot nowe abide to acknowledge the authour of Saluation.
M. Therefore he ſaithe not ſimplye: Hereafter the Sonne of Man ſhall ſitte: but he ſaithe: Neuertheleſſe I ſaye vnto you. As if he ſhoulde ſaye: Yee dw not nowe beleue mee. Neuertheleſſe I ſay vnto you, (for ſo muche as thou doſte adiure and charge me by the Liuinge God, to tell whether I am Christe, or no) that hereafter yee ſhall ſee the Sonne of Man, whome nowe yee deſpiſe as an abiecte, to ſitte at the Righte Hande of Power, indewed with Diuine Maieſty to raigne for euer: and to comme at the length in the Cloudes of Heauen to iudge the reprobate. Theſe thinges (I ſay) after this ſhall yee ſee, what ſo euer yee iudge of me nowe.
To this effecte alſo it doothe pertaine, that he doothe not onely ſaye: Yee ſhall

see the Sonne of Manne on the Righte hande of God: but, On the righte hande of Goddes Power: that he mighte oppose, or sette the power of God, agaynste the base Fourme and shewe of Seruitude, whiche he then hadde on, and for the whiche he was despised.

We reade not here, At the righte hande of Goddes Power: but, On the Righte hande of Power. Yet notwithstanding wee muste in sence, adde this worde, God, as appeareth by the wordes of Luke. C. The summe and effecte of his Worde is, that they are greately deceiued, if they iudge of hym according to the presente state, and outwarde appearance: because he muste be humbled and brought, as it were, to nothinge, before hys comminge, whiche shoulde be with greate maiestye and power.

Luk. 22.

For this worde, After this, doothe put a difference betwéne his Firste, and Seconc Comminge, and doothe ioyne with it also two places of Scripture. For as concerninge hys sittinge at the righte Hande of the Father, the Prophete Dauid speaketh thus. The Lorde sayde vnto my Lorde, sitte thou on my Righte Hande, vntill I make thyne Enimyes thy Foote Stole.

Psal 110.

And the Prophete Daniell prophesiethe thus of his commynge: I sawe in a Vision by nighte, and behoulde there came One in the Clowdes of Heauen, lyke the Sonne of Man, which went vnto the Oulde Aged, before whom they brought him. Then gaue he hym power, and dignitie Regall, that all the people, Tribes, and Tongues shoulde serue hym. Hys Power is an euerlastinge Power, whiche shall neuer be put downe: and his Kingedome endurethe vncorrupte.

Daniel. 7.

Luk 1.

Al the wiche thinges the Angel Gabriel witnessed to belonge vnto Christe.

M. To sitte at the Righte Hande of the Power of God, is to haue all power.

C. Christe therefore is sayde to sitte at the Righte Hande of the Father, because he beeinge made the Kinge of all Kinges, gouerneth the whole worlde in his name, euen as if he receiued of hym the Seconde Seate of Honour and Dignitie.

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Math. 22.

{In the Clowdes of the skie:} M. Reade the foure and twentye Chapter goynge before.

C. Here wee maye gather a very profitable Doctrine, whiche is generall. For whereof commeth it that the wicked are so readye to rebell? but onely because Christe Iesus Crucified, is of no Price, or estimation with theim. Therefore they muste be put in minde of the horrible Iudgemente, because they will not forsake theire insensible dulnesse, and careleste negligence.

and althoughe they dow make a iesse, as of a Fable, of that whiche is spoken of the Comminge of Christe that shall be, yet notwithstandinge the Iudge doothe not calle theim to hys Tribunall Seate in vayne, by his Gospell: for therebye they are made voyde of all excuse.

5. Then the Hye Priesse rente his clouthes, saieinge: He hathe spoken Blasphemye: what neede wee of any moe Witnesses? Behoulde nowe ye haue hearde his Blasphemye.

{Then the Hie Priesse rente his cloathes,}

Bu. The Hye Priesse haupnge gotten that whiche he sought for, rose out of hys Chayre, not so muche for the loue of Godlinesse, as for ioye that he had gotten his prayse: and to the ende he might make the faulte of Christe more heynous, he rente hys Garmentes vnder a pretence of singulare zeale.

M. Feininge that he coulde not beare hys Blasphemye for verye griefe of harte. This was a common manner amonge the Iewes, as well to the Godly, as to Hypocrites.

As concernynge that whiche Hypocrites vsed, the Prophete Joell saithe: Rente your hartes, and not your Garmentes.

Ioel. 2.

As concerninge that whiche the Godly vsed, S. Luke maketh mention, speakynge of Barnabas, and Paule:

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Wee reade also that Dauid rente his clothes. And also we reede that the Prophete Elizeus did the like: and diuers others. Although therefore there was a commaundemente geuen that the hye priest shoulde not rente his clothes, yet notwithstading this hipocrite would do it to aggrauate the cause of Christe, as thoughe it were some grieuouse matter that caused the hye Priest to teare his clothes: whereby men might thinke that Christe had cõmitted som notable offece.

{He hath spoken blasphemy.} They cryed that he had blasphemed the name of God because he reported himselfe to be Christe, and that therfore he ought to dye according to the lawe. {What nede we ye of any mo.}

C Hereby we perceiue, that the miracles by the which Christ declared his power had profited these wycked ones nothinge at al. But it is no meruaile that the sone of God was contemned vnder the base forme of a seruante, by them, who were touched with no care of the promised saluation. For except they had ben altogether voyde of the sence and felinge of godlines they would in so lamentable estate, haue had careful regarde to the redemer. But nowe omitting all inquisition and seking after the same, being offered vnto them, do they not so muche as in theis, extinguishe al the promises of God. And first of al truely the hye priste pronounceth Christ to be a blasphemer, & then the reste subscribe to the same. And also ỳ tearing of his garmẽts doth plainly declare howe boldely and impudently the prophane contemners of God do pretende a false zeale.

{Behold now ye haue heard of his blasphemy.} Bu. As if he should haue said: Hytherto we haue bestowed much time in hering testimonys and in the examininge of witneses: to what ende nowe shoulde thereby mo witneses? He himself shal serue for many witneses: al ye haue heard a blasphemous cõfession of his owne mouth. What therfore remaineth now but iuste iudgemẽt.

66. What thinke ye? They aunswered and said, he is worthy to dye.

M. Now he seketh to get the fauour of the people. He asketh other what they thinke, as though he gaue them liberty, when he himselfe already had pronounced the sentence: or as though they were mete to iudge right, whiche had already fully determined in their hartes to put him to death. {He is worthy to dye.}

S. Marke hath: And they all condemned him to be woorthy to death.

67. Then did they spit in his face, and buffeted him with fistes: And other smote him on his face,

{Then did they spit in his face.} C. Either the order in S. Luke is quight disordered, or els the Lorde suffered twyse so many reproches. The whiche latter semeth more probable. Notwithstanding there is no doubte but that the ministers did deuise howe they mighte more despightfully strike him and spit in his face, after they sawe that he was appointed to dye by the foreiudgement of the counsell. It was wonderful madnes truely in ỳ priestes, who handeled Christe with so great cruelty, forgetting that they were Iudges. He is thus shamfully intreated, for the iudgement ỳ they gaue: for they thought that he whome so greate a potentate as the hie priste pronounced to be a blasphemer, and an enemy vnto God, was worthy of all reproche and ignominy: But thus ought the Scripture of the Prophete be fulfilled, when it is saide: I offer my backe vnto ỳ smiters, & my chikes to the nippers. I tourne not my face frõ shame and spitting. But let vs note, ỳ he suffered these thinges for oure sakes. For what are we before God, so often as we beholde our lyfe, and consider what we wante? If God call vs to iudgement, with howe muche and howe many reproches shal we be couered? But Christ toke away this ignominy and reproche, that there might appere no blott or spot in vs. Nowe for a time he executeth not the office of a teacher, but of a redemer. When he was sente to teache he faithfully discharged his duety, and nowe diligently he fulfilleth the office of a redemer, that as a lambe he might be led to be slaine. The Almighty God truelye pronoũced this voyce from heauen, saying, heare him, but if we cõpare the office of the Esay. 50.

of the redemption with that, wee shall finde it muche more excelent. Last of al, we are admonished by the example of the Lorde in this place, howe many euels we must suffer of the wicked and hypocrits. if we will followe our master

68. Sayinge, tell vs thou Christe, who is he that smote thee.

M. The Euangelist sainct Marke saith that they did firste couer his face. The gyfte of Prophesy in Christe, so necessary for mortal men is derided, & made a ieste. Therefore the miserable Iewes are not without iust cause lefte altogether destitute of Prophetes. They had also before time vnreuerently handeled the worde of prophesy: as Ieremy complaineth saying, And they caste ẏ woorde of the Lorde in my teth and take me euer to the worste. C. But to this ende al their mockes and iestes did tende, namely, that there was nothinge more vnmete than that he shoulde be the chiefe of all Prophetes, which hauinge his face couered, couide not arede and gesse who it was that gaue him a blowe on his face. But truely the prouidence of God did tourne this dellíãce vnto an other ende: because the face of Christ being striken with the fiste, and defyled with spettell, God did repayre and restore in vs that Image, whiche was corrupted and blotted oute through synne.

Iere.20.

69. But Peter sate without in the pallace. And a damsell came to him, saying: Thou also wast with Iesus of Galile.

{But Peter sate without} C. Nowe the Euãgelist goeth forwarde with the narration of Peter, which he had begon before in ẏ 58. verse, after he had declared what was done vnto his Lord by Cayphas and his ministers. And the fall of Peter whiche is here described, is a manifeste example of oure infirmity. Moreouer in his repentãce wee haue a liuely patterne of the goodnes and mercy of God, iette before vs. So that the history whiche is here declared of one manne, bothe containe a generall doctrine, and very profitable for the whole Churche, bothe to bringe a careful feare to those that stãde, and also to lifte vp those that fal, by the hope and truste of pardone.

{Without in the pallace} A. That is to say, not within the vppermoste and inward parte of the house where Caiphas examined Christe, but in the lower parte namely in the pallace. S. Marke hath: And as Peter was beneath in the pallace.

{And a damsell came to him} Sainct Marke saithe that this damsell belonged to the hye Priste: and Sainct John saith that she was the dorekeper: and peraduenture the same that let him in. Mar.14. Iohn 18.

C. Here therefore wee se that there is no nede of any greate conflicte, neyther of greate armis, or preparation, to ouercome a manne. For whosoeuer is not staied, and holde vp with the hande of God, falleth by and by, at a small puffe of winde, or at the falling of a leafe.

Peter truelye was no lesse courageouse and bolde, than one of vs, and euen now declared no small token of stoute minde: (howbeit with preposterouse rashenes) yet notwithstandynge hee looketh not when he shoulde be broughte before the the tribunal seate of the Iudge, or when his enemys shoulde seke his deathe: but being terrified at the voyce of a woman; he denyeth his master straite way: wheras before he thought hymselfe such a stoute soldier, that he couide not bee ouercome by death.

Let vs remember therefore that we are so weake to sustaine greate force, that in the onely shadowe of fight wee fall. In peace and tranquillity, wee are more braggie and bold than nede is: But when wee come to the tryall, wee shewe oure selues to be nothing but proud boasters: yea when Sathan goeth not aboute to hurte vs, euen then also wee imagine through vayne feare before the time that wee are in greate daunger.

{Saying} A. S. Marke & S. Luke haue, When she sawe Peter warminge hymselfe, she looketh on hym, and saythe.

{Thou also wast with Iesus of Galile} S. Marke hath: Wast not thou also with Iesus of Nazareth. And S. John hath: Wast not thou also one of this manes Disciples? Iohn. 19.

70. But he denyed before them all saynge: I wot nos what thou sayest.

{But he denyed} The Euangelist Luke hath

hath: But he denyed him. C. Peter had boſted before that he woulde ſtande as an inuincible warriour in his maſters cauſe euen to the death: but nowe at the voyce of a poore wenche he is terrifyed in ſo muche that he geueth ouer in the plaine felde. Beholde here a plaine proofe and tryall of mans ſtrengthe. It is but a ſmoke truely what ſtrengthe ſoeuer appereth in man, whiche wyth a blaſt of winde is by and by driuen away. A man here filled not with vertue, but with winde, promiſeth to hym ſelfe that he will eaſelye get the victory againſte the whole worlde: But truely ſeing only the ſhadowe of his enemy, he is made afrayed by and by. C. So that God doth iuſtlye recompence our diſtruſt, when he doth deſpoyle vs of al his power & vertue, that wee might be afrayde of nothinge, after wee haue caſte awaye his feare. For if Peter had had in his harte the ſounde and perfecte feare of GOD, it ſhoulde haue bene vnto him a ſtronge and inuincible bulwarke whereas now he beinge naked and without all defence, is very muche afearde of no danger. Wherefore let vs learne that wee are at no tyme, nor in no place ſtronge without the Lorde.

{Before them all.} C. This circonſtance dothe make the falte more haynouſe becauſe Peter in denyinge his maſter feareth not a greate multitude of witneſes. And the holy Ghoſte thought good to expreſſe this, to the ende the very ſighte of men might ſtirre vs vp to kepe the confeſſion of the faythe. For if wee denye Chriſte before the weake, becauſe by oure example they be ſhaken and fyde awaye, wee do deſtroy ſo manye ſoules as lyeth in vs to deſtroye.

And if wee doe defraude Chriſte of his due teſtimony before the wycked, and aduerſarys of the Goſpell, we doe make his holye name a ieſtynge ſtocke to the to the whole worlde. To be ſhorte, as a ſtronge and free confeſſion dothe edify and buylde all the Godlye, and maketh the wycked aſhamed: euen ſo the denyall and fallynge from the faythe bringyngeth with it publique ruine in the Churche, and the reproche of ſounde doctrine. Therefore, the more a manne is in eſtimation, the more let him take hede to hymſelfe, becauſe he canne not fall from his degree, but he ſhall do the more hurte.

{I wot not what thou ſayeſt.} C. S. Marke and Sainct Luke haue: I knowe hym not, neyther wot I what thou ſayeſt. This maner of denyall dothe ſufficiently declare that craffte and ſubtilty doth profite ſuche as are in miſery nothynge at all, whiche by delayes, excuſes, and circonſtances, ſeke to eſcape when they are called to geue accounte of theire faith. Peter dothe not plainelye denye the whole doctrine of the Goſpell: He onelye denieth that he knewe the man: But becauſe he doth priuelye vnder the perſone of Chriſte bury the lighte of the redemption offered, he is condemned of foule and fylthy diſtruſte.

He had hearde a lytell before oute of the mouthe of the Lorde that the confeſſion of faythe was an acceptable ſacrifyce vnto God. Therefore that denial is not to be excuſed, by the whiche GOD is robbed of his lawfull worſhip, and Chriſt of his dewe honor. Let vs know this therefore, that ſo ſone as men forſake the ſimple and true profeſſion of Chriſte, he is diſapointed of his lawfull teſtimony. He dothe not ſimplely anſwere to the wordes of the maide, I was not with him: but I knowe not what thou ſayeſt. He knewe well inoughe what the wordes of the mayde mente: but to the ende hee might auoyde daunger, and not denye by and by, he diſſembled, yt he plainly denyed that he vnderſtode not what the damſell ſpake.

Wee oftentimes beinge craftye do vſe this caution or prouiſo, namely: Truth can not alwaye be ſpoken without danger? But this refuge pertayneth to hypocrites and to ſuche as are of corrupte diſpoſition, not to ſeme to do the thyng, whiche in dede notwithſtandynge they are a doinge. Sainct Marke addeth to theſe thynges ſayinge: And he wente oute into the porche and the cocke crew.

71. VVhen he was gone oute into the porche

porche an other wentche sawe him, and sayde vnto them that were there: This fellowe was also wyth Iesus of Nazareth.

{When he was gone oute into the porche.}

M. He semeth to take bede vnto hymselfe, because after the fyrste temptacion he goeth foorthe oute of the pallace into the Porche: fællinge hymselfe not to bee in sauegarde in this house of the hye Prieste. He hadde done somewhat, if he hadde gott hym oute of the pallace altogether: But hee dothe nothinge, whiche dothe not wholelye withdrawe himselfe from all occasion of euell. Peraduenture he durst not sodenlye departe, although he wente aboute to get awaye, leaste by his sodeyne departynge, he should with daunger haue bewrayed that, whiche before he dissembled. M. This oure Euangelicte saith, that Peter wente oute into the porche, in the whiche it is lykelye that the seruants of the hye Priest had made a fyer, where at Peter warmed hym selfe: or ells that he entered into the pallace agayne. For Saincte John writeth thus: The seruaunts and the ministers stoode there whiche had made a fyer of coles, for it was colde, and they warmed themselues.

Iohn. 18.

Peter also stoode amonge them and warmed hym. After this he Describeth what Caiphas demaunded of Christe, from the 19. verse vnto the 25 verse: and from this he retourneth to the second denyall of Peter.

{An other wentche sawe him} C. It maye rather be gathered by ỳ wordes of Marke, that it was the same damsell: for he maketh no mencion of anye other. In this notwithstandyng there is no repugnancy or contrariety, because it is probable that the same question whiche was demaũded by one, was also demaunded by the reste, and affirmed to be true: yet, Saint John saith, that this questiõ was not demaunded by the damesell the seconde time, but by the company of men that stoode by: Whereby it is euidente that the voyce whiche came from the mayde, was hearde of those that stoode by, who strayte waye questioned wyth Peter. Peter therefore was vrged both of men and women.

{This fellowe was also with Iesus} A. The Euangelicte S. Luke saith: And after a lyttell while an other sawe hym, and sayde: thou arte also of them. And Peter sayde: man I am not. But our Euangelicte sayth.

72. And againe he denied with an oathe, sayinge: I do not knowe the man.

{And againe he denyed} C. Horrible is the vnsensible dulnes of Peter, whiche hauinge denied his master, is not onelye moued with no repentance, but also hardeneth hymselfe with libertye. If euerye man had asked hym in order, he woulde haue made no staye to denye hym a thousande tymes. Wee muste note the circonstance whiche our Euangelicte expresseth here, namelye, that after he coulde not escape awaye by one simple denyall, he dothe wyth an oathe double the faite, and after that, beinge more vehement vrged, he beganne to curse. Whereby wee gather that when the synner hath once gone forwarde in synne, he is by and by caryed from euell to worse: euenso they whiche beginne with small faltes doe after that fall headlonge into fylthy sinnes, whiche at the fyrste they abhorred. This happeneth daylye vnto manye: in the beginninge the fall shall not be so greate, but afterwarde commeth a custome, when the conscience is nused and brought a slepe. And this is the iust vengeance of God, that so soone as wee are depriued of the helpe of the holy Ghoste, Sathan at the laste ruleth with violence, in somuche that wee beinge addicted vnto him wholye, hee caryeth vs hyther and thyther at his pleasure. But this thinge happeneth specially in the denyall of the faith: because when one throughe feare of the crosse hathe swerued from the pure profession of the Gospell if he se that the enemys bee not yet satisfyed, hee goeth farther: and that whiche he durste not purelye confesse, he vtterly forsweareth withoute any clokynge of the matter.

Peter denieth Christe.

{I do not knowe the man} M. He denieth more

moze than was nedefull: Foz seinge it was onelye sayde vnto hym, Thou was with him, it hadde bene sufficient to answere that he had not ben one of his companye: and not to adde that he knewe hym neuer: yee, and beinge not contente with this he addeth an oathe also.

C. This therefoze is to be noted, that Peter fell almoste thzee tymes in a moment. Whereby wee haue to learne howe slyppery and ready wee are to fall, so often as Sathan dzyueth vs fozwarde: and that continuallye excepte the Lozde doe houlde vs vp with his hande. After that the fozce of the spirite of Grace was extinguished in Peter, if he hadde beene asked of Chzistе a hondered tymes, he was ready a hondered tymes to deny hym.

And although it was a foule thinge in hym to fall thzyse, yet notwithstanding the Lozde spared hym, restraynynge the tonges of the enemys, leaste they shoulde moue any moze occasion.

Euenso it is necessaryd that he dzydell Sathan dayly, least he ouerwhelme vs with an innumerable sozte of tẽptatiõs. Foz seinge he ceaseth not by many pzactises to assaite vs excepte the Lozd hauinge regarde to oure infirmity do dzydell the fozce of his rage, wee shoulde striue with a huge heape of temptations. So that in this pointe wee muste extoll and magnifye the mercy of God, because hee suffereth not the hondereth parte of oure enemys rage to fall vpon vs.

73. And after a whyle came they that stoode by and sayd vnto Peter, surelye thou arte euen one of them for thy speache bewrayeth thee.

{And after a vvhile} A. Sainct Luke expoundeth this After a whyle, sayinge. And aboute the space of an hower after

C. This is the thzide denyall, by the the whiche the vnfaythfulnes of Peter taiwarde his maister burste foozth to the full. Foz beinge not contented wyth an oathe, he falleth to curssinge and bannynge, by the whiche he geueth his bodye and soule to destruction.

Foz he wisheth the curse of GOD to fall vppon him if he he knewe Chzist.

{Came they that stoode by} A. Sainct Luke maketh mencion but of one onelye, sayinge: And an other affirmed sayinge: Verely this fellowe was with hym?

And Sainct John saithe that one of the seruaunts of the hye Pzieste (his cosine whose eare Peter smote of) sayde vnto hym: did not I see thee in the Garden wyth hym? All these seme with one consente to casse Peter in the tẽth that he was one of Chzistes company, and to make exclamation of it, that they might oppzesse him.

{For thy speache bewrayeth thee} Namelye that thou arte of Galile, as was this Jesus also.

Foz Sainct Luke saithe that some of them sayde vnto hym: Verelye this fellowe was with him, foz he is of Galile.

And the Damsell had sayde: Wast not thou with Jesus of Galile.

Saint Marke hath: And thy speache agreeth thereto.

74. Than beganne he to curse and to sweare, that he knewe not the man. And immediatly the cocke crewe.

{Then began he to curse and to sweare} C. Peter beinge ouercome with so manye acclamations, and outcryes againste him, beganne to curse and to sweare that he knewe not the man. The whiche curse was as muche as if he had sayd: God destroye me if I knowe him.

Wherefoze so muche the moze the goodnes of God is to be wondered at, whiche lifted vp, and healed the Disciple frõ suche mozlall destruction. But the Lozde thought good in so excellent a persone, to sett fozthe an excellent documente oz lesson, that it mighte be the moze excellent, and better esteemed in the Churche.

No fozce vzged Peter so to fozswere hymselfe, sauinge that he was fozsaken of the Lozde: and Sathan also on the contrary parte ceassed not by his indeuoure to helpe hym fozwarde.

Alas howe lytell oz nothinge is oure strengthe? Let vs therfoze hereby learne to pzomise nothynge vnto oure selues, but wholely to depende vppon God.

Mozeouer this place teacheth that it is not by and by blasphemye against the spirite,

spirite, if any man falling throughe the infirmitye of the flesh, deny the truethe which he knoweth. Peter trulye hadde hearde out of the mouth of the Lorde howe detestable falsehode was, to denye hym before men: And what horrible vengeance remayneth for them before God and his Aungels, whiche for the towardly feare of the crosse, do forsake the confession of the faithe. Nowe therefore he beinge before admonished, and knowing these thinges, casteth himselfe headlong into mischefe: yet notwithstading afterwarde obtayned pardone: whereupon it followeth that he rather sinned of infirmity than by incurable wyckednes. For he woulde willingly haue shewed the duety of a Disciple towarde Christe, had not the sparkes of true affection ben extinguished through feare.

{And immediatly the cocke crewe.} A. Marke and Luke haue: And immediatlye whily he yet spake the cocke crewe. For so soone as he was gone oute into ꝑ porche the the cocke crewe. S. John hathe: Peter therfore denyed againe, and by and by the cocke crewe.

And the Euangelistes do therfore make mention of the crowing of the Cocke, to the ende we mighte knowe, that Peter was admonished from above, euen in the very moment. And therefore oure Euangelistе addeth sayinge.

75. And Peter remembered the woorde of Iesus, whiche saide vnto hym, before the cocke crewe, thou shalte deny me thryse. And he wente out, and wepte bitterly.

{And Peter remembred.} C. When the cocke crewe, Christ also looked vppon Peter, as witnesseth Sainct Luke sayinge. And the Lorde turned backe and looked vppon Peter. And Peter remembered the woorde of the Lorde, &c. For at the first he regarded not the crowinge of the cocke as we maye see in S. Marke. It was necessarye therefore that Christe shoulde loke vppon him, that he mighte retourne vnto him againe.

Euenso, whosoeuer hath once begon to fall and perishe, he shalbe reclaymed by no voyce, by no signe, nor by anye admonition, vntill the Lorde casse vppon hym the eyes of his mercy.

This thinge euery one of vs fele in oure selues by experience. For whiche of vs dothe not passeouer and pretermit wyth deafe eares (as it were) the manifold and sondry singinges of byrdes, (which notwithstantinge do stirre vs vp to glorifye GOD) but also the voyce of God it selfe, which plainelye and distinctly soundeth in the doctrine of the lawe and Gospell: Neither doth this brutish insensiblenes possesse our mindes for one daye onely, but it is perpetuall, vntill suche time as he vouchesafeth to loke vpon vs, which alone hath the harts of men in his hãdes to tourne them which waye hym lysteth. Notwithstanding it is worthy to be noted that this lookynge was not after the common maner of mennne: because so he hadde looked vppon Judas before, who for all that was neuer the better.

But in beholdynge Peter, he Joyned the secrets woorkinge of his spirite to his eyes, and so pearced his harte with the brighte beames of his grace, that it tooke effecte.

Wherefore lette vs knowe, so often as any manne falleth, he hath no beginning of repentance, but from the countenance of the Lorde.

For wee are all voyde of sence and feelynge in oure sinnes, vntill the Lorde after a sorte stryr vp oure hartes with his countenaunce, and dothe make vs remember bothe hym and oure selues, when he toucheth oure hartes wyth his spirite, in so muche that wee maye remember those things that we thought not of before.

{And he wente oute} M. That is to saye into the commen traye, that hee mighte be neyther in the pallace nor in the porche.

C. But it is lykelye that Peter wente forthe for feare, because he durste not weepe before witnesses: in the whiche, his infyrmity dothe farther bewraye it selfe.

Whereby wee gather that he deserued not remission and pardone by satisfaction: But obtayned the same throughe the fatherlye goodnes and mercye of GOD.

And

And by this example we are taughte that althought our repentaunce do haulte, yet notwithstanding wee must hope well: because the Lorde doth not despyse the weake repentaunce, so that it be syncere. Notwithstanding the secret teares of Peter did wytnesse his trewe repentance before God and his Angels. For, being out of the sight of men he setteth before his eyes, God and the Angels: and therfore these teares flowe euen from the bottome of his harte. The whiche thyng is therefore to be noted, because we see that many powre out teares plentifully, so long as they are loked vpon, but beinge out of syghte their eyes waxe dyye by and by agayne. And there is no doubte but that those teares whiche are no teares in the iudgement of God, do bringe foorth ambition and hypocrisie: Whereas this weaping of Peter is a signe of repentaunce: for where the synne and offence is greate, it is necessary that there be teares and griefe. And let vs vnderstande that we are neuer truely conuerted, excepte we bee earnestly sorrowe: neyther must we onely testifie our repentaunce before God, but also before men. Euen so S. Paule teacheth the Corinthians. For godly sorrowe causeth repentaunce vnto saluation not to bee repented of. Notwithstanding, it may bee demaunded whether trewe repentaunce requireth weaping. Wee aunswere that the faythfull doe often tymes syghe vnfayneedly with dyye eyes, and doe confesse vnto to the Lorde their faulte, to obtayne pardon: but we saye that they are to incensible, and dull which in great synnes, are wounded with no sorrowe & griefe, and are not brought vnto teares. Therefore the Scripture, after it hath accused the gylty, exhorteth them to Sackcloth and asshes.

(.·.)

The xxvii. Chapter.

WHen the morning was come, all the chiefe priestes and elders of the people, helde a counsel againste Iesus to put him to deathe.

¶ When the morninge ¶

Bu. The Euangelist Mathewe nowe descendeth to the description of those thinges whiche were done with our Lorde in the iudgement haule, vnder Pontius Pilate, ỳ Judge. C. For when at the first the hyghe priestе with his cõsel had examined Jesus in the vntimely season of the nighte, at the lengthe about the Sunne rising, thei determine to bring him before the deputie. And in this they obserue & kepe the trew forme of iudgement, least their haste should be suspected, if they ran (as commonly it is the manner in a tumulte) before the tyme vnto Pilate. Notwithstanding, it is probable, that Christ being led away from their sessions, they gathered by and by a counsell, & that they decreed without any longer delaye what they would do. For before it was shewed, what tyme Christe after he was departed from them, came into the remembraunce of Peter, namely after the Cocke crowyng, and when the daye breake was at hande. Wherefore the Euangelistes do not meane that they were remoued from the place, but do onely shewe, that they adiudged Christe to death early in the morning, and that they ceassed not one momẽt in finishing their mischiefous purpose. But wher as Luke saith that they were gathered together in the morning, it ought not to be expounded of the very beginning, but of ỳ last action whiche is afterwarde added: as if he should haue sayd, ỳ they as soone as it was day, pronoũced their iudgemẽt of his death because he confessed him: self to be the sonne of God. But if they might haue certainly knowen his death, they would all in their fury haue runne vpon him at once with violent hãd. But because Pilate was apointed chief iudge of life & death thei bring him before his tribunal seate: vsing their own iudgement before, only to intrap & tangle him.

Act.7.

For the stoning of Steuen, was done by a tumulte seditiously, the people running vpon hym: but it was mete that the sonne of God should be condemned by a solemne order of the earthly iudge, that he might blot out the gilte of our transgression, in heauē. {And elders of the people.} A. S. Luke addeth the Scribes. {To put him to death.} Bu. The priestes truely in their counsell had adiudged Christe vnto death, as we haue shewed in the .xxvi. chapter going before. Whome also (as if he had bene condemned by lawe) they misused the moste parte of the nighte, moste vilanously by iniury & vyle reproche: yet notwithstanding they did not kyl hym, because, that power was reserued to the Romaines. So soone therefore as it waxed daye, they deuised howe they mighte propounde their cause, (whiche they thought was not very good) to the deputie, and by what argumentes they mighte vrge hym if he should stande against them, and also howe they might induce and perswade him to committe this horrible murther of an innocente.

2 And brought him bounde, and deliuered him to Pontius Pilate the deputie. {And brought him bounde.} C. And anone (saith S. Marke and S. Luke) the whole multitude of them arose, or theire whole counsell, when they had bounde Jesus, and led him away, and deliuered hym to Pilate. This is that matter wherof they cōsulted in their coūsel helde in ỳ morning.

Math 15. Luke.23.

Ioseph. libe 18 Antiq. cap. 4.5.6.&.7.

{To P. Pilate being deputie.} Bu. Of this man Iosephus writeth. He succeded Valerius Gratus vnder Tiberius, and was deputie of Iudea ten yeares. About the eight yeare of his gouernement, he crucified Christe. And twoo yeares after that being expired, he was put out of his office by Vitellius, deputie of Syria, for the innocēt Samaritanes that were slayne, an other being put in his place, and he constrained to go to Rome to pourge him selfe in the iudgement of Cæsar against the accusation of the Samaritanes. But before he came to Rome, Tiberius was dead, and Caius appointed in his roume. Under this Caius (as Eusebius maketh mention in his ecclesiasticall history) Pilate slewe hym selfe. He was a man (as appeareth by his actes) that bare no great good wyll to the nation of the Iewes, because he suspected that they bare but a false harte and fayned mynde towarde Cæsar. This man doe the highe priestes thynke to bee very fytte for their purpose, as one that woulde not suffer Jesus, whiche ambitiously desyred the kyngdome to escape vnpunyshed.

Pilate slewe hym selfe.

3 Then Iudas (whiche had betrayed him) seing that he was condemned, repented him self, and brought again the thirty plates of siluer, to the chief priestes and elders.

{Then Iudas whiche had betrayed him.} Bu. Before the Euangelist Matthewe describeth those thinges that were done in the iudgement haule, he inserteth and putteth in the history of the false repentaunce and horrible destruction of Judas the traytour. For as in Peter we had a tipe of true repentāce, euen so in Judas we haue set forth vnto vs an example of false repentaunce. B. But this aduerbe (Then) doth often tymes in the Euangelistes signifie onely the consequence of narration and not of tyme. C. Euē so in this place, it doth not signify any certayne moment of time: for by & by the Euangelist Mathew addeth that Judas seing the rewarde of his treason to be reiected of the highe priestes, caste the same into the temple. But truely they came directly out of the house of Caiphas into the iudgement haule, and stoode there vntyll the cōdemnation of Christe: they coulde scarsely therefore be founde in the temple that day. It is not necessary therefore to vnderstand, that Judas brought the peces of syluer, the self same time, that Christ was brought vnto Pilate: euen as this also. {Seyng that he was condemned.} semeth to signifie that these thynges happened either after the deathe of Christe, or els after he was condemned of the deputie. {Repented hym selfe.}

Verse.5

C. Judas is sayde to be lead with repentaunce, not that he repented but because hee dyd dislyke muche of the wycked dede that he had committed: Euen as God oftentymes openeth the eyes of the reprobate, that they maye begynne to fele and abhorre theire wyckednes. For they which are seriously greued, in so much that they repente, they are not onely called in

Greeke

Greeke Metamelein, but also Metanoien. Whereupon also cõmeth metanoia, which is the true conuersion and tourning of man vnto God. Iudas therefore had conceiued a greuous prkesomenes and horror, not to conuert and tourne him selfe vnto God, but rather that hee beinge ouerwhelmed with desperatiõ, might be an example of man altogether reiected and refused of the grace of God. S. Paule truely sayth that godly sorrowe causeth repentaunce vnto saluatiõ not to be repented of: but if any mã stomble in the entery, confused sorrowe will profite him nothing at all. But rather God dothe lape vpon the wycked this iust vengeaunce at the lengthe, geuing them vnto Sathan to be tormẽted without hope of consolatiõ, because they haue obstinately despysed his iudgement. True repentaunce is a dislikinge of sinne, being conceiued of the feare & reuerence of God, whiche also ingendreth of it selfe a loue and desier of righteousnes. The wicked are farre from this effecte, for they desier neuer to make an ende of synning: yea so muche as in them lyeth they go about to delude and mocke with God. But the conscience dothe vexe and torment them, bee they neuer so vnwyllinge, with blynde horror, that although they hate not their synne, yet notwithstanding they may fele the same with sorrowe and griefe to be heauy and troublesome vnto thẽ. Hereupon it commeth to passe that their griefe is vnprofitable, because they doe not frankely and frely tourne thẽ selues vnto God: for they come not vnto better, but beinge geuen to their filthy desier, they langupshe in extreme torment whiche they can not auoyde. By this meanes (as wee sayde euen nowe) God taketh vengeaunce of their obstinacy. For although he drayeth his elect vnto him, sharpely chastiseing thẽ, because they wrastell and stryue with hym, yet not withstanding he healeth in dewe tyme, the woundes whiche he hath geuen them, that they may come of their owne accorde vnto him, by whose hande they knowe they are stricken, and by whose feare thei are terrefied. The former sorte therefore of men, doe no lesse flie than feare the iudgemẽt of God without the hate of synne: & so being wounded with an incurable stroke, they perysshe in the middest of their sorrowes. If Iudas had heard the monition of Christ, there had bene some hope of repentaunce: but because he despised so gentle a calling to saluation, he is committed to the gouernemẽt of Sathan, that he may cast him into desperatiõ. M. Let vs therefore behold in him the horrible iudgemẽt of God, although this was not his last punishement, but a shewe onely of that extreame iudgement which once he shall fele. Let vs also consider in him the example of the reprobate, whome Sathan carieth a lõg tyme from one wickednes vnto an other, but at the length their eyes being opened in so much that they see the haynousnes of their wickednes, but fele not the mercy of God, he doth bringe them to this passe, that desperatly they cast aside saluation and all thinges els, and so runne headlong into helfier. {*And brought again the thirty plates of syluer.*} This semeth to be a signe not of fayned but of true repentaunce: for it is not true repentaunce, when the thing that was wickedly taken awaye is not restored agayne. A. Whereupon Zache also saith. If I haue defrauded any mã I restore foure foulde. Luke.19. But it profited Iudas nothing at all to restore the money here againe to the hie priestes, whiche was not truely conuerted vnto God. {*To the highe priestes and elders.*}

These be they to whome Iudas solde the Lorde Iesus.

4 Saying I haue sinned, betraying the innocent bloud. And they said, what is that to vs? se thou to that.

{*I haue sinned betraying the innocent bloud.*} M. He doth here by playne wordes confesse his sinnes. And confession of sinne pertaineth to repentaunce. A. Yet notwithstanding Iudas laboureth in vayne, when he wantinge the company of Christe, whome he had offended, went to the high priestes and elders onely. For what comfort could this miserable traytour haue at their handes? Surely suche comfort that shortly after he hanged him selfe. C. And yet notwithstanding if the Papistes did speake truely of repentaunce in their scholes, nothing cã be desired in Iudas, to whõ their whole definitiõ doth not belong. For here we may beholde the cõtrition of the heart, the cõfession of the mouth, and (as thei say) the satisfaction of the worke. Whereby wee gather that they onely take

Iudas a patterne of popishe repentaunce.

the ryude or barke, because they doe omit the speciall parte, namely, the conuersion of man vnto God, when as the synners being beaten down through shame and feare, forsaketh hym selfe that hee may submitte hym selfe vnto ryghteousnes.

Judas therfore confesseth his synne here vnto those, which gaue him occasiõ to sinne: and not vnto Christe, against whome hee had synned. Neither doth he prostrate hym selfe before God, and being let by distrust, he prayeth not that the Lorde woulde forgeue hym. Notwithstanding, hee geueth testimony of the innocensy of Christe, in betraying of whome he made hym by the iudgemente of men nocent and gylty. I haue synned saythe he in betraying the innocent bloud: putting here the bloude for the life, the soule, and the whole man. As if he had sayde, in betraying the innocent man. So great was the force of innocensy in Christ, that although he did not beleue hym to bee the sonne of the lyuing God, and bare no sincere, but a malitious harte against him, yet notwithstanding he is constrained to acknowledge and confesse, that a iuste and innocent man is betrayed of hym. For he acknowledgeth the greatnes of his faulte, but he acknowledgeth not the greatnes of the mercy of God. A. Beholde therefore howe vayne their repentaunce is, whiche ioyne not faithe to the acknowledginge of sinne. Caine carelesly cõmitteth homicide or murther, and being admonished craueth not pardon: But Adam after his fall, conceyueth faithe of the sede promised to come.

1 King 3. 3. King. 12. Saule carelesly is caried to committe mischief, but when he is touched with the iudgement of God, he commaundeth hym self to be kylled: But Dauid conceyueth faith by the woordes of Nathan the prophete. After this sorte Peter and Judas synned: but Peter beleueth, and Judas dispayreth for wante of faythe.

¶ What is that to vs? see thou to that. C. Here is described the madnes and vnsensiblenes of the priestes, who beyng admonished by the terrible example of Judas, yet notwithstãding, retourne not to them selues. We graunt truely that they had an excuse in a readynes (as hypocrites commonly haue,) by the whiche they myghte distynguyshe and make a difference betweene their faulte and Judas faulte: because they thought that they were not partakers of the mischiefe although they had abused the falsehoode of the traytour. But truely Judas dothe not onely confesse that hee offended, but also declareth the innocencie of Christe. Whereuppon it followeth that they soughte the deathe of a iuste man, and therefore to be gylty of crewell and wicked murther. And there is no doubte but that God went about, to seare their consciences with a burnyng Iron, because hee had detected and vncouered their secrete and hydden sore.

But let vs learne so often as we see the wycked to bee made afrayd, that they are so many prouocations to repentaunce, that if the obstinate doe neglecte them, they double their faulte, and make it twyse so haynous. They saye. M. What haue wee to doe whether thou haue betrayed an innocent or no? In that thou haste synned in betrayinge the innocent bloude, what is that to vs, thou arte in the faulte: wherefore there is no cause why thou shouldeste impute any parte thereof vnto vs: see thou thy selfe howe thou mayest auoyde it. Or, looke thou to that. C. Wee must also note that none can absolue and cleare them selues from the faulte of one man, (be they neuer so many) if so bee they haue by any meanes ioyned or intangled them selues with hym: muche lesse shal it profite the authours of the mischief to seperate thẽ selues from their ministers and scoutes, least they should be partakers of their punishement.

5 And he cast down the siluer plates in the temple, and departed, and wente and hãged him self. *¶ And he cast down.*

A. Here wee haue depainted vnto vs, as it were in a table, the disposition & nature of hypocrites & wicked men. As Judas was most secure, so also he was moste impudent before that he acknowledged his faulte: he despised as wel gẽtle as sharp admonitiõs: he thought Sathan, whiche had put in his harte to betray the Lord, was not so horrible as he was cõmonly painted forthe, neyther that helfier was so hoate as men commonly sayde it was: he deferred his repentaunce vntil the tyme of croked age: but so soone as he felte & acknowledged the faulte he dispaired.

And

And this is that carnall securitie and contempt of Gods iudgemẽtes, which greatly displeaseth him. Whẽ the wicked ought to feare, they liue carelessly: & whẽ they should beleue, then do they dispayre. As for example, Cayne, Saule, Achitophel, and many others. Least therefore we should be ouerwhelmed with the iudgement of God, first a godly and holy feare of the Lord must be conceiued, thẽ the greatnes of Gods mercy must be considered with a true faith.

{And went.} namely from the high priestes and elders of the people, where he had no comfort geuen him, but rather occasion to dispaire: in so much that he {Hanged himself.}

E. Luke saith, that he being hanged brake a sonder in the middest, & that his bowels gushed out. C. Sathan selleth al his intiseing snares for this price, with the which he flattereth the wicked for a time, but at ỹ lẽgth tourning them into madnes, he causeth thẽ to cast away all hope of saluatiõ, insomuche that they finde iope in nothing but in death. Iudas him selfe casteth away the thirty pces of siluer, for the which he betrayed not only Christe, but his owne saluation also: neither doth he only depriue him selfe of the vse of that money, but also casteth away his lyfe, with the abhominable rewarde which he had receiued for Christes deth. Euen so, although God doth not moue his hand, yet not withstanding the desiers of the wycked are made frustrate, in so muche that they hauing gotten their desiers, do not only reiecte thẽ selues, by the fruitiõ of their vaine goodes, but also do make thereof a snare & trappe to catche thẽ selues. And although they be their owne executioners or hange men, in punishing them selues, yet for all that they do thereby deminishe nothing at all of the rygor of Gods wrath. A. But let vs vnderstande what the rewarde of those men is, whiche sinne for other mens sakes. If the subiects, or seruauntes sinne against their Prince, and maisters, they are iustly mocked and deceiued of their hope. Furthermore. wee must note that no externall thing doth excuse a man from synne.

Iudas was the Apostel of Christe, (thã the dignitie whereof nothyng can be greater) yet notwithstanding, this dyd profite hym nothing at all, nay, it did the more declare his ingratitude: whereupon his condemnation was the greater. Onely faythe therefore whiche woorketh through loue, onely the obseruation of the commaundementes of God, and onely a newe creature is acceptable vnto God. This miserable wretche Iudas, beinge either ouercome with impatience, or with feare of shame, or els being led by the instincte and motion of Sathan, hanged hym selfe. As we maye reade in the Actes of the Apostles.

6 And the chiefe priestes toke the syluer plates, and sayde: it is not lawefull to put them into the treasury, because it is the price of bloud.

{And the chiefe priestes.} M. This kynde of men, had alwayes hypocrisie and counterfeyte holynes ioyned with exceadinge malice. By this meanes the Lorde punysheth suche hypocrites, namely, in bewrayeng their wyckednesse, which they go about to some coloure or other to hyde. For they thynke the money to bee polluted, in the meane whyle their owne consciences accused them of the murther. For the money whiche Iudas cast into the Temple, was the very same whiche hee had receyued of them, for to betraye the Lorde. So that the Euangelist here thought it not good to pretermitte with sylence but to shewe how they dispensed ỹ same with hypocrisy, specially, because the prophetical Scripture was fulfilled by this dede.

{It is not lawefull to put them into the treasury.} M. The Lattine texte hathe Corban, for this woorde treasury, the whiche woorde Corbanis in some places by the interpretours called an oblation, as in Leuiticus, where it is sayd: If a mã among you bring an oblation. But Marke calleth it a gifte. Hereuppon it grewe that the Arke in the whiche the giftes that were offered of the people, were wont to be layde vp, was called in Hebrewe Corban, or of the Chalde woorde Corbana. This Corban the Grecians call Gazophulakion, that is to saye, a bore or cheste, in the whiche the treasure was layde vp. The vse of this bore was in the temple, that it might bee had to fetche out of the same all thinges necessary to repaire the tẽple. For the which matter reade the .xii. chap. of the fourth booke of Kings. That whiche these hypocrites iudge here, is not false. For although these thinges

Leuit. 1. Marke, 7.

4 King. 12. Mark. 12. Luke. 21.

whiche were cast into Corban, did rather pertaine vnto the vse of man, than to Gods vse, yet notwithstanding, because thei were offered vnto God, it was mete þ they should be suche thinges as might please God. Those thinges could not neither can please God which are by any meanes defiled with iniquitie, or whiche are forbidden by his worde. These peces of siluer therefore were not lawefull because they were the price of bloud, þ is to saye the price or somme which Judas had taken to betraye Christe to be slayn. ⁊ Because it is the price of blood. ⁊ or the price of murther, or by the whiche the murther of a man is bought.

7 And they toke counsell, and bought with them a potters fielde to burrye straungers in. ⁊ And they toke counsell. ⁊

Hereby it euidently appeareth, that hypocrites followyng onely an outward shewe, do grosely mocke with God. They fayne & perswade thē selues to be pure in all other thinges, if so be that they doe not prophane and defile their Corban: neither are they careful for the wicked bargaine by þ which they prouoked the wrath of God to fal vpon them, as well as Judas did. But if it were not lawefull to put the price of bloud into the holy treasury, why is it then more lawfull to take it out of the same? For that whiche made them ryche came of the offeringes of the temple, and that also whiche they refuse, as a polluted thinge, to put into the treasury, was taken out of the treasury. Wherof came then the pollucion but of them selues? But the more the wycked go about to hide their faultes, the more the Lorde doth seke to disclose them, & make them knowen. They hoped that their fault should be couered with an honest cloke, if thei bought a barren fielde to bury straungers in: But truely the wonderfull prouidence of God maketh this fall out farre otherwyse, so that the same fielde shalbe an euerlasting remembraunce of that treason whiche was before obscure & hyd. For they gaue no name to the place, but after that þ mattter was commonly knowen, that field was called by publique consent, the bloudy field: euen as though God had cōmaunded their reproche to be blased abroade by the tongues of al mē. They wēt about to make God partaker of their wickednes, thinking that they did a godly worke if thereby they might redeme their wickednes: but God hateth such manner of oblatiōs. Notwithstanding to prouide buriall for such straungers as comming vp to Hierusalem to offer sacrifice from farre, should there happē to die, was a plausible & acceptable worke. But because parte hereof was prouided for the Gentiles, by this signe also hope of saluation was geuen to the Gentiles, because they were included in the ryppe of Christes death. They bought the Potters fielde, because it was best cheape, being barreyne, and no more fytte for the vse of the Potter.

8 Wherefore that fielde is called Haceldema, (that is to saye, the fielde of bloude) vnto this daye.

C. The hypocrites goinge about to make a shewe of godlines doe make a perpetuall memory of their wyckednes. Not that they gaue this name vnto the fielde, (as wee saide euen nowe) but because the common sorte of people by the instincte and of the holy ghoste, not knowynge what they sayde, made that fielde a memoriall by this token: in so muche that when it shoulde haue bene named the fielde & buriall place of straungers, it was called the fielde of bloude, that is to saye a fielde bought with that money with the whiche the death of a man was bought, the money beyng geuen to betraye Christe vnto death: in so muche that the same whiche had a shewe of godlynes, and was ordayned by hypocrisie, myght geue place to the truthe, and might be a memoriall of innocent bloude bought by the priestes: whiche thinge wyllingly they woulde haue hyd.

9 Then was fulfilled that whiche was spoken by the prophete Ieremy, saying: And they tooke thirty syluer plates the price of him that was valewed, whom they bought of the children of Israell. ⁊ Then was fulfilled. ⁊

A. Now the Euāgelist sheweth þ the wicked haue serued to fulfill the prouidence of God: although they soughte the accomplishing of their owne wyll. For as they crucifying Christe, and adiudging him to þ most shamefull death of þ crosse, fulfilled vnwittingly the scriptures and woordes of God: euen so, they beynge ignorant, fulfilled this place of the Prophete.

VVhiche

Ieremye.32

Zachary 11.

{ *Which was spoken by Ieremye* } C. Wheras Ieremye is here put for Zacharye, some thincke that it was done because the Euangelist ment it of Ieremy, who maketh mention of the bying of a fielde in his 32. Chapter: but that place cā in no wise agree with this. Wherefore it is certaine that ỹ name of Ieremye throughe erroꝛ, is here put for Zachary because we reade of no such thing in Ieremye. { *And they toke thirtye siluer plates,* }

M. The wordes of the Prophete are these: If ye thincke it good bring hither my price: if no, then leaue. So they waied downe thirtye siluer pence the valewe that I was prised at. And the Lord said vnto mee: Cast it vnto the potter (a goodlye price for me to be valewed at of them.) And I toke ỹ thirty siluer pence, and caste them to the potter in the house of the Lord. C. The which place, excepte it be rightly applyed, it may seeme to be falsly wrested into a contrarye sence: but if we obserue that rule which the Apostles followed in eytinge Scriptures, it shall easlye be knowne that these wordes of ỹ Prophete are aptly applied vnto Christe. After the Lorde complayned that so longe as hee had done the duty of a Sheepeherde in gouerning his people, he lost his labour, hee sayth that hee is constrayned with wearynes and griefe to forsake his labour. His sheepestaffe therefore beinge broken, he sayth hee will be no more a sheepeherde: afterward hee addeth that when hee required a rewarde, there were geuen vnto him thirtye siluer pence. By the which wordes hee declareth that hee was counted no lesse vile, than if hee had bene some rude and abiecte labourer. For he compareth the ceremonies, and vaine shewes, with the which the Iewes did counterpeise and waye his benefites, to ỹ thirty pence, as to an vnworthy and slender hyer of some drudge or carter: and therefore hee commaundeth this summe to be cast to the potter in the tẽple: as if hee should saye, This their excellente gift, which shoulde be no lesse reprochefull for me to receiue, than for them to offer, let them bestow in gods name vppon tyles and brickes, by the which they may repayre the ruine of the Temple. Now, to the ende it might more certainlye appeare that Christ is the God of hostes towardes whom the people euen from the beginninge had bene euill disposed, and vnthanckefull, when he was manifested in the flesh, it was necessary that the same which at the first was spoken figuratiuely, should be fulfilled in deede and by a visible meane in his person. Therfore when hee beinge constrayned by theyr malyce, forsoke them, and withdrewe his labour and trauaile from them, beinge vnworthy of it, they valewed him at the price of thirtye pence, that is they gaue him that for his rewarde. And this contempte of the sonne of God was euen the fulnes of their impietye. { *The price of him that was valewed* } Mathew doth not repeate the very wordes of the Prophete Zacharye, because hee alludeth to the metaphor, vnder the whiche the Lord doth there complaine of the ingratitude of the people. Notwithstanding the summe, and effect is all one, that seinge the Iewes did owe themselues and all that euer they had, as det vnto the Lorde, they coulde not recompence him with a bondemans rewarde, without great contumelye and reproche: as thoughe hee had deserued at their handes nothinge more, for gouerning them so many ages, than a Cowheard which is hiered but for a yeare. He complayneth therefore that hee is valewed at so vile a price, when that hee is inestimable, & so precious that nothing may counteruaile him. But whereas in the ende hee sayth, { *Whom they bought of the children of Israell* } It is an obscure and intricate kinde of speach. For Iudas bargayned wyth the priestes, which bare the name & person of the whole people.

10. And gaue them for the potters fielde as the Lorde appointed mee.

{ *And gaue them for the potters fielde* } A. The Euangelist Mathewe seemeth to go about rather to expounde the sence of ỹ Prophete Zacharye, than to alleage him woorde for woorde. { *As the Lorde appointed mee,* } C. By these woordes of the Prophete, Mathewe proueth that this was done, not withoute the prouidence of God: because, their purpose tendinge to another ende, vnawares they fulfil the deuine oracle. For how could it come to passe that they should remember to bye the potters fielde, excepte the Lorde had framed their erroꝛ, to the execution & fulfillinge of his decree.

Iesus

11. Iesus stoode before the debitye, and the debity asked him saying, art thou the kinge of the Iewes? Iesus sayeth vnto him: Thou sayest.

{ *Iesus stoode before the debitye,* }. M. The Euãgelist retourneth to the Hystorye of those thinges which were done before Pilate. But the order of these thinges cannot be seene: excepte wee ascribe the wordes of the reste of the Euangelistes to euerye place, ỳ therr may be as it were one text of fower. For many thinges must be taken out of the other Euangelistes and be put into this Uerse. And first of all the Euangelistes Luke and John write as concerninge this place, thus: And the whole multitude of them arose, and ledde him vnto Pilate from Caiphas into the haule of Judgement. It was in the morninge, and they themselues wente not into the Judgemente least they should be defyled, but that they might eate Passeouer. C. The Romaines called as well the house of the debity, as the tribunal seate, where Judgemẽt was vsed, ỳ iudgement haule. In that the Iewes do abstaine from al kinde of pollution, that they might eate the Passeouer of the Lorde accordinge to the commaundement of the Lawe, their zeale is to be allowed: but yet there remayneth two faultes in them, and both of them to grose: first, because they thincke not that they carye more pollution and filthe within themselues, than they may draw vnto them by their enteraunce, althoughe into a prophane place. Secondlye, because they are to diligent in triflinge matters, and negligente in the principall. Nothinge (sayth S. Paule is cleane to the vnbeleuers, and vncleane, because their mindes are defyled. Titus 1. But these hypocrites flowinge with malice, ambition, deceites, crueltye, and with couetousnes, with their stincke and corrupcion, did almoste infecte both Heauen and earth, and yet for all that, they onelye stand in feare of defilinge themselues with externall pollucions. Therefore this is a foolish fancye not tollerable, ỳ they seeke to please God by abstayning from the externall touchinge of vncleane thinges onelye, and forget the true puritye which is internall, and of the minde. Hipocrisy hath another fault, because carefully in obseruinge and keping Ceremonies, it careleslye omitteth, ỳ greatest matters. For God did not cõmit those rightes and Ceremonies contayned in the Lawe to the Iewes to any other ende, than this: that they shoulde vse and accustome themselues to the study and loue of true holines. Moreouer it was forbidden in no place of the Law to enter into the house of a man that was a Gentile: but there was a caution or prouiso geeuen of the fathers, namelye, that no man throughe follye or rashnes shoulde bringe anye corruption or filthe out of an vncleane house. But these Math 23. are good interpreters of the Lawe, whiche straine out a gnat and swallowe a Camell. And this is ordinary and common to hypocrites, to thincke it a more hayneus matter to kill a flea than to murther a man. To the which vice the other hath some congruance and affinitye, namelye, that they preferred humaine traditions before the holye commaundementes of God. Therefore ỳ they might eate Passeouer aright, they seeke to keepe themselues cleane. But they include and shut vncleanenes within the gates of ỳ Judgemẽt haule, and are not afrayd (Heauen and earthe bearinge testimonye) that they put an innocent to death. To be short, they solemnise and celebrate the shadowed Passeouer with a counterfeite and false reuerence: but they do not onelye violate the true Passeouer with hands defiled with sacrilege, but also go about so much as they may to ouerthrowe the same with eternall destruction. A. Seinge therefore they would not come in (as S. John writeth) Pilate went forth to them and sayd: What accusation doo yee bringe agaynste this man. This heathen man Pilate doth willyngly suffer theyr superstition, whiche hee derideth and contemneth, but in the ground and very issue of the matter he playeth the parte of a good Judge, commaundinge them, if they haue anye accusation against the man, to bringe it forth. For hee would not cõdemne Christ beinge brought vnto him, before he hearde the accusations. They aunswearen and sayde: If hee were not an euill doer, wee woulde not haue brought him vnto thee. The chiefe priestes as thoughe they had full authoritye to condemne whom they made giltye, aunswere nothinge at all, but that hee must stande to their fore iudgemente, for they do craftelye mur-

murmere againſt Pilate, becauſe hee doth not geeue ſufficient credit to their honeſt & faithfull dealinge. Why ſhoulde not thou (ſay they) willingly perſwade thy ſelfe that hee is worthye to dye whom wee perſecute? Wee are the chiefe prieſtes and louers of the law, and Diſciples of Moyſes: let this our authority be ſufficient to content thee. Thinkeſt thou that wee do erre? Behould here howe theſe wicked ones, whom God hath aduaunced to a hye degree of honour, beinge blinded as it were with their excellencye, do geue liberty to them ſelues to do what they liſte. Behoulde alſo what ſwellinge pride remayned in them. They would haue Chriſt to be thought an euill doer, becauſe they accuſe him: but truly if the matter had bene handeled in deede, what ſhould his euill deedes haue beene founde to bee but onely, the healinge of the ſicke, the caſtinge of deuils out of men, the makinge of thoſe that were ſicke of the palſey, to ſtand, the reſtoringe of ſight to the blinde, the makinge of the deafe to heare, & the reſtoring of life to the deade? The matter truly was thus, and they were ſufficiently conuinced: but (as we ſayd euen now) there is nothing more hard, than to make men ꝑ are dioncke with pride to Iudge with a ſounde and vprighte minde. Pilate therefore ſayth vnto them: Take yee him and Iudge him after your owne law. There is no doubt but that Pilate beinge offended at their rudenes & violence, caſteth in their teeth that order of condemnation which they vſed, to be contrarye to the cõmon Lawe of all Nations, and to abhorre the ſence of man. And therewith alſo hee ſecretelye reprehendeth them becauſe they boſted that they had the Lawe geuen vnto them of God. Hee ſpeaketh Ironice when he ſayth, Take ye him. For he ment not to ſuffer them to execute Iudgement of life and death vppon him: but his wordes are thus much in effect: If the power were yours, hee ſhoulde ſodainelye be drawne vnto death his cauſe not hearde, is this therefore the equitye of your lawe, to condemne a man for no faulte? Euen ſo the wicked, falſelye pretendinge the name of God, do ſubmit his holy doctrine to ꝑ ſclaũder and reproche of the ennemyes, and occaſion geuen to the world to ſpeake euill.

The Iewes therefore ſayd vnto him: It is not lawful for vs to put any man to deathe. They are deceiued whiche thincke that the Iewes refuſed that whiche Pilate offered vnto them: but rather when they knewe ꝑ it was ſayd to them by a mocke, (Take you him) they anſwere, It is not lawfull for vs to put any mã to death: as if they ſhould ſaye: Thou wouldeſt not ſuffer this: therefore ſeing thou arte a Iudge, execute thine office. That the ſayinge of Ieſus might be fulfilled, which hee ſpake ſignifyinge what death he ſhould dye. At the length Saint Iohn addeth that it ought ſo to be, that the ſame might be fulfilled which was foreſhewed of Chriſte, ſayinge, The ſonne of man ſhalbe deliuered into the hands of the Gentiles. C. Pilate therefore would not by & by accompliſhe and ſatiſfye the requeſt wickedlye made of the Iewes, neither deliuer an innocent to death at their pleaſure. And therefore the Euangeliſt Luke ſayth, And they beganne to accuſe him ſayinge: Wee founde this fellowe peruerting the people, and forbiddinge tribute to be payed vnto Cæſar, ſayinge that hee is Chriſte a kinge. M. This is that accuſation, by the whiche they deſyered to ſtyre vp the minde of the debity againſt the Lord, and that, not without craft. For although they went aboute to ouerthrow Chriſt with many and ſondry faultes, yet notwithſtandinge it is certaine that this accuſation, that hee deſyered the name of a king, was very wickedlye put vp againſt him, to the ende they might thereby cauſe Pilate to enuye him. And therefore they do expreſſye ſaye that they founde him alteringe the ſtate of thinges peruertinge the people, and forbiddinge tribute to be geuen to Cæſar. This truelye of all other faultes was moſt odious vnto Pilate, who cared for nothinge more, than to defende and maintaine the quiet ſtate of ꝑ people and gouernment. M. The Iewes alſo knew that a prophane man would be much moued, if they ſhould ſay: Wee founde this man ſpeakinge blaſphemye againſt God, & to be a deſpiſer of our Temple. But they knew that Pilate and ſuch as hee was, coũted ſedition a greuous faulte, and not tolleble if anye man ſhoulde forbid tribute to be geuẽ to Cæſar, and a moſt greuous hatred, if any man ſhould make himſelfe a kinge in the Romaine Empire. A. Wherefore they

Iohn. 18.

Matth. 19.

Luke 23.

do chiefly

do chiefly stande vppon this, as vppon the special part of the whole accusation, namely that they might make Christe guilty, of ambicious desyer of the kingdome. Euen as at this day also Sathan by this pretence goeth about to make the Gospell hated and suspected, as though Christe in erectinge & settinge vp his kingdome, would destroye all the gouernementes of the world, and abolishe the rightes and lawes of kinges & magistrates. And truly suche is the blinde pride oftentimes of kinges, þ they thincke Christe cannot raigne withoute the losse of their power. Therfore that action seemeth vnto them alwayes plausible and right, by the which Christ is once vniustly burthened. M. For this cause, both the Prophetes in the olde Testamente, and also the Apostles, and so many as at anye time in the newe haue sincerely preached the worde of God, were not only accused of eronious doctrine, but also of seditions, and are at this day also. And for this cause wee do see many princes to abhorre out of measure the doctrine of the truth, as thoughe it were a seditious doctrine. But let vs retourne to our Euangelist.

Sedition is ascribed to the worde of God.

{Iesus (sayth hee) stoode before the Debitye} C. Although this were a disordered and vnsemelye sighte, & farre from the dignitye of the sonne of God, that hee should be drawne to the Iudgement seate of a Heathen man, to pleade his cause for life in bonds as though hee had beene an euill doer: yet notwithstandinge wee muste remember, that in the doctrine of the Crosse (which is folishnes to the Greekes, and a stomblinge blocke to þ Iewes) there is contayned plentyfull saluation. For the sonne of God woulde be brought bounde before a earthly Iudge, & there be made subiect to the Iudgement of deathe, that hee beinge desolued from giltines of sinne, may come bouldly and freelye to the celestiall throne of God. Therefore if wee consider what profite wee receyued by the Iudgement of Christ vnder Pilate, the reproche of such vndeserued subiection shal by and by be put away. And truly the condemninge of Christ offendeth none, but onlye eyther proude hypocrites or els insensible and grose contemners of God, who are not ashamed of their owne iniquity. Christ therefore stoode as one gilty, before a mortall man, and suffered himselfe there to be accused and condemned, that wee might stande before God voyde of all feare. His ennemyes truly wente about to put him to perpetuall reproche and shame: but wee must rather consider the ende to the whiche the prouidence of God doth directe vs. For if we call to minde how terrible and fearefull the Iudgemente seate of God is, and that wee coulde not be deliuered from the same, except Christ should haue bene made giltye in earthe, wee will neuer be ashamed to glorye and reioyce in bondes. Moreouer so often as we heare that Christ stode in sorrowfull and base forme before Pilate, let vs thereby gather occasion to beleeue, þ bearing our selues bould of the intercessor, wee maye come into the presence of God, w cheerefulnes. To the same ende also it pertayneth which followeth by and by as concerninge his silence. Christ helde his peace when the hye Priestes urged him on euerye syde, that by his silence hee might open our mouthes. For hereuppon commeth that power vnto vs, whereby wee crye Abba, father. And the Debitye asked him saying: Art thou the kinge of the Iewes? Howbeit it is probable þ there were manye things spoken on both sides, whereof the Euangelistes make no mencion, not withstandinge all other thinges set a part, Pilate chiefly standeth vpon the matter of seditiō: because if he had founde Christe in any point to be a troubler of the common state, hee woulde haue condemned him without delaye.

1 Cor. 1

Rom. 8.

This is the cause why hee asked if he were a kinge. M. S. John sayth: Then Pilate entered into the Iudgement haule againe, and called Iesus, and sayd vnto him, Arte thou the kinge of the Iewes? Nothinge coulde be done withoute tumulte, because they were seditiously bente. Hee entereth therefore into the Iudgemeut haule. And truly his purpose is to absolue & set Christe at liberty: but Christ himselfe þ he might obey his father, offereth himselfe to be condemned: and this is the cause that hee aunswereth so sparinglye. For seinge hee had a Iudge so gentle an fauourable and whiche hearde him willingly, it was an easye matter for him to defende his cause: but he considereth to what ende hee came into the worlde, and wherefore hee is now called of

the

the father. Therefore hee willingly houldeth his peace, least he should escape death. And as concerninge this question whiche Pilate demaunded here of Christ, namely whether hee were a kinge, it was done by ỳ procurement of the Iewes, who burthened him with the same faulte. But he did make this demaunde as concerninge the kyngdome of Christ, because if hee coulde cleare himselfe of that matter, hee would set him at liberty e. { *Iesus sayth vnto him thou sayest* }

In S. Johns Gospell, Christ maketh this aunsweare: Speakest thou this of thy selfe, or hath some other toulde it thee of mee? The which aunsweee tendeth to this ende, that there is no cooller in that accusation. So that it contayneth an onerthwarte refutacion, as if hee shoulde saye, This faulte is vndiscretely obiected to mee, seing there is no likelyhoode thereof whereby I might iustlye be suspected. But Pilate seemeth not to take it well, that Christe shoulde demaunde why hee suspected him. And therefore in displeasure and reproche, hee sayth, that if any thinge were amisse, it was longe of his owne nation. I (saith he) sit a Judge: straungers do not accuse thee, but thine owne country men: there is no cause therefore why thou shouldest make me partaker of your discorde and contencion. By mee and the Romaines ye mighte liue quietlye: but ye wearye and trouble your selues, yet I, accordinge to my office, which I am cõstrayned to take, muste see that peace and quietnes be maintained. Thy hye Priestes accuse thee: what hast thou done? A. A horrible sighte to behoulde. Christe standeth bounde before the Judge, beinge striken with fistes, spitted vppon, lookinge for nothinge but the sentence of death: and yet notwithstanding what hee had done it was not knowne. Whereby wee leane ỳ there was nothinge true, or had any likelyhoode of truthe, that coulde be layed to Christes charge, and yet for all that the vniuste and most wicked sentence of death was pronoũced against him.

Iesus aunswereth: My kingdome is not of this worlde. By these woordes hee confesseth that hee is a kinge: but he putteth awaye and pourgeth the reproche so muche as was sufficient to proue his innocensye. For he affirmeth that his kingedome doth not withstande pollitique order: as if hee should saye, I am falselye accused to be a troubler of thinges, and to renue matters in the publique state. I preached of the kingdome of God: but that is spirituall: therefore there is no cause why yee shoulde haue mee in suspicion of desieringe a kingdome. But this defence of Christ was before Pilate: but the same is a profitable doctrine to all the godlye to the ende of the worlde. For if the kingdome of Christ were earthly, it shoulde be vnstable and transitory, because the fashion of this worlde passeth away: but now, seinge it is sayde to be Heauenly, it proueth that the same shall abyde for euer. Euenso, if it shoulde come to passe that the whole worlde should be destroyed, and that there shoulde be before oure eyes, horrible motions and earthquakes: yet let our mindes hauinge respect vnto the kingdome of Christ abyde firme and stable. If wee be cruelly vexed of the wicked, yet notwithstandinge there abydeth for vs perfect saluation in the kingdome of Christ, which is not subiecte to the pleasure of men. 1. Corin 7

Furthermore wee are taughte what the nature of this kingdome is. For if it shoulde make vs blessed accordinge to the flesh, and shoulde bringe vnto vs riches, pleasures, and whatsoeuer could be wished for the vse of this present life, it woulde be but earthly and of this worlde, which hath but a time: but now although, to loke vnto, oure estate be myserable, yet notwithstandinge our perfect felicitye doth abyde for euer. Hereby also wee learne: who they are which pertaine vnto this kingdome, namelye they whiche are renued by the spirite of God, and do meditate a heauenly life in holynes and righteousnes. Howbeit we must also note that it is not denyed but that the kingdome of Christ is in this worlde. For wee know that it hath the proper abydinge place in our minds, euen as Christ also sheweth in another place: The kingdome of God is within you. But to speake properlye, the kingdome of God dwellinge in vs, passeth throughoute the whole worlde: because the conditiõ thereof is altogether diuers. Christ addeth. If my kingdome were of this worlde, then woulde my mynisters surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not Luke 17.

from

from hence. Hee proueth that hee desyereth not an earthlye kingdome, because no man made any tumulte, nor toke any weapon in hande. For if any priuate man vsurpe vnto himselfe a kingdome it is necessary that hee get power and force by factious men. In the kingdome of Christe, there is no suche thinge: it followeth therefore that he is no earthly kinge. But it may be demaunded in this place whether it be not lawful to defende the kingdome of Christe with weapons. For when the Princes are commaunded to kisse the sonne of God, they are not onelye commaunded to submit themselues priuately to his imperye and power, but also to bende all theyr force to defende the Churche and maintayne godlynes. First of all wee annswere that they do vnaptly and amisse which inferre this consequence, that the doctrine of the Gospell, and the pure worshipp of God ought not to be defended by the swoorde, because Christe is not then defended in his owne person. For Christ onely proueth by the present deede, how friuolus and vaine it was whiche the Iewes slaunderouslye brought against him. Furthermore although godly kings do defende the kingdome of Christ with the sword, yet notwithstanding this is done after another maner than earthlye kingdomes are defended. For the kingdome of Christe as it is spirituall, so it must be grounded in the doctrine and power of the spirite. After the same maner also his buildinge is broughte to passe: for neyther lawes, nor edictes of men, neither punishmentes do reache so far as to the conscience. Notwithstaudinge this doth not let, but that Princes by accidens maye defende the kingdome of Christ: partly when they do appoynt externall discipline, and partly whē they do apply their defence to the Churche against the wicked. But the wickednes of the world bringeth to passe, that ꝑ kingdome of Christ is more established by the bloud of martyres, than by the defence of weapons. Pilate therefore sayd vnto him: Art thou then a kinge? Iesus annswered, Thou sayest that I am a kinge. For this cause was I borne, and for this cause came I into the worlde, that I might beare witnes to ꝑ truth. Althoughe alreadye Pilate vnderstoode by the former annsweare that hee challenged none kingdome to himselfe: Christ notwithstandinge, doth nowe affyrme the same againe: and not content therewith, hee addeth another sentence, which might be a confirmation and seale of that other sayinge. Whereby wee gather that the doctrine which concerneth the kingdome of Christ is not common, seing hee sayeth that the same is worthy of so great alleueration or affyrmance. For it is a general sentence, For this cause was I borne that I might beare witnes of the truthe: notwithstandinge it must specially be applyed to the circomstance of this place. But the wordes signify thus much, that it naturally belongeth vnto Christ to be true, and also that for this cause he was sente of the father. Wherefore there is no daunger or feare that if wee beleeue in him wee shall be deceyued: because it is impossible that hee should set forth any thinge but that whiche is true, to whom ꝑ office of teachinge and maintaynnge truthe was committed from aboue. Whosoeuer is of the truth heareth my voyce. This sentence Christ added, not so much to exhort Pilate (because hee knewe hee should not profite) as hee did it to set his doctrine free from vndeserued reproches and slaunders, to the which it was subiecte: as if hee should haue sayde, This is counted a fault in mee, that I haue professed my selfe to be a kinge, but truly this is an vndoubted truth, the which they receiue reuerently & without controuersy which are of a right Iudgement and sounde vnderstandidge. Howbeit, hee sayth that they are of the truthe, not which naturallye behoulde that whiche is true, but in respecte that they are gouerned by the spirite of God. A. Christ preached these thinges as concerninge his kingdome before Pontius Pilate the Debitye, as witnesseth S. John. But the other three Euangelistes saye that Christe annswered thus, Thou sayest it. C. The which annswere is very ambiguous and doubtfull, yet notwithstandinge it maye be gathered oute of John, that Christe confessed freelye that which was obiected agaynste him: but yet that hee did therewith put away the fault, when hee denyeth himselfe to be an earthly kinge. But because hee did not greatlye seeke to purge himselfe, (euen as those that are giltye are wont to do) the Euangelistes do set

Question.

Aunswere.

do set downe vnto vs his halfe aunsweare: as if they should say that he denyed not but that hee was a kinge, yet notwithstandinge that hee ouerthwartlye noted the slaunder, wyth the whiche the ennemyes burthened him without a cause. Pilate sayth vnto him, What thinge is truthe? It seemeth to some that Pilate curiouslye enquired, as commonlye Heathen men do, whiche greedelye desyer the knowledge of secrete thinges, and beinge notwythstandinge ignorannte whye they desyer this. For they onlye seeke to feede their eares. But rather this woyce seemeth to proceede of disdayne. For Pilate thoughte that it was no small iniurye done vnto him, that Christ should deprive him of all knowledge of truthe.

Nowe let vs behoulde in Pilate the common disease of men: for althoughe oure owne consciences do beare testimonye vnto vs of oure ignorannce, yet notwithstandinge there are very fewe which can abyde to confesse the same. And hereyppon it commeth that the greater parte do reiecte the true doctrine, Afterwarde the Lorde whiche is the teacher of the humble, in blindynge the proude, geeueth them the punishmente that they deserue. Oute of the same pryde commeth that disdayne, whiche wyll in no wise submitte it selfe to learne, because euery man seemeth wyse in his owne concepte. The matter is thought to be an oulde truthe. But God on the contrarye parte affyrmeth that it farre exceedeth the capascitye of mans minde. The like also happeneth in other matters. The speciall pointes of deuinitye consiste of these, namelye, of the corrupte nature, of the mortification of the flesh, of the renouation of life, of the free reconcilliation by the onelye sacrifyce, of the imputaon of righteonsnes, by the whiche a sinner is accepted of God, and of the illuminaton of the spirite.

Nowe, because euerye one of these is a Paradox, the common sence and reason of men, doth contemptuouslye reiecte them. Very fewe therefore do profite in the schole of God: because there is scarce one amonge tenne whiche taketh anye heede to his first rules and principles. And howe commeth this to passe, but onelye because they measure the secrete wysedome of God, by their owne vnderstandinge? And that Pilate spake in derison, it maye appeare by this that hee wente foorthe by and by. To be shorte hee is angerye and displeased wyth Christe, because hee bosteth that hee bringeth forthe the truthe, whiche before was hidde. Yet notwithstandynge this hys displeasure doth declare that the wicked do neuer so frowardlye reiecte the doctrine of the Gospel, but that they are touched with some force of the same. For althoughe Pilate came not so farre, as to shewe hymselfe apte to be taughte, yet notwithstandinge he is constrayned to feele some pricke of conscience within him.

These thinges beinge ended, S. John and S. Luke saye thus: And when he had spoken these thinges, hee came foorthe agayne to the Iewes, to the hye Priestes, and to al the multitude and said vnto them, I finde no cause at all in him.

A. Althoughe Pilate were a wicked and vniuste man, yet notwythstandinge hee woulde not adiudge an innocente to death, so longe as his fame or office were in no perill. Moreouer, as the Euangelistes do dilligentlye describe, that Christe wente not to hys deathe by externall force constrayned, but by his owne free will, that hee mighte fulfill his fathers commaundemente, euen so they do shewe that all sortes of men gaue testimonye of his innocensye.

First the whole counsayle in seekynge oute false witnesses do proue him an innocente. Iudas the traytor openlye confessed hym to be an innocente. And nowe Pilate also commeth forthe before all the people and declareth him to be innocent, besyde manye other testimonies which followe of Christes innocensye.

What neede wee of muche a do (sayth Pilate?) Althoughe ye accuse him as a seducer, as a seditious personne, and as an ambitious desyerer of the kingdome, yet notwithstandynge I finde nothinge in the man worthye of anye suche accusation. Therefore hee excuseth him openlye which was openlye accused, because there was no man whiche defended him. S. Marke addeth: And the chiefe Priestes accused him of manye thinges. But our Euangelist addeth sayinge:

12. And when hee was accused of the chiefe Priestes and Elders he aunswered nothinge.

C. Whye do the Euangelistes saye that Christe kepte sylence, whose aunswere wee heard euen nowe of their mouthes? Sure this is the cause, namelye that although hee had a defence for hymselfe in a redynes, yet notwithstandinge hee wyllinglye abstayned: neyther trulye did hee aunswere at the firste as concerninge the kyngdome, because hee desyered to be loused, but onelye that hee mighte proue himselfe to be that redeemer which was promised afore time, before whom euerye knee should bowe.

13. Then sayeth Pilate vnto him: hearest thou not howe manye witnesses they laye against thee?

A. And Pilate (sayth S. Marke) asked him sayinge: Aunswerest thou nothinge at all? Behoulde howe manye thinges they laye to thy charge.

14. And hee aunsweared hym to neuer a woorde, insomuche that the debitye marueyled greatlye.

{ *And hee aunswered hym to neuer a woorde,* }

Those thinges whiche were necessarye to the matter in hande, were before freely confessed, and plainlye declared. In the counsayle of the chiefe Priestes hee confessed that hee shoulde sit the Messias at the righte hande of the power of God. Then hee declared before Pilate what kinge hee was. Why then was it necessary to declare greater matters. Hee houldeth his peace therefore at the other slaunders of the Jewes which were inuented by the subtiltye of Sathan. { *Insomuche that the Debitye marueyled greatlye.* } Pilate marueiled at this wonderfull patience of Christe, that Christe by houldinge his peace willingly would shew forth his innocensye, when as hee myghte easelye haue put awaye those vayne and coulde slaunders.

So greate was the integritye of Christe, that it was manifeste withoute the defence of the Judge. And thus farre trulye the equitye of Christe is commendable, that fauouringe the innocensye of Christe, hee pricketh him forwarde to defende himselfe.

But leaste wee shoulde marueile at the sylence of Christe and counte it absurde, (as Pilate did) wee muste haue respecte vnto the purpose of God, whiche thoughte good to condemne his sonne, whom he appoynted to be a sacrifyce for oure sinnes, who, althoughe hee were pure in himselfe, yet was hee giltye in our person. Christe therefore helde hys peace then, that hee mighte be nowe oure defender, and by his intercession delyuer vs from giltines: hee helde hys peace, that wee mighte boaste our selues to be iuste for his sake.

Furthermore it seemeth that Christ made no aunswere for this cause, namelye, for that hee knewe well anoughe that the Debitye coulde smell oute that all these thinges were fayned against him by a certaine impotente hate, and that they were no such manner of matters for the which the debitye might lawfullye put him to deathe.

And in deede the debitye knewe that the chiefe Priestes did all these thinges vppon mallyce and enuye.

Notwithstandynge hee marueiled (althoughe hee were a Heathen man, & knewe not what pacience mente) that an innocent man coulde houlde hys peace wythe suche greate meekenes, beinge in daunger of his lyfe. But that was then fulfilled in the Lord which was spoken before by the Prophete sayinge: Hee shalbe ledde as a sheepe to be slayne, yet shall hee be as still as a lambe before the shearer, and not open his mouthe. Esay. 53. In the meane time notwithstandinge that good confession appeared, not in woordes but in deede, whereof S. Paule maketh mention in his first Epistle to Tymothe, and in the 6. Chapter. 1. Tym. 6.

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Ieremye, Ierem

Ieremye, This man verely laboureth not for peace of the people, but mischiefe. And the Iewes accused Paule before Felix in like manner, sayinge, Wee haue founde this man a pestilente fellowe, and a mouer of debate vnto all the Iewes in the whole world, and a maintayner of sedition.

Ieremy. 38.

A. No man therefore oughte to marueile if the faythfull mynisters of Christe are constrayned to heare the like of the wicked. But when Pilate hearde mencion of Galile, he asked whether the man were of Galile or no. And assoone as hee knew that hee belonged to Herodes iurisdiction, hee sente him to Herode.

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C. Because Pilate durste not louse Iesus, by reason of the tumulte of the people, hee gladlye tooke the occasion whiche was offered vnto hym, to sende him to the Iudgemente of Herode. This Herode was surnamed Antypas to whom the Tetrarchye of Galile was lefte, when Iudea was broughte into parte of the prouince of Syria, Archelaus beinge sente awaye to Vienna.

And althoughe Luke make mencion a little after that Herode whiche before was displeased wyth Pylate was nowe glad of this matter: yet notwithstandinge Pilate wente not so muche aboute to gette hys fauoure, as to putte awaye all occasion of enuye by an honeste pretence, and so to auoyde the necessity of condemninge Christ. Hee rather desyered that another mighte condemne Christe than hee. A myserable conscyence trulye dothe alwayes stande in feare. But Herode whenne hee sawe Iesus was exceedynge gladde. For hee was desyerous to see hym of a longe season, because hee had hearde mannye thinges of hym, and hee trusted to haue seene some myracle done by him.

C. Hereby it appeareth how greatlye the pryde of the wicked maketh them broncke and putteth them cleane oute of theyr wittes. For althoughe Herode did not knowe Christe to be the Sonne of GOD, yet notwithstandinge hee dothe compte hym as a Prophete. Wherefore it was to vnreasonable and contrarye to equitye for hym to be delyghted wyth hys ignominye and sclaunder. But Christe beinge nowe subiecte to hys pleasure, hee reioyceth as a Conqueroure, as thoughe iniurye had beene done vnto hym all the time that hee had not seene Christe.

Wee do also see howe the Prophetes are loued of wycked and Heathen menne, in whome the power of God doth shyne.

Herode had desyered a longe tyme to see Christe, whye also did hee not desyer to heare him, that hee mighte profite by hys doctrine? Surelye because hee had rather be a beholder onelye of the deuyne power, than godlye and humblelye to reuerence him as it became him.

And this is the disposition of flesche, so to seeke God in his woorkes, that it will not submitte it selfe to hys gouernmente: so to desyer the sighte of his seruauntes, that it refuseth to heare him speakinge in them.

Yea Herode, althongbe hee hoped to see some myracle done by Christe, yet notwithstandynge hee rather desyered to let him lye at hys feete giltye, than to admit him a teacher.

Wherefore it is no marueile if God do withdrawe hys glorye from the wycked, which looke that hee shoulde be vnto them as a player to make passyme. And hee asked of him manye questions: but hee made him no aunsweare.

Nowe Christe sheeweth an example of that commaundement, whiche hee had geuen before to hys Apostles, namelye this, Geeue not that whiche is holye vnto dogges, neyther caste yee your Pearles before Swyne, leaste they treade them vnder their feete and the other tourne against you and all to rente you. Matth. 7

A. Hee came not to satisfye the wyll and pleasure of the hye Priestes, but that hee mighte declare the name of God vnto men, whiche were geeuen to hym of hys father. But the chiefe Priestes and Scribes did greuouslye and sharpelye accuse him. The chiefe Priestes and Scribes (whose hypocrisye the Lorde had often times detected) cryed wyth greate noyse continuallye againste him, fearinge leaste hee should escape their handes. And Herode wyth his companye despysed him. C. It coulde not otherwise be but that Christe shoulde be despised of a proude man delightynge altogether in passime, in riches, & kinglike honour seyng ỳ he at that time was altogether (to loke to)

12. And when hee was accused of the chiefe Priestes and Elders he aunswered nothinge.

Q. Whye do the Euangelistes saye that Christe kepte sylence, whose aunsweare wee heard euen nowe of their mouthes? Sure this is the cause, namelye that althoughe hee had a defence for hymselfe in a redynes, yet notwithstandinge hee wyllinglye abstayned: neyther trulye did hee aunsweare at the firste as concerninge the kyngdome, because hee desyered to be loused, but onelye that hee mighte proue himselfe to be that redeemer which was promised afore time, before whom euerye knee should bowe.

13. Then sayeth Pilate vnto him: heares thou not howe manye witnesses they laye against thee?

A. And Pilate (sayth S. Marke) asked him sayinge: Aunswerest thou nothinge at all? Behoulde howe manye thinges they laye to thy charge.

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Matth. 7

in a base and contemptible forme. Yet notwithstandinge the disdayne of Herode is not excusable whiche did stoppe the waye of the grace of God: neither is there anye doubte but that God to the ende hee mighte punishe hys former sluggishnes, did, by his secrete Counsaile harden his hart with this sighte.

For hee was unworthye to beholde anye sparke of grace in Christ, because so longe time hee had beene blinde in suche perfecte brightnes, with the whiche all his Dominion was lightened. Christe coulde haue stricken Herode with some feare, whiche came with great pompe: but let vs remember what Christe had in hande to do: for it was meete that hee shoulde be mocked and despised for oure sakes. So that wee see this thinge was not done without the purpose and will of God. And the Euangelist Luke doth not onely declare that Christe was not despised of Herode alone, but also of all hys rable, that wee mighte knowe howe that the honoure due unto God, is berye sildome times founde in Kinges courtes. For stinge all Courtiars for the most parte are geeuen to pompe and pleasure, their mindes are altogether bent to vanity, insomuch that the spirituall graces of God are eyther careleslye despysed of them, or els obstinately resisted.

Courtears do despise for the most part, the graces of God.

But by this contempte of Christe there is gotten to vs a newe dignitye, insomuche that wee are nowe precious unto God and Angels. Notwithstandinge wee muste note the example: for wee do take nothinge more greuously than to be made a mocking stocke: but seinge we see that the same happened to the sonne of God, let vs not take it greuouslye, if Kinges and Courtiers do mocke and deride vs, but rather let vs take it in good parte, and in so doinge wee shall shewe our selues to be companions of the sonne of God.

And when hee had mocked him, hee put a white garment vppon him, and sente him againe to Pilate. It might be that hee put this garment vppon Christ, to the ende hee might the better be seene of men: yet this is uncertaine: but to what ende soeuer it were done, hee mente to sende him awaye with mockinge and scorninge. And Herode and Pilate were made frendes together that same daye: for before they were fallen at vareaunce. C. But in that Christ was a meane to make them frendes, let vs hereby learne how cõtemptible the sonnes of God are unto the world. It is likely that both of them beinge of ambitious mindes, came into contention aboute gouernmente and rule. But whatsoeuer was the originall of their contention, neither of them both in earthlye matters, would geeue place one to another, or would loose anye thinge of their righte: notwithstandinge because Christ was nothinge regarded Pilate doth easlye and wythoute staye geeue him to Herode, and Herode in like maner forgeeueth Pilate. Euen so at this daye wee see, when Iudges do contende amonge themselues for theeues and other wicked personnes, that the sonnes of God are contemptuously handeled. For the hate of pietye doth oftentimes reconcyle the wicked one to another, insomuche that they whiche had no fellowship betweene themselues before, do conspyre together to put oute the name of God. And Pilate called together the hye Priestes and the Rulers, and the people, and sayde unto them: yee haue brought this man unto mee as one that perueerteth the people. And beholde I examine him before you, and finde no faulte in this man of those things wherof yee accuse him: No nor yet Herode. For I sent you to him: and lo nothinge worthye of deathe is done unto him. I will therefore chastice him and let him louse. Although the other Euangelistes do set forth the innocensy of Christe with dilligence, yet notwithstandinge Luke doth most plainlye declare the same. For the whole action of Pilate, and the delyueraunce whiche hee so often soughte, dothe pertaine to this ende, that wee mighte understande and plainlye perceiue Christe to be an innocente, and not to haue deserued deathe in anye poincte, but that hee offered himselfe to deathe willinglye. Neither doth Pilate handle this matter negligentlye. For at the firste hee dothe propounde the heade and principall parte of the accusation: and than hee declareth what hee hath founde in Christe all things being considered and waied, namelye innocensye. And because hee was not

Hate of pietye maketh the wicked frendes.

berye

verye skilfull in the lawes and customes of the Iewes, hee sente Christe and his accusars to Herode whiche was skilfull in the customes of the Iewes, referringe all the examination of the cause to his Iudgemēt. But neither this man (sayth hee) fyndeth any thinge in him worthy of death. What therefore resteth nowe but that I shoulde sende him away as an innocent. By this place therefore the innocency of Christ doth verye well appeare: for the more they caryed him about to accuse and condemne hym, the more was his innocencye confirmed.

At the first hee was ledde to Anna, from Anna to Caiphas, from Caiphas to the Counsaile, from the Counsaile to Pilate, from Pilate to Herode, and from Herode againe to Pilate, who more and more setteth forth and proclaymeth the innocensye of Christ, bringinge Herode also for a witnes. Therefore the Lorde bringeth the Counsayle of the Heathen to naughte, and maketh the deuises of the people to be of none effecte, and casteth oute the counsayle of Princes. But the Cōsayle of the Lord shall endure for euer. That whiche the Lorde hath determined cannot be vndone. Because there is no wysedome, no vnderstandinge, nor Counsayle agaynste the Lorde.

Psalme 33.

Prouerb. 21.

15. At that feaste the Deputye was wont to deliuer to the people a prysoner whom they woulde desier.

{At that feaste} M. The Euangelist Luke in steede of {VVas vvonte} hath of necessitye. Pylate sought by all meanes occasion, by the which hee might deliuer the Lorde that was not giltye, but innocente, whom hee knewe to be deliuered of enuye. For this cause hee takinge occasion of the presente feaste, tryeth what hee may do. For hee hoped that the common sorte of people were so incensed with hatred against Barrabas, that they would graunt to anye thinge rather than that hee should liue, than whose deathe, they despered nothinge more.

R. But it appeareth that this custome of lousinge a prisoner at the feaste of Easter, grewe rather of ambition and superstition amonge the Iewes, than of any lawfull cause, and true godlines.

For if the heathen rulers brought in this custome of their owne minde, they seeme not to haue done it for anye other purpose, than thereby to gette the fauour of the Iewishe people, that they might seeme to reuerence the Lawe of Moyses as concerninge the celebration of Passeouer. But it is the parte of a good magistrate, to get and keepe the loue of subiectes: not by neglectinge theyr office, but by dylligente administration of publique and commen lawes: amonge the whiche this also is contayned, that the malefactors should seuerelye be punished, to the ende others might feare, and that honest men might liue in safetye. And the reuerence of Moyses law should haue bene declared by another meane, than by the lousinge of those which were openlye knowne to be malefactors, and whom the verye Lawe of Moyses commaundeth to be put to deathe. But and if this custome were brought in (as it is most likelye) by the Iewes themselues, it doth appeare that the same was vsed speciallye for this cause, that it might be a monument of the deliueraunce oute of Egipte. Euen so men are commonlye wonte to worshippe God, euen with euill deedes: and wee do see what came by this vaine custome, namely, that Christe beinge an innocente should be condemned to death. S. John wryteth that Pilate saide, But yee haue a custome that I should let one louse vnto you at Easter. Mathewe sayth here, {VVhom they vvoulde,} Marke hath, VVhom they had demaunded.

16. Hee had then a notable prisoner called Barrabas.

C. What this Barrabas the prisonner was, the Euangelist Marke doth more plainly describe, sayinge, And there was one that was named Barrabas, whiche laye bounde wyth theim that made insurrection, and that had committed murther. Luke more plainlye sayth: Which for an insurrection made in the Cittye, & for murther, was cast into prison. And S. John in one word sayth that hee was a theefe.

Marke 15.

Luke 23.

Iohn 18.

17. Therefore when they were gathered together, Pilate said vnto them, whether will yee that I geeue louse vnto you

you, Barrabas or Iesus which is called Christe?

{ *Therefore when they were gathered together,* }

C. Here both the extreame cruelty of the Priestes, and also the furious obstinacye of the people is described vnto vs.

For it must needes be that they were farre oute of their wittes, which thoughte it not sufficiente to conspyre the death of an innocent, but they must louse also a theefe in despite of him. Sathan doth so carrye the wicked hedlonge, (after they begin once to fall) that they do abhorre no vice, be it neuer so detestable, but beinge blinded do heape one sinne vppon another. There is no doubt, but that Pilate seekinge to make them yelde for shame, chose oute the most wicked man, that Christ beinge compared with him, might be loused. And the verye haynousnes of the faulte, of the which Barrabas was gilty, ought worthely to deserue the hatred of the people, that Christ by this comparison at the least wyse might be deliuered. But truly neither the Priestes nor the multitude are terrefyed wyth shame, but do requyre that a seditious person & a murther maye bee committed vnto them. Yet by the way wee must note the purpose of God, by the whiche it came to passe, that Christe, as the worst of all men was geuen to the Crosse. The Iewes trulye rage againste him with blinde furor and madnes: but because God had appointed him to be the sacrifyce for the sinnes of ꝑwhole world, hee suffered him to be counted inferior to a theefe and murtherer. But hereby there is no small occasion of bouldnes & sure truste offered vnto vs, because Christ was therefore cast into such shamefull ignominye and reproche, that hee might make vs by his abasinge to assende into the Heauenly glory. Therefore hee was counted woorse than a theefe, that hee might ioyne vs to the Angels of God. This fruite if it be rightlye wayed, shalbe sufficient to put awaye the offence of the Crosse.

18. For hee knew that for enuye they had deliuered him.

M. This must be vnderstande by the Priestes, as it maye appeare by the woordes of Marke. They knewe (sayeth hee) that for enuye they had deliuered him. These two tokens of a wycked minde are geeuen and noted in the writings of the Euangelistes, to be in the Priestes, Scribes, and Phariseis. First, that they bare enuye against Christe, as wee maye see here in this place: Secondly that they hated him, as we may reade in the fiftene of Iohn.

Mark. 15.

Iohn. 15.

19. When hee was set downe to geeue Iudgemente, his wyfe sent vnto him sayinge: haue thou nothinge to do with that iust man. For I haue suffered manye thinges this daye in my sleape, because of him.

{ *When hee was set downe to geeue Iudgemente,* }

M. Onlye Mathewe maketh mencion of this thinge concerninge the wife of Pilate, which was done when Pilate was sittinge downe on his tribunal seate to geue Iudgemente of death against the Lord.

{ *Haue thou nothinge to do with that iuste man,* }

As touchinge the Greeke texte it is sayde, Thou hast nothinge to do with that iuste man. But the Hebrewe text hath: Haue thou nothinge to do with that iuste man. Behould and note here, how the innocency of Christ deserued testimonye of euery one, namelye of Iudas, of Pilate, of Pilates wyfe, of Anna, of the false witnesses, of the theefe, of the wise men, of the Chananites, of the Samaritanes, of the Centurione, & lastly, of the theefe hanginge on the Crosse.

{ *For I haue suffered manye thinges* } C. Although the meditacion and studye in the day time, might be the occason of this dreame, yet notwythstandinge it is without all doubt that the wyfe of Pylate suffered these tormentes not naturallye (as manye doe at this daye often times) but rather by singuler instincte and motion of God. Manye haue thoughte that the Deuill suborned this woman and craftelye coollered this matter in her, that hee might staye the redemption of mankinde. The which is very vnlikelye in all poinctes, when as by the motion and continuall prouocation of the Deuill, the chiefe Priestes and Scribes, did so greatlye seeke and desper to destroye Christe.

Therefore wee must thus rather thincke of it, that the innocencye of Christe was proued by manye meanes of God the father: to the ende it might appeare, that hee dyed not for his owne, but for oure sakes.

And

And for that cause he thought good to bee absolued so often tymes by the mouthe of Pilate, before that he was condemned, that in his innocent damnation there myght appeare a lawfull satisfaction for our sinnes. But Mathewe very expressely and playnly setteth foorth this matter, leaste any man should meruaile why Pilate was so careful and dilligent, to defend and contende in the tumult of the people, for the life of a cõtemned man. And truely God constrayned him by the terrors of the dreame whiche his wyfe suffered to defende the innocensy of his sonne: not that he myght delyuer hym from deathe, but onely to declare that hee was punyshed for other mens faultes, whiche he had not deserued.

As touching dreames whiche are lyke vnto visions, reade the first chapiter going before. M. although Pilate went about to delyuer Christe, yet notwithstandinge, he profited nothing, because it was necessary that ỳ decre & purpose of the father should be fulfylled: Neyther wyll hee that his seruaunt should so be delyuered, that their cause might differ nothyng from the cause of theues.

20 But the chief priestes and Elders perswaded the people that they shoulde aske Barrabas, and destroye Iesus.

{But the chiefe priestes.} C. The Euangelist doth here declare who were the speciall authours of the mischiefe, to the ende wee myght knowe that the commõ people were not of their owne accorde ennemies vnto Christe: who notwithstanding are not excused by the prouocation of the priestes: but whyle they obey the priestes, they forget as well equitie and modestie, as their owne saluation: {Perswaded the people.} They moued sayethe S. Marke, and perswaded ỳ people at ỳ lengthe to aske Barrabas, and that because Christe was already condemned by the authoritie of the priesthoode and counsell, of blasphemy: and that els the Romaines woulde come and destroye them: A. Whiche semed to be a notable pretence to destroye Christe. {And destroy Iesus.} Bu. That is, that they woulde craue Iesus to put hym to deathe: the whiche they afterwarde dyd.

21 The deputie aunswered and sayde vnto them: whether of the twaine wil ye that I let louse vnto you? They sayde Barrabas.

{The deputie aunswered.} A. The Iudge thought, by the greuous faulte, that Barrabas had cõmitted, to tourne the myndes of the Iewes and to perswade them to deliuer Christe. {But they sayde.} A. Luke more plentyfully declareth this thyng saying: And all the people cryed at once saying: awaye with hym, and delyuer vnto vs Barrabas. C. Hereby we are taughte howe deadly and full of mischiefe the authoritie of the wycked is, who easelye drawe the common sorte of people euery waye to all kynde of mischiefe, then the whiche nothing is more inconstante. But by the waye we must note the purpose of the Euangelistе, whiche was to shewe that Christe was by the voyce of the people earnestly craued to be put to death: not because he was hated of them but because the greater parte desyring to obey their Prelates ambitiously consented to the wycked conspiracie of a fewe. A. This thing at the lengthe Peter caste in their teethe sayinge: The God of Abraham, and of Isaac, and of Iacob, the God of our fathers, hath glorified his sonne Iesus, whom ye deliuered and denied in the presence of Pilate, when he had iudged hym to be loused. But ye denied the holy and iuste, and desyred a murtherer to be geuen vnto you, and killed the Lorde of lyfe. Actes. 3.

22 Pilate sayde vnto them: What shal I do then with Iesus, whiche is called Christe? They all sayde vnto him, let hym be crucified.

{What shall I doe then with Iesus.} Bu. The Euangelistе Luke hathe: Pilate spake agayne to them, wylling to let Iesus louse: Luke. 23.
C. Because Pilate seeth them to be so blinded in madnes, that to their greate shame they let not to delyuer a thiefe from death, he goeth about to syfte them by an other practyse, that he myght bryng them to a sound iudgement: namely that the death of Christ would bring ignominie vnto them, because the fame of Iesus was greatlye knowen among all men, to be a kynge, and the annoynted of God.
As if he had sayde: If ye haue no compassiõ on

sion on the man, yet at the least haue regarde to your honour, because straungers wyll thinke that all ye by his punishement are put to rebuke. But truely the rage of their crueltie by this meanes, was nothing allwaged, but they went forwarde styll to bee more ennemies to them selues than to Christ. Therefore Pilate seking more sharpely to touche them (as appeareth by Marke) sayth that they also called Iesus a kyng, meaning thereby that this tyttle was as common to hym, as if it had bene his syrname.

But truly all shame being caste aside, they cease not styll to vrge and procure the death of Christe, whiche brought with it the reproche of all the nation. For {They all sayde vnto hym, let him be crucified.} C. Here wee may perceiue howe greate the obstinacy of the people was, whiche coulde not be moued with so greate affliction of Christe. The whiche thing truely happeneth to all the reprobate, whiche beinge forsaken of God are very beastes, that it may appeare what the Image of God is in man, and the Image of the Deuell. And although the Image of God in vs be blotted out, yet notwithstanding some proportion thereof doth remayne: But when wee bee forsaken of God, all humanitie is caste aside, and wee seeke for nothing els but murther rayne, and suche lyke. When as neyther the chiefe priestes, nor the people founde any cause of death in Christe (as sayth saint Paule) yet notwithstanding they desyre with wonderfull obstinacy of Pilate that he woulde put hym to death.

Act. 13.

23 The deputie sayde what euell hathe hee done? But they cryed the more saying: Let him be crucified.

{The deputie sayde: what euell hathe hee done?}

B. Saint Luke sayethe that Pilate asked the people the thyrde tyme: to the ende we myght see howe fayne he woulde haue sette Iesus at lybertie: het addeth also those thinges whiche doe more confirme the innocensy of the Lorde. He sayde vnto them, (sayth hee) the thyrde tyme: What euell hath he done? I fynde no cause of deathe in hym. A great argument truely of the innocensy of Christe. Pilate by this his question, as a ciuile Iudge, doth in euery point iustifie Christe to be an innocent, and proclaymeth hym to be iuste, to the ende it might be more certayne that all this whiche hee suffered was for our sakes. It followeth in Luke I wyll therefore chasten hym and let hym go. C. If any lyght offence were committed without deserte of deathe, the Romayne gouernours were wont to punishe and beate suche an offender with roddes: and this kynde of punishement was called a chastisement or correction. Pilate therefore was vniust, whiche absoluing Christe from all offence, punysheth hym as one conuicte of a small faulte. For he doth not onely affirme that hee hathe founde no faulte worthy of death in hym, but hee dothe also maintayne his innocensy without exceptiō. Why then doth he scourge hym?

But thus are earthly men wont to do (whō the spirite of God doth not confirme in the constancy of truthe) although they desier to imbrace equitie, yet notwithstanding being constrayned, they decline and yelde to smal iniuries. Neyther do they onely take this for a iust excuse, that they haue not greatly offended, but also they do thereby arrogate prayse vnto them selues, because they haue spared in some pointe the gyltles. In the meane tyme they doe not consider, that although extreame crueltie bee layde aside, yet righteousnes & equitie, whiche is more precious than the life of men, is no lesse violated and broken with wordes than by the swerde. As touching that whiche pertayneth to the sonne of God, being after this maner abased myght he haue suffered ỳ reproche of beating with roddes, without any profite of our saluation: but he could not suffer death without the accomplyshing of our saluation: for he triumphed ouer oure ennemies and his, vppon the crosse as on a glorious chariot. And I would to God the worlde were not replenished with many Pilates at this daye. But we doe see the same thyng to be fulfilled in the members which was begon in the head. For looke with how great crueltie the Iewyshe priestes, cryed to bring Christe vnto the death, the popishe clergie prosecuteth his seruaunts with the lyke at this daye. Moreouer although Mathewe, Marke, and Luke, make no mentiō of his beating with roddes, yet for all that S. Iohn expressely speaketh of the same.

For

For thus he wryteth: Then Pylate tooke Jesus and scourged hym.

Iohn.19. Reade the nyntene chapiter of S. Iohn. These thinges being ended, Pilate brought forth to the Iewes the Lorde whiche was scourged, crowned with thornes, spytted vppon, buffeted, and mocked, hoppynge by that miserable sight, to allwage very much the hatred and mallyce whiche they bare against hym. C. But truely their madnes myght not be appeased, vntyll the authour of lyfe were extinguished. For when the chiefe priestes and ministers sawe hym, they cryed saying, Crucifie hym, Crucifie hym. Pilate saythe vnto them: Take ye hym and crucifie hym: for I fynde in hym no faulte at all.

A. Agayne, he openly pronounceth Christ to be an innocente. As if he should saye, if it be righte to put a man to deathe, before iust cause why be knowen and founde out, take you hym your selues, for I fynde in hym nothyng worthy of death. The Iewes aunswered hym, we haue a lawe, and accordyng to that lawe he ought to dye: because he made hym selfe the sonne of God. They declare that they doe by lawe persecute Christe, not of mallice, or to satisfie their wyll. For they perceiued that Pilate thwarted & crossed them. But they speake as to one ignorannte of the lawe: as if they shoulde saye: Accordyng to our custome, we must lyue and frame our doynges, but our religion dothe not suffer anye man to boaste hym selfe to bee the sonne of God. But this accusation dyd not altogether wante his coloure, yet they erred greately in the Hypothesis. For the generall doctrine is true, that it is not mete for men to take vnto them selues any parte of the honour dewe vnto God, & that they are woorthy of death whiche take that vnto them selues whiche is onely proper vnto God. But the cause of the errour was in the persone of Christe, because they neyther consydered what tytels the Scripture gaue vnto Christe, neyther did they once seke, whether that Iesus were that Messias whiche was promised of God long before: We do see therefore howe they bryng a false consequence, from a trewe beginning: because they take it amis. By the whiche example we are taught to distinguyshe betwene a generall doctrine and a Hypothesis or particuler. For many vnskylfull and lyght men, if they be once deceiued by a pretenced truthe, they will also reiecte the principles of Scripture. The whiche libertie doth to muche abounde at this day. Let vs remember therefore so to take hede of subtyll fallacies & coloured argumētes, that the principles whiche are true may abyde sounde, & that the credite of the scripture be not take away. Moreouer by this place we may easely refute the wicked, whiche doe falsely & amis alleage ỳ testimony of the scripture, and the principles that they take out of the same, for false causes. Cuē as the Papistes do at this daye, who greatly extolling the authoritie of the churche, doe bringe in nothing but that in the whiche all the childrē of God do agree, namely that the churche is the mother of the faithfull, the pyller of truthe, that it ought to be hearde, and that it is gouerned by the holy ghoste: the which ought not to be denied. But when they wil drawe vnto them selues, what righte soeuer is due vnto the Churche, they do wickedly and with sacriledge take that, no poynte whereof pertayneth vnto them.

Hypothesis in argumēt called.

For it is necessary to consider the Hypothesis, whether they deserue the title of the Churche or no. For in this point they fayle. In lyke manner when they furiously rage against al the godly, they excuse them selues with this colour that they are ordeined to defende and mainteyne the fayth and peace of the Churche. But when we come more neare vnto the matter, wee may euidently perceyue, that they haue nothynge lesse in their myndes than the defence of true doctrine, and that they are toothed with nothinge lesse, than with the care of concorde: But that they do onely fighte for their tyrannye.

A. Moreouer, this accusation semeth specially to haue his originall of that disputation in the which Christ alleaged the lawe, prouing that he is the chosen sonne of God, or els of his aunswere to the adiuration or charge of Caiphas the hyghe priestе. For there by playne woordes he confesseth hym selfe to be the sonne of God. But when Pilate hearde this sayinge, hee was more afrayde. In the whiche woordes there may be double vnderstanding.

Iohn.10.

Math.26.

First

1 Firste because Pilate feared leaste he should sustayne some blame, if a tumulte should arise: because he condemned not Christe.

2 Secondly, because so soone as he heard the sonne of God spoken of, his minde was touched by ꝑ by with feare. This second sence doth confyrme that whiche followeth in the texte thus, And hee wente agayne into the iudgement haule, and sayde vnto Jesus, Whence arte thou? Hereby it appeareth that hee was greued and in a greate perplexitie, because hee feared the punishement of sacrilege, if he should laye handes on the sonne of God.

And wee muste note, when hee asketh Christe sayinge, whence arte thou? He demaundeth not of his countrey but in effecte hee speaketh thus muche: Arte thou a man borne in the earthe, or arte thou some God? So that Pilate beinge strycken with the feare of God, stoode in great doubte. For of the one syde hee sawe a tumulte begynning, on the other syde feare stayed hym. This example is firste of all worthy to bee noted. For although the persone of Christe was deformed, yet notwithstandynge, so soone as Pilate hearde the name of God he is throughly afrade leaste he should offende the maiestie of God in a contemned ꝑ abiect persone. If the reuerence of God beso great in a Heathen man, muste they not neades be reprobates, which carelesly iudge without feare, and make a ieste and mocke of deuine matters? Notwithstanding, they shal fele in tyme to come, to their destruction, howe reuerende the name of God is, the whiche at this daye they doe so contumeliously, and disdaynefully scorne. It is horrible to be spoken howe proudly and cruely the Papistes doe condemne the manifeste ꝑ euident truthe of God, and spyll innocent bloud. And whereof commeth suche dronken blyndnes, but onely because they doe not remember that they haue to doe with God? But Jesus gaue him no answer. In Luk.23. that Christe aunswered not, it ought not to seme absurde, specially if we remẽber that wherof weare admonished before, namely, that he stode not before Pilate to defend his owne cause (as the gilty doe whiche would be louse) but rather to submit him selfe to iudgement. For he hauing taken vpon him our parson, must needes be condemned. And this is ꝓ cause why he abstayned from all defence. And yet for all that the silence of Christ is not contrary to ꝓ which S. Paule wryteth, saying: I geue the charge before Jesus Christe which vnder Pontius Pilate witnessed a good witnessing. For he did there maintayne and affirme so muche as was necessary for the Gospels sake, neither was his death any other thing, than a sealing of the doctrine whiche he had already set foorth. Christe therefore wanted not a lawefull confession, but he helde his peace, because he woulde not be louse. Pilate saith vnto him: why speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to louse thee? Hereby it appeareth that the feare with the whiche Pilate was sodenly moued, was banyshed awaye, and had no lyuely rootes. For nowe hauing forgotten feare, hee bursteth foorthe into proude and vnbrydeled contempt of God. For he threateneth Christe, as though there were no Judge in heauen. 1. Tim.6.

But this of necessitie happeneth always to prophane men, that hauing cast aside the feare of God, retourne eftsone to their naturall inclination. Whereby also wee gather that the harte of man is not without cause called deceitfull, by the Prophete Ieremie, for if there be in it any feare of God, there commeth forthe also therewith mere impietie. Whosoeuer is not regenerated by the spirite of God, although he seme to reuerence his maiestie for a tyme, hee wyll by and by bewraye by contrary dedes that he fayned this feare. Nowe we do beholde in Pilate the Image of a proude man, who was brought by his owne ambitiõ, to madnes. For whyle he goeth about to extoll his power, he depriueth him selfe of the fame ꝑ praise of a iust Judge. He confesseth Christe to be innocẽt, he maketh him therefore like vnto a thief, in boasting that he can put him to death. It is necessary that wycked consciences, in the which neither faith, nor the knowledge of God doth raigne, do swell ꝑ that there, sondry affections of the flesh be fighte one with an other. And God by this meanes doth very well reuenge him selfe of the pryde of men, when they passe their boundes that they may vsurpe to thẽ selues exceading power, condemning them selues of vnrigh- Ieremi.17

of vnrighteousnes, that they may bring vnto them selues great shame and reproche. Wherfore there is no greater blindnes thā the blindnes of pryde: and no maruell, because it resisteth the power of God, whiche it feleth & seeth to take vengeance. Wherefore let vs remember that we do not rashly boaste or triumphe in vayne thinges, leaste we be made a mocking stock. Specially let them whiche are placed in the high degree modestly stay them selues, and not be ashamed to submit them selues vnto God, & to be subiect vnto his lawes. Jesus answered, Thou couldest not haue any power at all against me, except it were graunted to thee from aboue. Some generally expoūd these wordes, that nothing is done in the worlde without the permission of God: as if Christ should haue saide ỳ Pilate, whiche thought he could do all thinges, could notwithstanding do no more thā God would suffer him. It is a true sentence certainly, ỳ this world is gouerned by the will of God: & that what soeuer the wicked go about, thei can not for all that moue their finger without the help of the secrete power of God: but their opinion is better, whiche restraine this place to the office of a magistrate. for Christ doth correcte the arrogancy of Pilate in this place, because he so extolled him selfe, as if his power were not of God: as if he had said Thou takest al things to thy self as though thou shouldest neuer geue an accompte to God: but truely thou art not made a iudge without his prouidēce. Consider therefore that his heauenly tribunall is aboue thine. There can no admonition be found more fit to suppresse their loftines which reigne ouer others, least thei abuse their right, thā this. The father thinketh that he may doe what him liste to his sonnes, the husbande to the wyfe, the maister to the seruātes, ỳ prince to the people: but they are restrained when thei haue respect vnto God, who wold haue them rule & gouerne by a certaine order & lawe. Therefore he that deliuered me vnto thee hath the more sinne. Some men thinke that the Jewes are more in faulte than Pilate: because they raged against the iuste, with wicked hatred & malice, being priuate men & voyde of all power. But we thinke otherwyse by this circumstance, that theire faulte was the more greuous & lesse excusable, because they constrained the power appointed of God to serue their pleasure: for it is great sacrilege to abuse the holy ordinaunce of God to euery vnlawefull thing. He is by law a thiefe very detestable which steleth the poore traueiler with his hande: but he which vnder ỳ pretence of iudgemēt killeth an innocent is more wicked. But Christ doth not amplefie ỳ fault of ỳ Jewes to excuse Pilate: neither doth he cōpare him with them, but doth rather accuse thē to be all gilty a like: because they do together cōtaminate & defile the holy power. This is ỳ only difference, that he toucheth the Jewes directly, but toucheth Pilate ouerwhartly, whiche fulfilled their desier. And from thence forth sought Pilate meanes to loose him. Although Pilate behaueth him selfe not bouldly, & is more led by ambition than by the loue of righteousnes, & therfore is in miserable doubte, yet notwithstanding his modestie is to be praised, that being seuerely reprehended of Christe he is not angery, nay, he seketh the more to deliuer him. He is a Judge, and yet notwithstāding he suffereth the prysoner with a lowely mynde to be his correcter. One truely amongest a hondred shall scarse be founde, whiche wyll beare so quietly a reprehentiō of his equal. But the Jewes cried saying: if thou let him go thou arte not Cæsars friende, for euery one whiche maketh him selfe a kynge is an enemy to Cæsar. A. With this crie they ronne through Pilate, and with this voyce onely ouerwhelme all his vertues. C. For they do force him by threatening to condēne Christe. Neyther coulde they obiecte any thyng more odious, or that could more terrefie, than when they vrge him with treason and falsehode against Cæsar. Thou (saye they) shewest thy selfe to haue no care for the gouernemēt of Cæsar if thou louse him whiche goeth about to trouble the whole multitude. This their wycked perswasion preuayled, and brake the minde of Pilate, whiche was onely beaten before with violēt cries. Neyther truely doth S. John prosecute and inculcate these circumstāces so diligētly in vaine: because it pertaineth greatly to our profite to knowe, that Christe was not cōdemned of Pilate, before that he was absolued thre or fower times, of his mouth: that we might thereby gather that he was

not con-

John. 19.

John. 19.

not condemned for his owne sake, but for our sinnes. And certainly by this his obedience he brought to passe that his deathe was a sacrifice of a swete sauour vnto God, to put away our sinnes. After these things howe greatly the people & the chief priestes

Luke.23. required the death of Christe. S. Luke declareth, saying: And they cried with loude voyces, requiring þ he might be crucified. And the voices of them & of þ hygh priestes preuayled. R. Beholde here the vnspeakeable madnes of the Iewes against Christ that we may knowe howe that Sathan desyreth nothyng more vehemently than that Christe may perysshe. Wee must also note the wonderfull patience of Christe, to the ende we may knowe that the more Sathan doth rage against hym, the more mightely he is ouerthrowen by his patiēce. S. John moreouer addeth: Whē Pilate heard that

Sathā woldē haue Christe to perisshe. saying, he brought Jesus foorthe, and sate downe to geue sentence, in a place that is called the pauement: but in the Hebrewe tongue Gabatha. Hereby it appeareth how diuersly Pilate was distracted, cuē as if one player should play twoo partes. He sitteth downe in the Judgement seate that according to the manner he might pronoūce sentence of death against Christe: and yet he plainly declareth that he dothe it againste his wyll and conscience.

Iohn.19. It was the preparing daye of the Easter about the syxte howre. The Euangelistes in notyng the time do seme to disagree. The other three Euangelistes saye that it was darke from the syxt howre, when as Christ dyd hange on the Crosse. And S. Marke playnely saythe that it was the thyrde howre, when Judgement was geuen vpon hym. C. But if wee consyder that whiche may bee gathered by other places, namely that þ day was deuided into fower partes, and that euery parte had his name from that firste howre of his begynninge wee may easely reconcile them. All the myddel tyme from the rysing of the Sunne vntyll the seconde parte, was called by them the fyrste howre. The second part vntill noone, was called among them the thirde howre. The syxte howre begynnynge at noone, contynewed vntyll the thyrde or fourthe howre after noone.

When the Jewes therefore sawe that Pilate prolonged the tyme, and that nowe noone was at hande, Saint John saythe, that they made the more haste, and cryed more vehemently, least all the daye should bee spente. But this is no lette or staye, but that the Lorde myght bee crucefyed about the ende of the thyrde howre.

For it is euident enough to bee seene, that so soone as hee was condemned: hee was sodaynly caried away: So great a desyer had the Iewes to haue hym destroyd. Therefore Marke speaketh not of the beginning, but of the end of the third howre. And this is more lykely that Christe dyd hange on þ Crosse not aboue three howers. But betweene the syxte and nynthe howre, it began to ware darke, whiche continued vntyll the nynthe howre, in the whiche Christe dyed. And hee saythe vnto the Jewes, beholde your kyng. Iohn.19.

Christe is called a kyng here by Pilate Ironice, meanyng that it was a friuolous and vayne sclaunder, with the whiche the Jewes burthened Christe. As if he shoulde saye: You contende that this man made hym selfe your kynge: Notwithstandyng, beholde hym and marke hym well, if hee beare any suche countenaunce. They cryed awaye with hym, awaye with hym. Iohn.19.

A. Truthe obtayneth no mercy. A murtherer dothe sooner obtayne pardone of the worlde, than a syncere minister of Gods woorde. Away with this monsterouse fellowe (saye they): it is not mete that hee shoulde lyue. Euen so the Jewes cryed out against Paule, saying. Awaye with suche a fellowe from of the earthe: It is not meete that hee shoulde lyue. Crucifye hym. Act.22

This kynde of punyshement pleased thē well, that the name of Christe shoulde bee extinguyshed and defamed with the ignominie and shame of the Crosse. But that whiche they counted the greatest ignomie and reproche is to the electe in stede of the greatest glory. Pylate saythe vnto them: Shall I crucifie your kynge? Pilate derydyng their obstinate madnes, saythe: Shall I bryngе so greate reproache vnto your kynge as to nayle him to the Crosse? This will be a great shame vnto you. The hyghe priestes aunswered, we haue no king but Cæsar. Iohn.19.

Here

here truelye their horrible furor and madnes bewrayeth it selfe, that the hye Priestes whiche ought to haue beene exercised in the lawe, do reiecte the Messias in whome the saluation of all the people was included, of whome all the promises did depende, and in whome all Religion was grounded.

Certainly they depriued them selues of the grace of GOD and of all goodnes, in reiectinge Christe.

Let vs see therefore howe greatlye they were oute of their wittes. Let vs Imagine that Christe was not Christe: yet notwithstandynge they haue no excuse because they acknowledge no kinge but Cesar. For firste of all they fall from the spirituall kyngedome of God.

Secondly they do preferre the tyrannye of the Romane Empire, before the iuste gouernement, whiche was promised of God. Euense the wycked to flye from Christe, doe not onelye depriue them selues of euerlastynge lyfe, but also bringe vnto them selues all kynde of misery. This people truelye of the Iewes dyd manifestlye forsake the frendeshipp and louinge kyndenes of God their maker, and regarded not the God of their saluation.

Miserable men had rather haue a manne to raygne ouer them than Christe the kynge of all earthly kinges. What shall come to pase therefore, but onelye that it be said of them at the length which the Lorde pronounceth in saint Luke, sayinge: Those mine ennemies (which woulde not that I shoulde raygne ouer them) bring hyther, and slea them before me. Nowe it followeth in oure Euangelistе Sainct Mathewe.

24 VVhen Pilate sawe that he coulde preuayle nothinge but that more busines was made, he tooke water and washed his handes before the people sayinge. I am innocent of the bloud of this Iuste person ye shall see.

{VVhen Pilate sawe} A. A horrible spectacle truelye is this to beholde: that a Iudge shoulde so oftentimes pronounce a manne to be innocente, and yet for all that shoulde be ready to condemne him.

C. For as the mariners, hauinge felte the greater force of a tempeste, do geue place and yelde to the extreamitye, and suffer them selues to be caryed oute of their course: Euense Pilate seinge himselfe not able to staye the rage of the wycked people, layeth aside the authoritye of a Iudge, and followeth their outragiouse desyers.

{But that more busines vvas made} A. There are many whiche seme to excuse Pilate. Firste because hee hauynge gone about a greate tyme to resiste, did notdynge but that whyche necessitye, or at leaste the wyckednes of the Iewes did dryue hym vnto, and forced hym to fulfyll theyr desyr: then, all men beinge in a tumulte, he thinketh it better that one innocente shoulde perishe, than to put manye in daunger of murther. For in seditions, as well the innocente as the wycked, perishe.

Besyde this hee thoughte that he ought to haue a more speciall regarde of Cesar than of one abiecte man whiche was despised of all men.

Furthermore hee thoughte it muche better for hym selfe, that a contemned persone shoulde perishe, than that himselfe should be in daunger.

But there is a difference betweene the Iudgementes of GOD and the iudgementes of menne.

Peraduenture Pylate hadde somewhat to couer the matter before menne, but before GOD hee was and is wythout all excuse.

C. For if wee waye what persone he dyd representе, weee muste nedes saye that hee ought to haue preferred anye thynge, than to haue declyned from his office.

{He tooke vvater and vvashed his hande,} Pylate here vseth a newe kynde of condemnynge, for he dothe absolue hym selfe before that he condemneth Christe. Furthermore he dothe not manifestelye condemne hym: But dothe sufer hym to bee condemned at their will. For he openlye affirmeth Iesus to bee Iuste and innocente, whiche hadde

deserued deathe in no pointe: And yet notwythstandynge hee suffereth his accusers to doe wyth hym what they lyste.

Whereuppon hee vniustlye condemned the Iuste, againste his owne conscience, whome he knewe oughte to haue beene defended.

And as for the childishe ceremony which he vseth, it dothe nothynge at all mittigate the falte. For howe coulde a fewe droppes of water washe awaye the spotte of wyckednes whyche no satisfaction coulde blotte oute?

Howe be it he hadde not speciall regarde vnto this, that he mighte washe awaye his sinnes before God, but rather hee gaue a signe to the people of detestation, as if he shoulde haue sayde thus, Beholde ye vrge and constrayne mee to committe vniuste murther, the whiche I do trembiyngelye, and not wythout horror: What shall then become of you, and what horrible vengeaunce hangeth ouer youre heades, whiche are the speciall authors hereof?

B. This signe semeth to bee borrowed of the custome of the Iewes, of the which Moyses writeth thus: Let the elders of that Citty, whiche is nerte vnto the slayne menne, take oute of the droue an Heyfer that is not labored with, and stryeke of the Heyfers necke: And all the elders of the Citty that come foorthe to the slaine manne, shall washe their handes ouer the Heyfer, that is beheaded in the valley, and shall saye: Oure handes haue not shed this bloude, neither haue oure eyes seene it.

Deut, 21. Bee mercyfull Lorde vnto thy people Israell, whiche thou haste deliuered, and laye no innocente bloude vnto thy people of Israells charge: And the bloud shalbe forgeuen them

But what soeuer the purpose of Pilate was, GOD notwithstandynge by this meanes mente to declare the innocency of his sonne, to the ende it mighte the better appeare that oure synnes were condemned in hym.

The onely and chefe Judge of the whole worlde, is broughte before the tribunall seate of an earthelye Iudge: He is condemned to the Crosse as a wycked persone: and hee is also placed amonge theues as thoughe he were the chiefe of theues.

The baisenes of suche a sighte, mighte at the fyrste beholdynge thereof, not a lyttell trouble the sences of manne, excepte wee also remembred this, that the punishement dewe vnto vs was layed vppon Christe, that the gilte of synne beinge taken awaye, wee may boldelye come into the sighte of the heauenlye Iudge.

Therefore the water whiche profited Pilate nothinge at all to washe awaye the spottes of wyckednes, doe serue to an other vse at this daye, namelye, to purge oure eyes from all impediments that they maye plainelye and clearelye beholde the righteousnes of Christe in the midest of damnation.

{*I am innocent of the bloude of this Iuste manne.*}

Bu. This worde (bloude) is here put for death. Pilate sayethe that he killeth not Christe and yet he condemneth hym, and deliuereth him to be killed: in the meane time washeth his handes as one that is innocente. Euenso hypocrites are alwayes wonte to bringe some coolers: but what do they profite by this meanes, but onely bewray their impudency vnto me. We oughte diligently to note the testimony that he beareth againe of Christes innocency: because hereby the sure saluation of the faithfull is gathered.

{*Ye shall see*} He addeth this, as puttinge all the falte from hymselfe to the Iewes: as if he shoulde saye, I am not the cause of this mannes deathe, but ye: see therfore by what meanes ye may escape the vengeance that hangeth ouer you. So sayde the hye priestes to Judas: What is that to vs? se thou to that.

25. Then aunswered all the people and sayde: his bloude be on vs, and on our children.

{*Then answered all*} Bu. Wonderful was ye blindnes and brutish madnes of the hard harted & reprobate people of the Iewes, beinge nothynge terrified at so greate obtesta-

obtestation, and at so manifeste testimony of a heathen Iudge but cryinge horribley. {His bloud be on vs and on our children}

They take vnto them selues all the euel, and do curse them selues, yea they derive and bringe vppon their posteritye all the falte and vengeaunce.

For bloude is here put for the punishemente and vengeaunce taken for the sheadynge of bloude: So that their wordes signifye thus muche in effecte, If anye manne muste be punished for the effusion of this bloude, wee desyere that the same maye fall vppon vs and on oure children: as if they shoulde saye: We knowe so certeinlye that this man hathe deserued to dye, that with safe conscience wee take all vengeaunce vppon our selues. There is no doubte therfore but that the Iewes do carelesly curse them selues, as though before God they were excusable.

Hereby wee gather howe carefullye we oughte to auoyde all vnaduised rashnes in all Iudgementes. For when men dare, neglectinge inquisition and diligent searche, take vppon them this or that, as semeth to them good, it is necessary that they fall into madnes.

And this is the iuste vengeaunce of GOD, wyth the whiche he punisheth their pride whiche disdaine to make any choyse of that whiche is good, and of that which is euell, and whiche refuse to put a difference betwene equity and vnrighteousnes.

The Iewes thoughte that in killynge of Christe, they did vnto GOD good seruice: but whereuppon commeth this wycked error, but of wycked obstinacy and of the contempte of God?

Wherefore they are iustly cast into this madnes, that they may bringe the laste destruction to them selues. But as for vs, when the worshipp of God and his holy ministers are handeled or spoken of, let vs learne to open oure eyes, and reuerentlye and soberlye inquire of the matter, leaste that hypocrisye and boldenes do put vs oute of oure wyttes.

But as God woulde neuer haue suffered this execrable voyce to come oute of the mouthe of the people, eccepte their impietye hadde beene firste desperate: euen so afterwarde, he punished the same iustely, by horrible and straunge meanes, and yet notwithstandynge wonderfully kepte certeine remnaunts of them to hymselfe, leaste that his couenaunt shoulde bee extinguished by the destruction of all the people.

He had adopted vnto hymselfe the sede of Abraham, that it mighte be a chosen people, a ryall Priesthode, and a holy nation: nowe the Iewes to the denying of so greate grace, doe conspire as it were with one voyce. Who woulde not saye, that all ỹ nation is plucked vp by the rootes, as it were, from the kyngdome of God? But God in their wyckednes declareth the constancy and syrmenes of his promise: and to the ende he myghte shewe, that he made not a couenaunt in vaine with Abraham, he deliuereth those whome he chose freely of his grace, from generall destruction. Euenso his trueth wyll alwayes haue the vpperhande of all the letts and stayes of humane incredulity. M. Althoughe therefore miserable and foolishemene do curse them selues and their children, yet notwythstandynge the Lorde did not condemne them, by the sentence whiche they gaue vppon them selues, but receyued them whiche repented (as well of them selues as of their children.

Exod. 19.

For Paule also was of them, and manye thousandes also which beleued in Christ at Hierusalem, as S. Iames declareth in the Actes of the Apostells. Actes 21.

To this effecte also pertaineth that whiche is writen in the Actes of the Apostels, in the seconde fourthe chapters Actes. 2. 4.

Notwythstandynge this vengeaunce whiche they wyshed for, resteth vppon the posteritye of the Iewes vntyll this daye.

26. Then let he Barrabas louse vnto thē, and scourged Iesus and deliuered him to be crucifyed.

{Then let he Barrabas louse} M. This place is thus redde oute of the fower Euangelists. And so Pilate, willinge to contente the people, gaue sentence that it shoulde bee as they requyred:

Math. 27. Marke. 15. Luke. 23. Iohn. 19.

And let louſe vnto them Barrabas whom they deſyered (who for inſurrection and murther) was caſte into priſon, and he delyuered vnto them Jeſus to do wyth hym what they woulde, and to be crucifyed. The importunate ſute of the Jewes truelye conſtrayned Pilate to delyuer vp Chriſte: and yet for all that it was not done as in a tumulte, but accordynge to a ſolemne maner he was condemned, becauſe twoo theues alſo, the matter beinge knowne, were condemned to the croſſe.

C. Twoo thinges therefore are to bee noted, namelye that an aſſente or agremente was extorted from the Judge againſte his will. and yet notwithſtandynge that he repreſented the perſone of a Judge in condemninge him, whome he pronounceth to be innocent.

For excepte the Sonne of GOD hadde beene free from all ſynne wee ſhoulde not looke for redemption by hys death, but ſhoulde remayne ſtill in oure ſynnes. God therefore woulde haue hys Sonne to be condemned after a ſolemne maner, that by hym he mighte delyuer vs from ſynne.

For if wee ſeke to profite rightly in the meditation of Chriſts deathe, wee muſt abhorre oure ſynnes, for the greatnes of oure puniſhemente whiche he ſuffered for ſynne.

So ſhall it come to paſſe not onely that wee ſhalbe aſhamed of oure ſelues, but alſo that wee beinge wounded wyth greke, ſhall ſeke for the medecine that may heale the ſame. For our harte were muche more harde than ſtone, if wee be not wounded with the woundes of the Sonne of God: And excepte wee hate and deteſte oure ſynnes, to put awaye the whiche the Sonne of God ſuffered ſo many puniſhementes.

Neyther muſte wee feare that oure ſinnes ſhal come any more into the Judgement of God, from the which he hath redemed vs with ſo precioufe a raunſome. For he did not onely ſuffer death to purchaſe lyfe vnto vs, but alſo he tooke vpon hym wyth the croſſe the curſe that was dewe vnto vs, that there ſhoulde no vncleanenes remayne in vs anye more.

{*And ſcourged Ieſus and delyuered hym*} M. It is vncertaine whether this ſcourginge bee that or no where of S. John maketh mention: (the whiche alſo is noted in the 23. verſe before, when Pilate woulde haue ſett Chriſte at libertye:) Or whether he were beaten the ſeconde tyme, accordinge to the maner of the Romanes. For no man was putte to deathe, or crucified, but he was firſte ſcourged. It ſemeth to ſome that this was the ſcourginge, by the whiche he wente aboute to deliuer hym, leaſte he ſhould be crucified. For afterwarde the mockes and ſcornes are recited, whiche followe the condemnation. Iohn. 19.

27. Then the ſoldiers of the deputy toke Ieſus into the common haule, and gathered vnto him all the company.

{*Then the ſoldiers of the deputy*} Bu. Nowe the Euangeliſte deſcribeth as it were in lively colers howe the moſte meke Jeſus was handeled of the wycked after he was condemned by the mouthe of the Judge, to death.

A. All this was done, that when the people ſhould ſee this ſighte, they might be perſuaded that nothinge was done here withoute conſideration, but by the beſt order of true iudgement.

28. And they ſtripped him, and put on him a purpell robe.

{*And they ſtripped him*} Sainct Marke hath: And they put of his owne clothes. Becauſe he was condemned of deſiering the maieſtye of a kinge, the ſoldiers, ſo ſone as Pilate hadde geuen Judgement that he ſhoulde be crucified, woulde before all other thinges, for the good will that they bare vnto Ceſar, mocke and deride Chriſte beinge condemned thereof. To the ende therefore they myghte ſhewe that a priuate man hath vſurped amis vnto hymſelfe the honor of a king. they take of his owne apparell whiche was lyke to other mens, and put on hym garmentes belonginge to a kynge, as purpell, a crowne, and a ſcepter, and beſyde this they ſalute hym wyth a kingelike ſalutation.

But becauſe they did this to his reproche they

they put on him not a crowne of golde, but of thornes: and in stede of a kingely Scepter they geue vnto him a rede, and wyth theire salutation they spitt in his face and buffete hym.

By this Image it is set foorth howe the Kyngdome of Christe shoulde be derided in this worlde. But wee muste note the singuler example of patience in Christe.

29. And platted a crowne of thornes, and put it on his heade, and a reede in his righte hande: and bowed the knee before him, and mocked hym saying, Haile kinge of the Iewes.

M. Wee doe see here, that Christe suffered those thinges, whiche those that were condemned commonly suffered. And they vexed hym with these torments all the time that his crosse was a preparinge, whiche was not then made, specially to deryde his kingedome: Of the whiche kyngdome wee muste not iudge accordinge to the outwarde shewe, nor yet accordinge to the opinion of menne. For what is more contemptible?

30. And when they had spitted vppon hym, they tooke the reede and smote him on the heade.

{And when they had spitted} C. In that God did suffer his onelye begotten sonne to abyde all kynde of reproche, we must knowe that it was no dayne Ieste or passime: Firste of all therfore it shall be good for vs to waye what wee haue deserued: and then, the satisfaction made by Christ. wyl erecte vs and bring vs to a good and perfecte hope.

Suche is our vncleanes, that God doth abhorre it and all the Angells lothe it. But to the ende Christe mighte bringe us into the sighte of his father pure and vndefyled, he would haue hym selfe to be spitted vppon, and to be defyled with all kynde of reproches.

Wherefore that deformitye whiche hee once suffered in earthe, dothe nowe get vnto vs grace in heauen: and dothe also renewe the Image of God whiche was not onelye defyled wyth the spottes of synne, but all most cleane blotted oute.

Hereuppon also it commeth to passe that the inestimable goodnes of GOD doth shyne vnto vs, because he suffered his onelye begotten Sonne to be thus wyse abased for oure sakes.

By this documente Christe hath declared his wonderfull loue towarde vs because he refused no kynde of ignominye and reproche for our saluation.

But these thinges do wante rather a secrete meditation and ponderynge in the minde, than the eloquence of wordes. And by the waye wee are taughte not to esteme and Iudge of the kingedome of Christe accordynge to sence and reason of the flesche, but by the Iudgement of fayth and the spirite. For so longe as wee haue a worldely Iudgement therof, it will not onelye seme vnto vs contemptible, but full also of shamefull reproches.

Wherefore if the worlde at this daye do mocke and deride Christe, let vs learne to ouercome suche offences with the excellencye of faythe: Neyther let vs care what reproches the wycked geue vnto Christe, but rather haue regarde to that excellent dignitye whiche the Father geueth vnto hym, that he myghte not onelye excell men, but all the Angels also.

31. And after that they hadde mocked hym, they tooke the robe of hym againe, and put his owne rayment on him, and led him awaye to crucifye hym.

Bu. The matter was gouerned by the prouidence of GOD, that the soldiers afterwarde deuided the garmentes of oure Sauioure Christe, accordynge to the prophesy. For it is a common thinge and oftentimes sene in the Iudmentes of God, that the wycked are constrayned to do all thynges that the trueth of Goddes woorde maye be fulfilled, and that specially when they resiste the purpose of God.

They seme also to doe these thynges, that all menne mighte knowe, but specially they whiche imbraced his doctrine, and esteemed hym as a singuler teacher, that he was condemned as an heretique or a seditiouse persone, and therefore carred to his deathe: and so to terrifye them from his doctrine and fellowship.

32. And as they came out, they founde a manne of Cyreen (named Symon) and hym they compelled to beare his crosse.

{And as they came oute} M. Saincte John hath: And they tooke Jesus and led him awaye, and he bare his crosse, and wente forthe into a place whiche is called, the place of deads mens sculles: But in Hebrewe Golgotha.

After these thynges it followeth in our Euangelistе Sainct Matthewe: And as they came oute they founde a manne of Cyren named Symon. Sainct John saythe in this place that wee haue cited that Christe bare hys crosse: The other three saye that Symon of Cyren, beinge constrained bare his crosse: in the whiche is expressed the extreame cruelty as well of the people of the Jewes, as of the soldiers

There is no doubte but that they which were offenders and condemned to dye, were wonte to carye their owne crosses to the place of punishemente: but none were able to cary this burthen but suche theues as were stronge in bodye.

But the weakenes of Christes bodye, beinge not able to bare the crosse, dyd plainly declare that a lambe shoulde offered. And it maye be that the whyppynge of his bodye and the oppressynge [illegible]ym with iniury, did make hym to faynte vnder the burthen of the crosse.

M. Leaste therefore they shoulde bee constrained to staye and lynger the time in the waye, they constrayned this Symon whiche came oute of the fielde and passed by to beare his crosse after hym.

For there was no manne that would so muche as touche the crosse, of suche ignominy was the deathe thereof vnto them. {A man of Cyren} This manne semeth to be a Jewe, be inge a good and simple man a Disciple of Christe, whose father perhappes came out of Cirenia to Hierusalem. For the Actes of the Apostels do testify that the Jewes were dispersed into Lybia, and vnto Cyrene. Actes 2.

{Named Symon} So Marke and Luke adde saying: comming out of the fielde, the father of Alexander and Rufus: by the whiche wordes it semeth that he was about some rusticall busines.

C. But this man beinge chosen by the wicked Jewes to so vile an office, is now made noble by the prouidence of God, in so muche that hee is commended in the Gospell for euer. Neither is it superflouse, that the Euangelistes do not onlye make mention of his name, but also of his countrye and sonnes. By the whiche the Lorde dothe admonishe vs, that althoughe wee bee of no estimation and price, yet notwithstandynge wee shall haue dignity and fame by the crosse of his son. {Him they compelled to bare his crosse}

Bu. Sainct Luke saythe: And on hym layed they the crosse, that he might bare it after Jesus. Symon therefore commynge behinde, and bearinge the burthen with Christ (as some saye) helped the Lorde whiche wente before. But where as Symon dothe not carye the crosse of his owne frē will but constrained, he beareth the Image of our flesshe, whiche neuer submitteth it selfe wyllingly to the crosse of Christe, but continually striueth againste the same.

Sainct Luke saythe that muche people and manye wemen followed hym as he wente by the waye, whiche cryed and lamented for hym.

C. Although in the publique place, al the people had condemned Christe with one voyce, yet notwithstandynge wee do se that some of them had not forgotten his doctrine & miracles: euenso God preserued some remnante in the miserable dissipation, when all the people were dispersed. But Jesus turned backe vnto them and said: ye daughters of Hierusalem, wepe not for me but wepe for your selues, & for your children. Som thinke that the wemen were reprehended because they did sheade teares folishelye & with a rashe affectiō: But truely Christ doth not simplely reproue thē, as though they did wepe without reason, but admonisheth that they haue a far greater cause to wepe for ẏ horrible iudgemēt of God which was at hande: as if he should haue sayde that his deathe shoulde be, not the ende, but the beginninge of all euell to Hierusalem and to all that people. Luke 23.

And

And by this meanes he declareth that he is not made so muche subiecte to the will of the wicked, but that God hathe a care for him. For it was euidente by the punishemente that followed afterwarde, that the Life of Christe was precious to the Father, at what time al men thought that he was reiected, and wholy caste of, of him. These wordes also declare the stoute courage of Christes minde: (because he coulde not thus speake, excepte he wente bouldly to his Deathe, & voide of feare) but it tendeth to this ende, that he might thereby declare that he was regarded of God, in that deformed and base estate: and that the wicked, whiche nowe prowdely triumphe, as Conqueroures, should not enioye their vntimely mirth longe, because there should come shortly after, a suddaine chaunge. For behould the daies will comme, in the which they shall saie: Happye are the Barraine, and the Wombes that neuer bare, and the Pappes whiche neuer gaue Sucke.

Luk. 23.

He now denounceth, that no smal plague is at hande, but suche a one, as was neuer hearde of, in the whiche the Vengeance of God maie plainely be discerned.

A. This Sentence agreeth with that, whiche goethe before in the foure and twentie Chapter, where it is saide: Woe vnto them that are with Childe, and that gene Sucke in those dayes.

Math. 24.

For if they do this in a grene tree, what shal be donne in the drye? By this Sentence Christe confirmeth, and prouethe that neither his Deathe shall be vnpunished, neither that the Iewes shal stand or continewe longe, whose wickednesse was euen nowe full ripe: yea, and halfe rotten. And by a common similitude he prouethe, that it cannot be, but that the fire of Goddes Wrathe muste shortely consume theim. We do knowe, that menne are wont to caste the drye woode firste vpon the fire. But if the moiste and grene woode be burned, muche lesse at the lengthe shall the drie woode be spared. And we maie expounde it thus: If the grene woode be brought before the time to the fire, what shall becomme, thinke you, of that whiche is drie? As if Christ shoulde haue saide: The wicked (whiche

Luk. 23.

are like vnto drie woode) when they haue destroyed the Godly, shall also be destroied of God them selues. For howe shall they, beinge ordeined longe agoe to Destruction, escape the handes of the Heauenly Iudge, whiche take so greate Libertie to theim selues for a tyme, to destroye the Good, and Innocente. But the summe of his wordes, is, that the womenne do prepostrously shedde theire teares, not hauinge respecte to the horrible Iudgemente of God, whiche was at hande, to punish the wickednesse of the people.

And here we may learne this, that when the sharpnes of the Crosse is out of measure grieuous vnto vs, we ought to mitigate the same with this comforte, that God whiche dothe nowe suffer his to be vniustely afflicted, will at the lengthe poure out the fulnesse of his Vengeance vpon those that doo afflicte them.

The like manner of speache hathe the Apostle Peter, when he saithe: The time is comme that Iudgemente muste beginne at the house of God. If it firste beginne at vs, what shal the ende be of the, whiche beleue not the Gospel of God?

1. Petr. 4.

Hereby let vs learne to offer oure selues a sacrifice vnto God: if it be his good pleasure to make vs hotte by many afflictions, and to trie oure Faithe, as it were, in the Fornace, and to make it more pure than Golde: let vs not onely take it patiently, but gladly. There shoulde bee no affection of Godlinesse in vs, if hee shoulde not make vs hotte. He doothe make vs hotte therefore, and not burne vs: but to? wicked he is a cõsuming fire.

And there were two euill doers leadde with him to be slaine. R. This also they did to the contempte, and despite of Christe. For it was necessarie that the sayinge of the Prophet shoulde be fulfilled, when he saith: He hathe neither bewtie nor fauoure. When we shall looke on him there shall be no fairenesse: wee shall haue no luste vnto him. He is despised, and abhorred of men: he is suche a man, as is full of sorrowe, and as hathe good experience of infirmities. We haue reckened him so vile, that we hidde oure faces from him.

Luk. 23.

Esay. 53.

32. And

33. And they came to the place, which is called Golgatha, that is to saie, a place of deade mennes Sculles.

{And they came} B. This worde, Golgatha, is a Chalde worde, signifieinge a Heade: for whiche the Hebrewes saye, Gulgoleth, of the verbe Galal, whiche signifieth to fouide, or wrappe in: of the whiche commethe Galgal, a Spheare, a Circle, a Boule. Gulgoleth therfore is a name for the heade, because of the roundnesse therof. But this place was without the gate, on ẏ north side of Mount Syon, in the whiche Malefactours were put to death: for the which cause the place was countyed more reprochfull: there would they haue Christe to be Crucified, that thereby his Deathe might be more odious. C. And althoughe Christe was brought vnto this place, according to the customs, yet notwithstandinge we must haue a further consideration of Goddes pourpose. For he would haue his sonne to be caste out of the Cittie, as one vnworthye of the companie of menne, that he might receiue vs with the Angelles into his Heauenly Kingdome Therfore the Apostle referreth this to the Outo figure of the Lawe. For as God commaũded the bodies of the beastes to be burnte without the Tentes, whose blonde was brought into the Sanctuary for Satisfaction: euen so he saithe that Christe went out of the gate of the Cittie, that, taking vpon him the Curse ẏ pressed vs downe, he might be made the outcaste, & by this meanes might purge vs frõ our sinnes. And the more ignominie & reproche that he suffered before the worlde, the more acceptable and noble shewe he made in his death before God and the Angelles. For the filthinesse of the place did not let, but ẏ he might set vp the glorious Ensigne of his Victorie: neither did the stinke of dead Carkesses, which laie thereabout, hinder, but that the swete smel of his sacrifie might spreade it selfe throughe the whole worlde, and peares euen to the very Heauen.

Num. 19.

Heb. 13.

34. And thei gaue him viniger to drink, mingled with Galle, and when he had tasted thereof, he woulde not drinke.

{And they gaue him viniger} C. Althoughe the Euangelistes haue not so curiously placed all thinges in their order, that the seasons of tymes maye be certainely noted, yet notwithstandinge wee maie conjecture by a probable reason, that before the Lord was crucified, a Cuppe of mingled Drinke, according to the manner, was geuen vnto him: the Compoundes whereof (as somme thinke) were these, namely, Myrre, Viniger, and Galle. All Interpreters for the moste parte, doe houlde opinion, that this drinke was not the same, which is mentioned in the 19, of S. John, & of the whiche also mention shal be made anon. This only we adde, that it seemeth to vs, that the Cuppe was offered to the Lorde, when he was ready to be crucified: But after that the Crosse was lifted vp, a Sponge was wrapped aboute a Rode, by the whiche they did reache Viniger vnto him. But wee will not curiously dispute what time be called for Drinke. Notwithstandinge, if wee compare, and conferre al thinges togeather, it shall not be vnreasonable to saie, that after he had refused that bitter confection, it was geuen vnto him againe in mockerie. For Mathewe hereafter addeth, that the souldiers, before they gaue him drinke with a Sponge, mocked him, and saide, that he coulde not deliuer him selfe from deathe. This drinke was geuen vnto Christe, to hasten his Deathe. But truely he for his part patiently suffered all kinde of tormente, in so muche that he desired not, for the paines sake, to haue his death shortened. For this was a part of his sacrifice, & of his obedience, to abide the prolonginge of paine, euen to ẏ vtmoste. But they are deceiued which count the bitter gall that Christ dronke, to be one of his cruell tormentes that he suffered.

Their conjecture is more probable which thinke, that this kinde of Drinke was apte to expell the blonde, and that therefore it was wonte to be geuen to Malefactours, to the ende their deathe might be the more spedie.

{And when he had tasted thereof,} Christe refused to drinke of this, not so mutche, because

19.

ranse he was offended at the bitternesse thereof, as to shewe, that he wente quietly to his Deathe, accordinge to the wil of his Father. Neither is that contrarye to this whiche S. Iohn saithe, namelye, that the Scripture was fulfilled, whiche saide: When I was thirsty, they gaue me Uiniger to drinke: For it dothe bothe wayes agrée very well, that a remedye was geuen vnto him, to ende the tormentes of the slowe Deathe: and yet notwithstanding that Christ was sharply afflicted by all meanes: in so mutche that the verye Remedye was a parte of the griefe. The order of the Storie requireth, that those thinges which folowe in the eighte and thirtie verse, shoulde be readde consequently after this verse: but our Euangelistе sheweth betwéne this and that, of the partinge of Christes garmentes.

35. VVhen they had crucified him, they parted his Garmentes, and did caste Lottes: That it mighte be fulfilled, whiche was spoken by the Prophete: They parted my Garmentes among them: and vpon my Vesture did they caste Lottes.

{VVhen they had crucified him,} C. Sainte Marke saith in his fiuetiene chapter, that he was crucified the thirde houre. For in this seconde parte of the daye (whiche was nowe almoste ended) the Sentence of Deathe was geuen against the Lord. Those thinges whiche Mathewe goethe aboute to shewe, were donne after that the Théues were nayled to the Crosse of the whiche he speakethe afterwarde in the eighte and thirtie verse.

{They parted his Garmentes,} S. Marke hathe: They parted his Garmentes, castinge Lottes vppon them, what euerye man should take. Marke did not distinguishe the Garmentes, by the name of Garmentes, comprehending the Coate, vppon the whiche only they cast Lottes, as more plainely may be gathered by the wordes of John, saying: Then the Souldiers, when they hadde crucified Jesus, they toke his Garmentes, & made foure partes, to euerye Souldier a parte, and also his Coate: the Coate was without 19. Seame, wrought vpon throughout. They saide therefore amonge them selues, let vs not diuide it, but caste Lottes for it, who shall haue it. That agreethe to the place of Scripture, which he bringeth afterwarde, as concerninge Dauid. But it is certaine that the Souldiers did this accordinge to the Custome, because they parted the spoyle of him that was condemned, amonge themselues. And althoughe nothinge happened to Christ in this behalfe, but that whiche condemned menne suffered, yet notwithstandinge this Narration is worthye to be noted with greate diligence. For the Euangelistes do set Christ, the Sonne of God before vs, despoyled of his Cloathes, to the ende wé might knowe that Riches are purchased vnto vs by this nakednesse, whiche do decke, and beautifie vs in the sighte of God. It was the wil of God therefore to haue his Sonne vncloathed, that wé being apparelled with his righteousenesse, and all his graces, may boldly appeare before him with the Angelles.

Christ him selfe suffered his Garmentes to be taken from him, like apraie, that he mighte enritche vs with the treasures of his Victorie.

{That it might be fulfilled vvhiche vvas spoken by the}

M. S. John hathe onely: That the Scripture mighte be fulfilled. But oure Euangelistе Mathewe nameth the Prophete Dauid, because of his excellencie, who also expresselethe the manner of the Crucifynge, whiche the Euangelistes pretermit with silence. His wordes are these: They pearced my handes, and my fétе: I maie tell all my boanes, they stande staringe and lokinge on me. They parte my garmentes among them, and caste Lottes vppon my Uesture. Psalme. 22.

The Prophete coulde not more plainely expresse the very Historie, which shoulde be so many yéres after.

But althoughe the Euangelistes do make no mention of the nayles, with the which Christ was fastened to the Crosse, yet notwithstandinge they declare in the Historie of his Resurrection, that he shewed his handes, and fétе to his Disciples: that is (as S. John writethe) the

ziate of the naples in his handes & feete.
{They parted my garmentes amonge them.} This thing whiche Dauid metaphorically and vnder a figure complayned to be done to him selfe, was fulfylled in very deede in Christe. For Dauid, vnder the name of garmentes, vnderstandethe his goodes and honoures: as if he shoulde haue saide that he beinge alyue, was a praye to his ennemies, whiche entered his house by violence, and made so lyttell spare of his goodes, that they toke away his wyfe. This crueltie he dothe amplifie by a metaphore, wryting that his garmentes were deuided by lott. But seing he was a shadowe and Image of Christe, he foreshewed by the spirite of prophesie, what Christe shoulde suffer. Wherefore this also was notable in his persone, that the souldiours made a praye of his garmentes: because hereby we do se the markes and signes with the which he was noted longe before. And also the offence is taken awaye, whiche otherwise myghte arise by his nakednesse: because hee suffered nothinge, whiche the spirite of God pronounceth not to belonge trewely, to the persone of a redemer.

36 And they sat and watched him there.

M. They go not their waye, but sit styll by the crosse, as kepers, or markers what he woulde do: leaste peraduenture, eyther the Disciples should come and take him alyue from the crosse, or leaste hee shoulde come downe from the same by a myracle.

37 And sett vp ouer his heade, the cause of his deathe written thus: This is Iesus the kinge of the Iewes.

{And they sett vp ouer his heade.} C. The foure Euangelistes do declare that Pilate dyd set the titell of the Lord vpon the crosse. Our Euangelist Matthew writeth somwhat obscurelye in this verse. when as the Greke woorde, which the interpreter calleth the cause, dothe signifie bothe the cause, and also the accusation, or the falte. S. John speaketh more playnely, sayinge. And Pilate wrote a tytell, and put it on the crosse. Hee calleth that a tytell, whiche our Euangelistе calleth the cause, and Marke and Luke a superscription of the cause. For thereby the cause of the death is briefly shewed, when malefactours are led to their punyshement: S. Luke saith, that this titell was written in Greke, Latine, and Hebrewe. And it conteyned thus muche, as maye be gathered by the fower Euangelistes.

{This is Iesus of Nazareth kinge of the Iewes.}

C. Peraduenture it was a common custome amonge the Iewes, to set tytelles ouer the heades of those malefactoures y were putt to deathe. But trewely this was extraordinary in Christ, that the titell should be set ouer him without ignominie. For it was the pourpose of Pilate that he might be reuenged of the Iewes (who by their obstinacy caused an innocent vniustly to be put to deathe) to condemne the whole nation in the person of Christ: so that he set no inscriptiō of any falte that belonged vnto Christ, ouer his heade. But the prouidence of God whiche gouerned Pilates stile, had respecte to a farther matter. It was not the meaning and pourpose of Pilate to celebrate Christ, as the authour of saluation, the Nazarite of God, and the king of the chosen people: yet notwithstandinge God did so guide his minde, that not knowing his proclamation of the gospell he shoulde set it forthe. By the same secrete impulsion of the spirite, it came to passe that he should publishe the titell in three seuerall tongues. But this was no lawefull or ordinary preachinge of the Gospell, because Pilate was vnworthy to beare any witnesse to the sonne of God: but that whiche shoulde be done by trewe mynisters, was shadowed in Pilate. To be shorte, he maye be thought suche a preacher of Christe, as Caiphas was a prophete M. But because this tytell dyd set forthe the mallice of the people of the Iewes, which had killed the heyre of the vineparde, their lorde and king, the hye priestes of the Iewes, after a sorte smellinge the same, requested of Pilate that he woulde change the same titell that he had set ouer the heade of Christe: as S. John declareth by these woordes, This tytell redde many of the Iewes, for the place where Iesus was crucifyed, was nighe to the cittie. And it was wrytten in Hebrewe, Greke, and Latine. Then saide the Ihon. 11.

saide the highe priestes of the Iewes to Pilate: wryte not Kinge of the Iewes, but that he said I am king of the Iewes. C. They fele them selues to be towched (as it was saide euen now) and therfore they desyred to haue the title altered, and suche a one set vp whiche might burthen Christe without infamy of the nation. But in the meane time they declare how greately they were infected with the hatred of the truethe, whiche coulde not abyde any one sparke thereof. Euenso alwaies Sathan stirreth vp his mynisters, whiche, so sone as any lighte of Goddes worde dothe appere, go about by and by to extinguysshe the same, or at leaste to choke it. Pilate answereth, That which I haue written, I haue wrytten. The cause of Pilates constancie was the prouidence of God. for there is no doubte, but that they wente aboute to alter his minde by diuerse meanes. Let vs know therfore that his minde was holde insertible, by the power of God, whiche caused him to saye, That whiche I haue wrytten, I haue written. M. For at other tymes he followed the will of the Iewes in all thinges, because they dydde those thinges whiche pertayned to the executinge of the pourpose of God: but those thinges whiche they nowe aske, they desired to this ende, that they mighte remoue the ignomynie of the crosse from theym selues vnto Christe, and to put away that reproche, that they had crucyfied theyr kynge, that hee mighte not be counted the trewe Messias, but a wicked fellowe, whiche boasted hym selfe to bee the Messias of the Iewes. But as this was false and full of reproche to the heauenlye kinge, so it pertayned not to the pourpose of God. Therfore by the instinct of the holy ghost Pilate answereth so constantly, That which I haue wrytten, I haue written. As if he shoulde say, I wil not change the tytell. You wolde nedes haue me crucifie your kyng: I haue crucifyed hym. It shall be your shame hereafter, whiche constrayned me to do this thinge. B. Furthermore by these fewe wordes, (Iesus kinge of the Iewes) the trewe Gospel of Christe was conteyned. For by them hee was preached to be that trewe and vndoubted Messias, whiche was sente a kinge vnto the Iewes. And so in the midest of the death of the crosse Christe began to triumphe, as sayth S. Paule in the seconde Chapter to the Colossians. Now the Crosse of Christ begã to chaũge his conditiõ, and to be in steede of reproche a kingely tribunall, muche more excellent than all other thrones or chayres of estate. Furthermore this title was written in Hebrewe, Greeke, & Latine, to declare that this kinge should raigne, not only ouer the Iewes, but also ouer the Gentiles. As cõcerninge the which matter reade the seconde Psalme, and the 49 of Esay. The Euangelistе Luke declareth that the people stoode by lokinge on him. And S. John writing of the mother of Christe which stode by also, sayth, There stoode by the Crosse of Iesus his mother, & his mothers sister, Mary the wyfe of Cleophas, and Marye Magdalene. C. Christ did so obey God the father, that hee neglected not the dutye of humaine pietye towardes his mother. Hee forgate himselfe truly, and all thinges els, in respecte of his obedience that hee ought to the father, but this beinge done, hee would not omit the dutye whiche hee did owe to his mother. And here wee must learne so to do our dutye vnto men, that we may neuertheless be obedient vnto God. It commeth oftentimes to passe that when God calleth vs to any thinge, oure parentes, our wyfe, and our children do call vs to the contrarye, insomuche that wee cannot satisfye bothe at once. But wee must first preferre the commaundementes of God, his worshipp and honoure: and afterwarde so farre as it is conuenient we must do our dutye vnto men. Accordinge to this sayinge, He that hateth not father and mother for mee, is not worthye of mee. When wee haue obeyed God, then shall wee rightlye haue a consideration of oure Parentes, of our wife and children. Now on the other parte, wee haue here to note the fayth of the women. For it was no small affection of loue to followe Christe euen to the Crosse, and excepte they had beene endued wyth a constante fayth, they woulde neuer haue bidden such a

Colloss. 2.

Psalme. 2. Esay. 49.

Iohn.

Christe was carefull for his mother.

Luke. 14.

suche a syghte. Nowe let vs be ashamed if the horror of the crosse do stay vs from followinge of Christe, seinge wee also haue before our eyes, the glory of the resurrection: when as the women coulde see nothinge but ignompnie and shame, and malediction. When Iesus therefore sawe his mother, and the disciple whom he loued, bee sayde vnto his mother: woman behold thy sonne. After that he said vnto the disciple, Beholde thy mother. As if he should haue saide to his mother, After this I wyll be no more conuersant in the earthe, to do the duetie of a sonne vnto thee. I do appointe therefore this man in my rome, to take vpon hym my duetie. And this is the meanyng when he sayethe vnto John, Beholde thye mother. For by these wordes, he commandeth him to count her as his mother, and to care no lesse for her, than if shee were his mother. In that bee calleth her woman, and not Mother, some thynck that he did it, because he would not thereby moue her affection to greefe. Otherfom thincke that he dyd it to declare, that the race of his humaine lyfe beinge ended, he did now leaue of that condition, vnder the whiche he had lyued, and entered into the heauenly kingedome, where bee shoulde rule bothe men and Angelles. And this later coniecture is no lesse probable than the firste. For wee do knowe that Christ alwaies went about to bring the faythfull from the consideration of the flesh, to the spirite, The which thing hee ought specially to do at his deathe.

John 19. And frō that howre the disciple tooke her for his owne. R. That is to saye, bee toke her as his mother, hee reuerenced her as his mother, and he was obediente to her as if he had ben her sonne, so long as shee liued. C. John in obeyinge the commandement of Christ, sheweth hym selfe a louinge Disciple to his maister. Hereby also it dothe appere that the Apostelles kept theyr families, for how could John elles kepe the mother of Christe? contrary to the opinion of those, whiche thincke that the Apostels lefte all, when they came to Christ.

38 Then were there two theues crucified with him, one on the right hand, and an other on the lefte.

{Then were there.} C This was done to put Christe to extreme shame, that hee should be hanged in the middest betwene twoo theues, murtherers, and robbers. For they appoynted vnto hym the chiefest place, euen as if he had bene the captayne of theeues. A. But the Greeke word signifieth not theues, but murtherers, and whiche lurke in dennes by the highwaies side, to slay men. for they were not wonte to crucifie theeues. Therfore to the ende Christe might sustayne the greatter ignominie, hee is placed in the middest, as though he had ben the chiefe murtherer. If he had bene nayled to the crosse alone, his cause myght haue semed the better, and to be seperated from other malefactours: but nowe he is not onely placed with murtherers, but also set in the chiefe rome, as thoughe he had bene the moste detestable of all other. And it was necessary that he shoulde be thus ordered, that we might knowe howe great punishemente was due for our synnes. There was no punishemēt cruel inough for oure wyckednesse, whiche coulde be founde out, if Christ had not dyed for vs. Therfore that he might deliuer vs from the payne due for synne, this kinde of satisfaction was necessary, that he myghte set him selfe in our roome. And here we maye perceiue howe horrible the wrathe of God is against synnes, to pacifie the whiche, it was necessarye that Christe, whiche is the Eternall righteousenes, shoulde be counted as a moste vnrighteouse, and placed in the order of murtherers. For, because Christ was reckened among malefactours, we are counted innocēt of the father. as witnesseth the prophete, saying, By the knowledge of him which is my righteouse seruant: he shall iustefy the multitude, for he shal beare away their sinnes. The Euāgelist Marke addeth, And the scripture is fulfilled, whiche saith, He was coūted among the wicked. That place is red in the prophsie of Esay, thus: Therfore wil I geue him the multitude for his part: & he shal deuide ỳ spoile with the strongest, because he geueth ouer his soule to death, and is reckened amonge the transgressours. whiche neuertheles hath taken away the sinnes of the

Esay. 53

Esay: 53.

of the multitude, and made intercession for the misdoers. The Prophete therfore playnely speaketh this as concernynge Christe, that he shall deliuer his people from deathe, not by any greate pompe, but by sufferyng the punishement whiche was due for theyr wickednesse.

The Euangelist saythe (as it was also foreshewed in the place of the Prophete, before mentioned) that Christe prayed for his enemyes, sayinge: Forgeue them, for they wotte not what they doe. The Lorde had taughte before sayinge. Doe good vnto those that hate you, and praye for them whiche hurte you. This his doctryne he approueth in deede, and by this his prayer, he proued hym selfe to be the lambe moste meeke and gentell, whiche shoulde be slayne in sacrifyce, for the synnes of the worlde And after this manner the faythfull oughte to temper theyr affections, in sufferynge iniuries, namely, to wyshe well vnto their persecuters, and yet for all that, not to doubte but that God wyll defend and saue their lyfe. But it is likely that Christ did not praye for all in generall without exception, but onely for the myserable people, whiche were carried by a rashe zeale, not by obstinate impietie. For there was no hope lefte of the chiefe priestes and Scribes, so that he shoulde haue prayed for them in vayne. For they sinned against the holy Ghoste, because theyr own conscience did beare them witnesse, that Iesus was Christe, promised in the lawe and prophetes, whom neuertheles they persecuted. Whereby wee learne that wee oughte not to praye for those with whom wylfull malice preuayleth, and are caried with obstinate blindnes, sinnynge against the holy Ghoste, if so be they maye be discerned to be suche.

And there is no doubt, but that this prayer of Christe was hearde of the Heauenlye Father; and that hereuppon it came to passe, that manye of the people which had shedde the bloudde of Christe, afterwarde dranke the same by faythe.

39 They that passed by, reuyled hym, wagging theyr heades:

They that passed by. Bu. Nowe commeth the fulnesse of all iniurye doone vnto Christe crucifyed. They had fyrst mocked hym priuately in the Courte of the hygh Priestes, the heathen people also had mocked hym priuately in the iudgemente house of the deputie: but nowe on euery syde, all degrees triumphe ouer hym, without mercy and compassyon, hee beinge readye to dye, and sufferynge moste cruell tormentes, as the hyghe Priestes, the Scribes, the people, the soldiours, the highest, the lowest: yea, the theefe on the crosse derided hym: and (whiche was most sorrowfull) no man dyd bewayle hym: euen as Dauid hadde foreshewed, sayinge, I looked for some to haue pitie on me, but there was no manne: neyther founde I any to comforte mee. Psalm. 69.

B. C. All men knowe by experyence, howe greate griefe it is vnto man, if in his greate trouble, not onely no manne bewayleth hym, but also all men rather reioyce. Christe suffereth most bitter tormentes in the bodye, his mynde also is troubled, and hee is afflicted with moste sharpe and slaunderouse reproches: by the whiche Sathan went aboute to geeue hym a deadelye wounde, that hee myghte putte his Fayth in danger. In this syghte, as in a glasse, God bathe sette forthe howe myserable oure condition is, if wee shoulde wante a redeamer: For what soeuer Christ suffered, it was for oure ease and saluatyon: whereby wee oughte dayely to be moued to repentaunce.

This temptation truly was more sharpe than all other tormentes, that all men shoulde vexe hym with contumelies and slaunders, as thoughe hee hadde beene reiected and forsaken of God. B. And therefore Dauid bearynge the personne of Christe, dothe specially bewayle this amonge the reste of his euylles, saying, All they that see me, laugh me to scorne: they shote out their lyppes, and shake the head. C. And truely there is nothinge that doth more wounde pearce the myndes of the godly, than when the wicked to destroye their faithe, do call them in the questhe, that they are destitute of the helpe Psalme. 22.

and grace of God. This is that sharpe persecution with the whiche Paule saith that Isaac was vexed of Ismaell.

Gala. 4. Not because he persecuted him with the sword and force of armes: but because he mockinge the grace of God, went about to overthrowe his faythe. And firste of all David felte these temptations: after that, Christ him selfe, leaste they should tempte vs to muche at this daye, by the newenes thereof. For the wycked shall neuer be wantinge to reioyce at our miseries.

40 And sayinge, thou that destroyedste the temple of God, and diddest build it in three daies, saue thy selfe. If thou be the sonne of God come downe frō the crosse,

{Thou that destroyedst.} C. Here they do reproue the doctrine of Christe in vayne, because hee dothe not nowe declare the power in time of neede, whiche hee saide before hee had: But trewelye excepte a desyre to speake euill had depriued them of their minde and iudgement, the truth of his sayinge, a lyttell after, was euydente inoughe vnto theim. Christe had saide, Destroye this temple, and I will raise it vp the thyrde daye. Nowe they tryumphinge before the time in the begynnynge of the ruine and fall, doe not tary vntyll the third day. Suche is the insolencye & presumption of the wicked agaynst all the children of god, when as vnder the pretence of the crosse they goe aboute to take from them the hope of the life to come. Where, (say they) is that immortall glory which faithfull beleuinge men do dost of, seinge they nowe lye thus contemned and in misery? Are not some of them in extreme poverty, othersome in banishment, others in prison, & some also burnte to ashes? Thus dothe the corruption of the presente externall man blynde them, that they thinke the hope of restoringe to come to be vayne and ridiculouse. But we must loke for ỳ due time when the promised building shalbe finished: neyther must we take it greuously yf we be now crucified with Christ, because hereafter we shalbe partakers of his resurrection. {Saue thy selfe.} Bu. As

Sathan seeketh to take from vs gods promises.

Math. 4.

if they had sayd: At the length it appeareth how notablelye thou hast lyed: for nowe thou canst not saue thy selfe. Thy afflicted body cut and torne with stryppes, thou canst not restore: so farre vnable art thou to build againe the Temple if it were destroyed. {If thou be the sonne of God} C. For this cause the hye Priest with the rest of the Priestes, Scribes, and Elders of the people condemned Christ of blasphemye, in the Counsaile. Now here they triumphe ouer him beinge crucifyed, as though he were conuicted of blasphemye. This voice, If thou be the sonne of God, is a great temptacion, and procedinge from the deuill, specially, if thou weye & consider how and when it was obiected vnto him beinge afflicted, and complaynynge that hee was forsaken of God. Euenso Sathan seeketh to take from vs the promises of God. In like maner, Christ beinge amonge beastes in the wilderneſſe, and feelinge the paine of hunger, Sathā saide, If thou be the sonne of God commaunde that these stones be made breade.

{Come downe from the Crosse.} The wicked do require of Christ such a document of his power, that by prouinge himselfe to be ỳ sonne of God, he may cease to be ỳ sonne of God. For this cause hee toke vppon him our humaine nature and came into the worlde, that by the sacrifyce of his death he might reconcile men to God the father. Therefore it was necessarye that hee shoulde hange vppon the Crosse, to shewe himselfe to be the sonne of God. And let vs hereby learne to confirme our faythe, because the sonne of God to finishe the worke of our saluation, would abyde till hee had suffered, both the cruell tormentes of the flesshe, and also the horrible extremities of the spirite, yea, and death it selfe. And leaste it happen vnto vs to tempte God, as these wicked ones did in the same maner, let vs suffer God to vyde his power so often as it seemeth good vnto him so to do, that at his pleasure he may declare the same againe in due time. M. It was not needefull that Christe shoulde declare himselfe to be the sonne of God by descendynge from the Crosse, but it was needefull that he

that bee beinge deadde and buryed, shoulde ryse agayne the thyrde daye, and therby to declare hym selfe to be the sonne of God. Whereupon the Apostell Paule also saythe, whiche is declared to be the sonne of God with power, and by the resurrection from the deade.

41 Likewise also the hie priestes mocking him with the Scribes and elders, saide.

M. These wicked Hypocrites begyn to tryumphe so sone as the trueth semed to be in daunger: in the meane tyme notwithstandinge euerlasting glory is prepared by the crose for Christ, but to them perpetual confusion. They thought that the truethe of Christe was fastened with nailes to ỹ crosse with the body of Christ: when as it is one thing for the preacher of the worde to be fastened in body to the crosse, and an other thing for the truethe of Goddes worde to be nayled thereunto. So Paule said: but the worde of God is not bounde. This he spake, he beinge in bondes. Furthermore, although the brightnes of the trueth do seme for a time to be obscured, yet notwithstandyng the cloude being take away, it is much more clere and bright than it was before: euen as after the resurrection of Christ his glory did shine brighter a greate deale, than it did at any other tyme before.

42 He sauid other, him selfe can hee not saue. If he be the kyng of Israell: lett him nowe come downe frō the crosse and we wyll beleue hym,

{He sauid other, him selfe can.} C. This ingratitude was not to be excused, that theye being offended at the present abasyng of Christ, regarded nothyng at all those miracles, which before time he had shewed in their sighte. For they confesse here that he saued others. By what power, or by what meanes? Whye doe they not at the least in this part reuerence the manifest worke of god? Surely the reason is this: because they wicked dye obscured: wente about so muche as in them laye to extynguishe the lyghte of God whiche shyned in miracles, they are vnworthy to haue a right iudgement of the infirmitie of the crosse. Because Christ doth not presently delyuer hym selfe from deathe, they reproche him with impotencye: A, as if they shoulde say, At the length it appereth what those great benefites bestowed vpon the blynde do profyte thee: thou whiche healest the lame, and all others that were troubled with diseases, arte not nowe able to helpe thy selfe. Where is nowe thy power? This is alwaies the manner of the wicked, to measure the power of God by the presente aspecte, that whatsoeuer he doth not, they thinck that he can not do: and therfore they condēne him of debilitie, so often as he doth not satisfie their wicked desire. But we must note this that Christe beynge able to delyuer him selfe easelye from deathe, dyd it not, because he woulde not. And why had he no care of his owne saluation for a time, but onely because oure saluation was more dere vnto hym? Why wolde he not delyuer him selfe, but onelye because he wolde saue vs all? This temptation is like vnto that which went before.

43 He trusted in God, let hym delyuer him nowe if he wyll haue him: for he saide, I am the sonne of God.

{He trusted in God.} M. The prophete Dauyd foresheweth that these thinges sholde be cast in his teethe, sayinge, He trusted in God, that he woulde delyuer him: let him delyuer hym, if he wyll haue him. Psalme. 22.
These thinges are very greuouse & hurtfull if they be put into the eares & minde of hym that is tempted and forsaken, and feelynge nothinge but the wrath of God against him. C. This is a grieuous temptation of sathan, when hee perswadeth that God hathe forgotten vs: because hee dothe not helpe vs at the verye instante, and in due tyme. For (saythe hee) seinge God hath alwayes a care to saue and defende those that are his, and dothe not onelye helpe them in dewe tyme, but also preuente their necessitie (as the Scripture oftentimes teacheth) hee seemethe not to loue those, whom he helpeth not. By this subtyll perswasion, he seketh to make vs dispayre, and to thincke that wee trust to the loue of GOD in vaine, when as his helpe dothe not manyfestlye appere vnto vs. And as he putteth this kynde of subtyltie and deceppte into our myndes, so he doth craftely suborne

his mynisters, whiche may perswade vs that oure saluation is not regarded of God, because hee differeth helpe. Therefore we maye reiecte this as an euyll argumente, that they are not loued of God, whom hee seemeth to hate for a time: yea, there is nothing more absurd, than to restrayne and tye his loue to euery particular time. God trewely, hathe promised that he wyll be our delyuerer: but if at any time he wincke at our trouble, we must paciently abide his leisure. Wherefore the chiefe priestes do gather amisse, that Christe is not the sonne of God, because hee is not delyuered from the crosse: for hereby, he fulfilled the wil of his father: and herby he redemed mankinde from deathe and hell. But Christ against these temptations of the wicked, comforted him selfe thus: Thou arte hee that toke me out of my mothers wombe. thou waste my hope when I hanged yet on my mothers brestes. I haue ben lefte vnto thee euer sence I was borne: thou arte mye God, euen from my mothers wombe. O go not from mee. &c.

Psalme. 22.

44 The theues also which were crucified with him, cast the same in his teethe.

{The theues also which were} M. S. Austine thinketh, as concernyng this place, that the plural nomber is here put for the singuler. S. Hierome saith that it is a figure called Silepsis, because for one theefe two are said to blaspheme. But it is manifest ỳ it is a figure called Synecdoche, because Matthewe and Marke do attribute that vnto theeues which Luke saith was proper to one: for hee writeth thus, And one of the euill doers whiche were hanged, rayled on him sayinge, If thou be Christ saue thy selfe and vs. Neyther ought this saying to offende any man, because the purpose of the other two Euangelistes was nothing els, than to teache that Christ was rayled vppon on euerye syde, insomuche that the theeues which were halfe deade did not spare him. And althoughe they do omit that notable storye of the other theefe whereof Luke maketh mencion, yet notwithstãding there is no absurditye at all in this ỳ they shew that Christe was derided of all estates, yea & of the theeues: because they speake not particulerly of euery person. but generallye. Luke sayth that they sayde, If thou be Christe saue thy selfe and vs.

Luke. 23.

Bu. This was not the least reproche. For what innocent can beare and suffer, to be contemned and rayled on of a wicked person, of a theefe, and reprobate? But yet the Lorde did suffer it, and that with great patience. By suffering wherof he hath gotten honor vnto vs amonge the Angels, that they may acknowledge vs to be their brethren. But by the way, here is described vnto vs a notable example of obstinacye in this reprobate man, not ceassinge with great rage in the middest of his torment to spewe oute horrible blaspheme. And thus are desperate men wonte to do, who when they cannot escape tormente (in the whiche they are) they seeke to be reuenged by contumacy. But the other aunswered, and rebuked him. In this myserable man is set before vs a singuler spectacle of the wõderfull and inspeakeable grace of God, both for that hee is sodenlye chaunged a little before death into a new man, & brought from hell to heauen: and also because hee obtayned remission of all the sinnes and wickednes with the which his whole life was ouerwhelmed, insomuche that hee was receyued vp into Heauen, before the Apostles, and firste fruites of the newe Church. First of all therefore in the conuersion of this man, we haue a singuler example and proofe of Gods grace: for hee did not put of the beastlye cruelye, and proude contempte of God by the proper instincte and motion of the flesh, and so came to his repentaunce: but hee was brought thereunto by the hande of God, euen as also the whole Scripture teacheth that repentaunce is his worke.

Luke. 23.

Repentaunce commeth not by the motion of the flesh.

And this grace excelled so muche the more because it happened contrarye to the expectacion of all menne. For who would euer haue thoughte, that a theefe, beinge nowe at the laste caste, shoulde bee, not onelye a true worshipper of God, but also an excellente maister of fayth and godlynes to the whole worlde, insomuche that wee also may be glad to fetche the rule of true and lawfull confession from his mouthe? And firste of all

of all truely he brought forth this fruite of repentaunce, because with seuere correction, he stayed the wicked rage of his fellowe. Secondely, hee humbled hym selfe by a trewe confession of his wickednesse, and attributed vnto Christ the due praise of righteousenes. After that he declared a wonderfull faith, committynge himselfe and his saluation wholly vnto the defence of Christe, whom notwithstandinge he sawe hangyng on the crosse and nere vnto deathe. Fearest thou not God, seinge thou arte in the same dampnation? C. As if he shoulde haue sayde, What a thinge is this, that this damnation constrayneth thee not to feare God? For hereupon the theefe doth exaggerate and make the obstinacie of his fellowe more haynouse, that beinge brought to extremitie, and the last pange, beginneth not for all that to feare God. Hereby let vs gather that theye are desperate, and altogether voyde of the feare of GOD, which are amended nothing at all by punishementes, Wee are righteously punished, for we receyue accordinge to our deedes, but this man hath done no euyll. As if he had sayde. There is greate differences betweene this mannes punishment and oures: for the punishemente whiche thou and I suffer, is due vnto vs for our euyll dedes, but as for Christe, he hathe done no euyll, whereby he should be punished, nay rather hee is put to death by the malice and cruelte of his enemies. Here let vs note that the theefe hath geuen vs the same lesson of repentaunce, whiche God requireth of vs all, when he confessed that hee receyued a iuste rewarde for his deedes. But this is specially to be noted, that the cruelte of the punishement did staye hym nothinge at all, from the pacient suffering of the bitter tormentes. Wherfore if we be truely sorye for our synnes, let vs learne willyngely to vncouer them without dissymulation, when needs requirethe, and not to flee from the ignominye whiche we haue deserued. For this is the onely meane, by the which we bury our sinnes before God and his Angelles, if wee go not about to colloure them before men. And he sayde vnto Iesus: Lord remember mee when thou commeste into thye kyngedome. This prayer containeth a testimony of fayethe and repentaunce. The Euangelliste Luke briefelye declareth this matter, whiche is so excellente, that it cannot sufficientely be set forthe, accordynge to the worthynesse thereof. For trewely this example of fayethe is so notable, that the like hath beene seldome seene sence the beginning of the worlde. The theefe whiche was not onely vnlerned in the schole of Christe, but also geuinge him selfe to murther, had gone about to extinguisshe all feling and vnderstandinge of that whiche was right, doth now at a sodayne assende hyer than al the Apostels and rest of the disciples, in teaching and instructing of whom, the lorde him selfe had spente so muche tyme, and bestowed so greate labourc: and not only this, but also he worshipeth Christe as a kinge, hanginge on the crosse, he celebrateth his kingedome, whiche semed altogether miserable and deformed, and he pronounceth him to be the auctour of life whiche laye then a dyinge. What excellencie, what dignitie, or what like did he perceine to be in Christe, that he should thus thinke of his kingdome. This truely was euen as if one should assend from the deepe goulfe of hell, to the toppe of heauen. He calleth Christ lorde, and maketh mention of his kingdome, whom he seeth to be condempned, despised, and reiected of all men. Who woulde not haue sayde that he had bene out of his wyttes? C. This certaynelye was ridiculouse and a fable to flesshe and blonde, to attribute a kyngedome, more noble than all earthely empires, to a condempned and abiecte persone. Hereby wee maye gather, what parfecte and quicke sight the eyes of theyr myndes haue, who can beholde lyfe in deathe, strengthe in weakenesse, glorye in reproche, victorye in destruction, and a kyngedome in bondage. Fayethe was almoste decayed in all men, there was no man but hee was discouraged, onely the theefe, standeth to the battayle openlye. The Apostelles were dombe, theyr fayethe laye hydde, but the fayethe of the theefe declareth it selfe agaynste all impedymentes.

Luk. 23.

Desperate mē neuer the better for punishement.

Luk. 23.

Repentaunce confesseth synnes.

Luk. 23.

Wherfore let vs not be ashamed to learn of this scholemaster mortification of the flesshe, patience, the depenesse of faythe, the constancie of hope, & the desire of godlines: whom the lord hath made our teacher, to beate downe the pride of flesshe. For the more diligently we follow hym, the nerer wee approche vnto Christe.

A. This also is to be noted, that hee dyd not onely beleeue in Christe, but did also call vpon him, wherfoeuer therfore faith is, there is cõmonly inuocation also. And Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradice. We do se here that the theefe prayed not in vaine. for he was hearde: neyther was Christ onely mindefull of him, but also performed his promise. Wherfore if Christe dyd drawe the theefe vnto him when hee was vpon the crosse, howe muche more now shall he heare vs from his heauenly throne, vpon the which he sitteth, his ennemies beinge ouercome? Whosoeuer therfore when he is a dying committeth the custody of his soule with a trew faith vnto Christ, hee shall not be long differred to lãguishe in extremitie, but shal haue his desire, & the same mercy granted vnto him, which Christ granted to the theefe vpon the crosse. Away therfore with that fonde and foolishe immagination of Sophisters & Papistes, as concernyng the reteyning of punishement, when the fault is remitted: because wee do se that Christe doth also deliuer hym from punishement, whom hee absolueth from sinne. Let vs also note, with what keyes the gates of the kingdome of heauen were opened vnto the theefe. For there is no mention made here of popishe confession, nor of satisfactiõs: but Christ is contente to receyue those, that come willingly vnto him with faith and repentaunce: Furthermore we do hereby gather, that as the deathe of Christe dyd by and by bring forth his fruite, euen so our soules, so sone as they parte from the body do liue: otherwise the promise whiche our sauioure Christe made here vnto the theefe with an othe, were but vayne.

Luke 23.

Remission taketh away the punishmente of the fault.

In Paradice: C. As touching the name of Paradice, we do knowe that the glory of God is described vnto vs, vnder the figures of blessed and happy thinges, that we may the better conceyue of the same: euen as also the punishements of the wicked are described vnto vs by fier. Therefore Christ in this place, calleth the state and condition of eternall life Paradice. So that we ought to contente our selues with this, that whosoeuer by faythe are ingrafted into the body of Christe, are partakers of his life, and so after deathe do inioye a blessed and quiete life, vntyll the perfecte glory of the heauenly life be fully reuealed at the comming of Christ. One thing yet is to be noted, that Christ promisethe not to the theefe, to ease his presente miseries, or to take awaye any parte thereof, he beinge in bodely payne. By the whiche we are admonished, that wee must not iudge of the grace of God, according to the sence and reason of flesh, and blonde: for it commeth oftentimes to passe that God doth suffer those to be myserably afflicted, to whome notwithstanding he is mercifull. Therefore if wee be miserably disquieted in body, we muste take hede, least the sharpnes of the grefe do take awaye the taste and feelinge of the goodnes of God: but rather that we lett this only consolation, to temper and moderate our trouble, namely that so soone as God hathe taken vs into his fauoure, what trouble so euer wee suffer, it is for the furtherance of our saluation. And so it shall come to passe, that our faith shall not onely haue the victory ouer all troubles and myseries, but shal also haue rest with patience, in the middest of punishmentes.

45 From the sixt houre was there darknesse ouer the lande vnto the nynthe houre.

{From the sixt houre there was darckenes.} B. Mark hath. And when the sixt houre was come. That sixte houre was the thirde parte of the daye, (which began at one of the clock after none, accordinge to our daye) and al the same vntyll nine of the clocke was wonte to be called the sixte houre. Reade the twenty Chapter goinge before.

E. Hereby we see that Christ honge vpon the crosse almoste three houres: for Mark declareth that he was crucified the third houre. {There was darkenes ouer the lande.}

Although

Although in the death of Christe the infirmity of the flesh, did hyde the glory of the deitye for a tyme, and although the Sonne of God, laye deformed vnder reproche and contempte, yet notwithstandyng the father of heauen, ceassed not to adorne hym with heauenly tokens and signes. And also in the last defection and extremity, he erected and set forthe certeyne proffers and signes of his heauenlye glory, which might staye & holde vp the mindes of ỹ godly against the offence or stomblynge blocke of the crosse. Euenso the maiesty of Christe was wonderfully declared by the darkenes of the Son, by the earthquake, by the cleauinge of the Rockes, and by the rentinge of the veale: euen as if heauen and earthe shoulde shewe their dewe reuerence to their worke master and maker. But firste of all it maye be demanded to what ende was the eclipse of the Soone? Some interpreters do thynke that God sente darkenes at the deathe of Christe for a signe of detestation: as if God should hide his face, the soone being darkened frō the abhominable wickednes of all menne.

Other some saye that the visible Soone beinge extinguished, the destruction of the Soone of righteousnes was declared. Other some thinke it better to referre it to the blinding of that nation, which followed a lyttell after.

For the Iewes beinge reiected and putt to death, were depriued of the lighte of the heauenly doctrine, neyther was ther any thing lefte vnto them, but the darkenes of desperation. Notwithstanding it is more probable, that because that people was blynde at the cleare lighte they were awakened and stirred vp by darkenes, to consider the wonderfull purpose of God in the death of Christe.

For the straunge and vnwonted conuersion of the order of nature mighte seriously haue moued them, if they had not bene to blynde and obstinate, to consider the renewing of the worlde to come. In the meane tyme a terrible sighte was shewed vnto them, that they mighte bee afrayde at the iudgement of God.

{Ouer the lande} E. Not ouer the whole earth, but this darkenes was ouer Iudea onely, or Hierusalem. C. For if this darkenes hadde beene ouer the whole worlde, it wouldе haue bene thoughte a naturall eclipse, and so not regarded of men. But to haue Iudea couered wyth darkenes, and the Son to shyne in other places was a more notable miracle.

E. Tertullia doth affirme in his Apologitico that this darkenes of the Sonne was writen in the bookes of auncient monumentes of the Romanes.

For Pylate (as hee writeth in an other place hadde forethewed all these thynges vnto Tiberius. Eusebius also in his Cronicles maketh mencion of this darkenes of the Sonne and of the earthequake, by the whiche many houses in Bethania fel downe, he bringynge in Phlegontis the writer of the Olympiades, for his witnes. There wante not some whiche write that this darkenes was ouer the whole worlde, beinge led therunto by the writing of Phlegontis and Orosius, describynge peraduenture those thynges, whiche were kepte of his matter in the monumentes of the Romanes, beinge writen and forethewed (as we sayde euē nowe) by Pylate, vnto Tiberius.

C. But although this was broughte forthe by one or twoo writers, yet notwithstandyng the hystory of their times was so common that suche a notable miracle coulde not be burped in silence of so many which diligently obserued those thinges, whiche were not so well worthy to be remembered.

40. And aboute the nynthe hower Iesus cryed with a loude voyce, sayinge, Eli, Eli, lama sabathany.
That is to saye, My God, my God why hastethou forsaken me?

{And about the nynth hower} M. The Apostell maketh mencion of the crye and teares of Christe, sayinge: Whiche in the dayes of his flesh, when he had offered vp prayers and supplications wyth stronge cryinge and teares, vnto hym that was able to saue hym from deathe, and was hearde because of his feare. Heb. 5.

{Eli, Eli, Lama sabathany} M. The Chalde or Sirian worde is Sabathany, for the which the

the Hebrewes writte, Azabathani, Thou haste forsaken me. It is the firste verse of the twoo and twentye psalme, in the whiche, Dauid whiche bare the persone of Christe, complayneth himselfe. But ther are manye things in ỳ psalme, which can not appertayne but vnto Christe: the which thinge, that Christe might shewe, he vsed this beginnynge. C. And although their appeared more than humane force in the crye of Christe, yet notwithstandynge it is certeyne that he was forced therunto by the vehemencye of grefe And certeinly this was the speciall conflicte, and more sharpe than all other tormentes, that in his extremities he was so lyttell holpen wyth the helpe and fauour of his father, that after a certeine maner he thoughte himselfe to bee forsaken. For he did not offer his bodye onely a pryce of our reconciliation with God, but also suffered in soule, those punishements that were due vnto vs: and so he was made in dede the man full of sorowes of whome Esay speaketh. Esay. 53.

And truely they are to folishe, whiche settinge a syde this parte of the redemption, dot onely stande vppon the externall punishemente of the flesshe. For to the ende Christe might make satisfaction for vs, it was necessary that he should be brought before the tribunall seate of God. And there is nothinge more horrible, than to feele the Iudgemente of GOD, whose anger is farre aboue all deathes. Therefore when a shewe of temptation was obiected vnto Christe, as thoughe God beinge his enemye hee were geuen to destruction, he was horribly afrayde, in suche wyse that if anye mortall manne hadd felte the lyke, hee hadde beene swallewed vppe of the same a hondered tymes. Neyther dothe hee fayntely complayne himselfe to bee forsaken of the Father.

And where as many doe thynke that hee so spake it is very farre amis. For the inwarde beauines of the mynde by his force and feruencye constrayned hym to burste forthe into this crye. Neyther was it an outwarde redemption onelye whiche he made, but as he offered himselfe for vs, so he would in dede for our sakes suffer the Iudgemente of GOD. But some manne will saye, it is an absurde thinge that Christe shoulde burst foorthe into the doyce of desperation. Obiection.

Wee aunswere that although the sence of the flesshe dyd fele destruction yet for all that, faythe dyd abide fyrme in hys harte, by the whiche he did beholde God presente, of whose absence hee complayneth. Aunswere.

Moreouer the Deitye gaue place to the infirmitye of the flesshe, because the worke of oure Saluation was in hande, that Christe might fulfill all the partes of a redemer. There is also a difference to be noted betwene the sence and felynge of nature and the knowledge of faythe. Wherefore Christe might conceyue in his minde that he was forsaken of God, accordynge to the maner of the flesshe, and also beleue that God was mercifull vnto hym. The whiche thing sufficientlye appeareth by the twoo partes of the complainte. For he before he expresseth the temptation, hee declareth that hee fleeth vnto God, as vnto his God: and so by the buckler of fayth he putteth away that persuasion whiche came into his minde that he was forsaken of GOD. Therefore Christe felte the heauye burthen of Gods seueritye, because hee beinge stryken and afflicted by the hande of God, felte all the signes and tokens of an angery and seuere God.

He fought wyth desperation, yet he was not ouercome thereby. For they whiche are desperate can not call the Lord their God. When he sayth my God my God, he triumpheth ouer the temptation.

Hereby wee maye gather no small comforte and consolation, seing that he strivynge with the power of the deuel, with the horror of deathe, and wyth the paynes of hell, got the victorye ouer them, and triumphed, leaste when wee hereafter shoulde enter into death we should take the same as the curse of Goddes wrathe: and that wee woulde not feare those thinges, whiche oure prince and captayne hath ouercome: But that wee might get vs to that victory, whiche this Christe hath gotten for vs.

47. Some of them that stoode there when

when they harde that, ſayd: this man calleth for Helias.

{Some of them that ſtoode} A. Here the Euangeliſte Mathewe teacheth howe this voyce was taken of the hearers, namely ridiculouſly and ſclanderouſly.

{This man calleth for Helias.} C. They which referre this to the ſoldiers, beinge ignorante and vnſkilfull of the Syriake tonge, and not accuſtomed or acquainted wyth the religion of the Iewes are deceyued. For they thynke that they were deceyued by the likenes of woordes, Ely, ſoundinge ſomewhat lyke Elyas. But truelye it is probable that they erred not throughe ignorante: When as rather they wente aboute to mocke Chriſt, and ſclanderouſly to peruerte that whiche he ſpake. For Sathan hathe no practiſe more mete to deſtroye the ſaluation of the Godly, than when he dryueth them from the inuocation and callyng vppon God. Therefore he ſetteth his miniſters ſo muche as he maye, to make vs haue a delyer to ſynne.

Euenſo he cauſed the enemis of Chriſt, peruerſly to laughe at his prayer, meanynge by this ſubtill practiſe to ſpoyle Chriſte of all his power and ſtrengthe.

And truelye this is a verye grenouſe temptation, when wee ſeme to bee ſo farre from proſpyte, that GOD dothe rather ſuffer his name to bee reproched, than to ſhewe hym ſelfe to bee fauorable to oure requeſtes.

Therefore this ſcoffe or barkinge voyce ſignifyeth thus muche, as if they hadde ſayde that he had nothynge to doe wyth God, becauſe he callynge vppon Helias, ſeeketh an other refuge.

Wee do ſe that he was ſo vexed in euerye pointe, that beinge ouerwhelmed wyth deſperation, that he did ceaſe for a tyme to call vppon God.

B. Euenſo in mockedge and reproche the enemys ſayde before: He truſteth in God, lette hym delyuer hym if hee wyll haue hym.

48. And ſtraite waye one of them ranne and tooke a ſponge and when hee had filled it full of vineager, he put it on a rede, and gaue him to drinke.

{And ſtraite waye one of them ran} C. Hereby wee may haue a probable coniecture, that when Chriſte hadde once refuſed drinke it was offered vnto hym agayne to trouble hym.

Howbeit it is alſo lykely, that in the begynninge galle was offered vnto hym in a cuppe, before he was lyfted vppe on the Croſſe, and that afterwarde when hee honge vppon the Croſſe the ſponge was put vnto his mouth: A. As it may bee gathered by the woordes of Saincte John: For thus hee writeth: After theſe thinges Ieſus knowinge that all thinges were nowe perfourmed: that the Scripture might be fulfylled, he ſaith I thirſte. So there ſtoode a veſſel by ful of vineager. Therefore they fylled a ſponge wyth vineager, and wounde it about wyth yſope, and putte it to hys mouthe. Chapit. 19.

C. When Saint John ſayth that there ſtoode a veſſell by, he ſpeaketh as of an accuſtomed thinge: And it is lykely that this kynde of drinke was made to haſten the deathe and to make it ſhorte, when miſerable men had ben tormented longe inoughe. But Chriſte calleth not for drinke, vntill all thinges were fulfylled: whereby hee declared the ſinguler care and loue that he hadde for oure ſaluation.

But howe dothe he ſaye in Saint John that all thinges are fulfilled, ſeinge as yet the ſpecial parte was wantinge, that is to wit, death it ſelfe. Queſtion.

And againe, was not the reſurrection, the fulfillinge of our ſaluation?

Wee aunſwere that Saint John comprehended that whiche followed afterwarde. Chriſte was not yet deade, neyther was he yet riſen: But he ſawe that there remayned nothynge nowe to lett but that hee muſte go forwarde to his deathe and reſurrection. Aunſwere.

A. The like maner of ſpeache we haue in an other place where it is ſayde: I haue fynished the woorke whiche thou gauest mee to doe: Where Chriſte ſpeaketh of all the partes of his miniſterye, as thoughe he hadde nowe alſo ſuffered deathe. Iohn 17.

B. And

B. And so hereby he hathe geuen vs an example of true obedience, that it might not bee greuouse vnto vs to liue accordinge to the good pleasure of GOD, although it be to languishe in greate sorowe and grefe.

49. Other sayde, let vs see whether Helias will come and deliuer him.

Marke. 15. {Other sayde let vs see} A. Sainct Marke saythe that he spake these wordes which offered the sponge vnto Christe wyth vineager: whiche place semeth to be corrupted, so that it muste bee redde thus: Other sayde, lette bee, or suffer thou, (in the singuler nomber, as certeyne Græke bookes haue) and not, suffer ye. For he did not lette other to geue hym drinke, when hee hymselfe gaue it: And Sainct Mathewe plainely writeth, that other would not suffer hym to geue it.

{Will come and deliuer hym} Sainct John addeth to these woordes saringe: When Iesus therefore hadde tasted of the vineager he saythe, it is finished.

A. Christe would not drinke of the vineager which was offered at the first, because hee would tary the tyme whiche the father hath appointed: but when all thinges were ended, he receiued it, and sayde, it is finished. By the whiche sayinge wee are taughte that the whole summe of our saluation is contayned in his deathe. We haue sayde before that his resurrection muste not bee seperated from his deathe: oneiye the purpose of Christe is, to grounde oure faythe vppon hym alone, that it, swerue not oute of the waye. There is also in these woordes contayned a secrete antithesis or comparison: because Christe setteth his deathe against all olde sacrifices and figures: as if he shoulde saye: Whatsoeuer was vsed in the lawe was of it selfe of no force, to putte awaye sinne, to pacifye the wrathe of GOD, and to gette righteousnes: But nowe at the lengthe Saluation is declared and offered. To this doctrine the abrogation of all the rytes of the lawe is annexed.

It is fynished therefore, because hee brought all thinges to passe by his crosse and deathe, in so muche that there remayneth nothynge nowe, but that wee shoulde enter into euerlastynge lyfe and felicitye by his deathe.

Why then shoulde we feare? All thynges (I saye) is finished, satisfaction is made for synne, the wrathe of GOD is pacifyed, deathe is swallowed vp in victorye, the Kingedome of God is purchased, heauen opened, to be shorte, all thynges necessary for our saluation are obtayned. A. Euen as therefore sinne when it is finished bringeth forth death, euenso the deathe of Christe bringe ended, hath brought foorth lyfe. For it became hym for whome are all thynges, and by whome are all things (after that he had brought manye sonnes vnto glory) that he shoulde make the Lorde of their saluation perfecte throughe afflictions.

50. Iesus, when he hadde cryed againe, wyth a loude voyce, yelded vppe the ghoste.

{Iesus when he had cryed againe} C. The Euangelliste Sainct Luke whiche made no mencion of the former crye and complaynte rehearseth the woordes of this seconde crye: whiche Sainct Mathewe and Sainct Marke pretermitte. For he saythe that hee cryed, Father into thy handes I will commende my spirit. Hebru. 2.

R. This woorde spirite is here putt for the immortall essence of the soule.

C. By this crye Christ declared, that although hee were very sore assalted and shaken with violente temptations, yet notwithstandynge his faythe was not shaken: but alwayes abode in his place inuincible. For there coulde be no more euidente a triumphe than that Christe dothe boaste that God is the keeper of his soule, whiche all men thoughte to be dead. And because hee thoughte hee shoulde speake vnto those that woulde not here, he did very well tourne hym selfe vnto GOD, and layed downe the testimony of his truste before hym.

He woulde that menne shoulde heare that whiche hee spake: But although hee did profite nothynge with men, he was contente to haue God oneiye a witnes.

nes. And although he semeth to take this forme of prayer oute of the thirde Psalme, yet notwithstandynge there is no doubte but that, accordynge to the present circonstance of the tyme, hee made it serue his present tourne. As if he hadde sayde: I see verelye, Father, that I by the consente of all menne am appointed to dye, and that my myndc after a sorte is carped hyther and thyther. In the meane tyme I fele no helpe to come from thee accordynge to the flesh. Yet neuertheles this shal be no let vnto me, whereby I shoulde the lesse committ my spirite into thy handes, and quietly reste my selfe in the secrete custody of thy godnes.

Notwithstandyng wee muste note that Christe did not commende his soule into his fathers handes for the priuate respecte that hee hadde to hymselfe, but that hee comprehended all the soules of his faythfull as it were in one, that they might be saued and kepte with his. And he speaketh in the future tence, or time to come, saying: I will commende, as if he shoulde saye. Father I do willingly committe my soule into thy handes, because thou shalte bee the keeper therof.

This crye dothe shewe againe the vehemency of the affection. For there is no doubte but that Christe at the lengthe burste forthe into this voyce oute of the extremitye of temptations wyth the whiche he was holde, not without great occasion.

C. Hereby therefore lette them receyue consolation, whiche are vniustly putte to death of the wycked, because when ỹ wycked are suffered to do al that euer they can to the Godlye yet notwithstandynge they are constrayned whether they will or no, to leaue theyr soules vntouthed, that they may committe them wyth reste into the handes of God, what soeuer happen to theyr bodyes.

So Christ sayde: Feare not them which kill the body, but can not kyll the soule.

A. And the Apostel Peter sayethe: Lette them that are troubled accordinge to the will of GOD committe theyr soules to hym wyth well doinge, as vnto a faythfull creator.

1 Pet. 4. Act. 7.

This was the cause that the blessed martyr Saint Steuen cryed saying at his deathe, Lorde Jesu receyue my spirite. For this is the difference betwene the deathe of the children of GOD and the reprobate, that the one dothe dispayre, and the other committe theire soules to the tuition of GOD, as a precious Jewell to bee kepte, vntill the daye of resurrection.

{Yelde vp the ghoste} C. The Euangelist Saincte Luke hathe. And when hee had spoken these things, he bowed downe the heade (saithe Saint John) and gaue vp the Ghoste: namely to the father.

All the Euangelistes do diligentlye sett foorthe the deathe of Christe: And not without cause. For hereupon commethe the hope of eternall lyfe, and hereuppon commeth reioycinge ouer death, because the Son of God hath suffered the same for oure sakes, and fyghtynge therewith hath gotten the victory.

A. Wherefore although these thynges are touched in fewe woordes, yet notwithstandynge they are not negligently to be pretermitted, because hereby wee maye perceyue the whole summe of our saluation.

All the Patriarkes by faythe had respecte vnto this power. To this howre all the ceremonyes of the lawe did tende. To this power therefore wee muste also haue regarde, whiche beleyere the true and perpetuall saluation.

A. Christe here declareth his maiesty, in that he putteth awaye his spirite, not when men will, but when he will.

Whereuppon Pylate meruepled afterwarde that Christe was so soone deade. And the Lorde hymselfe sayde: No man taketh the same from me, but I putte the same from me of my selfe: I haue power to putte it frome mee, and I haue power to take it vnto me againe. To the whiche effecte also it pertayneth, when it is sayde, that bowinge his heade he gaue vp the Ghoste.

John. 10.

51. And, beholde the Vaile of the temple

ple did rente into twoo partes, from the toppe to the bottome, and the earthe did quake, and the stone, rente.

{And beholde the Vaile of the} C. Whereas Saint Luke ioyneth the rentynge of the Vaile of the temple with the darkenes of the sonne, as though it happened before the death of Christe, wee muste knowe that it is an inuersion of order. For the Euangelistes (as wee doe oftentimes see) do not obserue the special moments and seasons of times

Neyther was it meete that the vayle shoulde be rente, before the sacrifice of satisfaction were ended: because then Christe, beinge the true and eternall Priestе, the figures of the lawe beinge abolished, made awaye vnto vs by his bloude to the heauenlye sanctuarye, that wee shoulde not stande nowe a farre of, but that wee mighte come forthe boldelye into the presence of GOD. For so longe as the shadowed worshyppe dyd indure, the Vaile was set before the earthly sanctuary, whiche mighte kepe awaye not onelye the sete, but also the eyes of menne, that they coulde neyther come vnto it, nor beholde it.

But Christe hauinge put out the hande writtinge that was againste vs, hathe taken awaye all lette, that bearinge oure selues bolde of the Mediator, wee maye bee all a kyngelye priest hoode.

Colos. 2.

Therefore the rentinge of the Vaile was not onelye an abrogatinge of the ceremonyes whiche were vnder the lawe. But also a certaine openynge of the heauens, that God mighte nowe familiarelye call and bringe to him selfe the members of his soone.

In the meane tyme the Iewes were admonyshed that externall sacrifices hadde an ende, and that the olde priesthoode shoulde bee no more in vse: But because the substance and truethe of shadowes was fulfylled, the figures of the lawe were tourned into spirite.

For although Christe dyd offer a visible sacrifyce, yet notwithstandinge we muste esteme of it spiritualye (as the Apostell teacheth) that wee maye knowe the frute and price therof.

Hereby also wee maye discerne what difference there is betwene the Gospell and the lawe: in the Gospell, all thinges are made manifeste by Christe: but Moses had the Vealе set betwene.

A. Of the which matter reade the third chapter of the seconde to the Corinthians.

{And the earth did quake, and the stones} C. It is lykelye that these thynges also were done when the Vealе of the temple did rente. Here the earthe geueth testimony vnto Christe as the sonne had done before. These signes do declare the obstinacy of that people, whiche coulde be moued neither by the quaking of the earth, nor by the rentinge of stones.

By these also it was declared that the worlde shoulde be moued by the Gospel, and that stony hartes shoulde bee rente throughe repentance.

52. And graues did open, and many bodyes of Sanites which slepte arose.

{And graues did open} C. This also was a speciall miracle, by the which God declared that his sonne entered into the prison of deathe, not that he shoulde abyde there shut vp, but that he mighte bring oute all those whiche were holde captiue. For at what time the contemptible infirmity of the flesshe was sene in Christe, the magnificente and diuine power of his death, pearced euen to the the lower partes.

And this is the cause, why he being redy to be shute into one Sepulcher or monument, opened other Sepulchers.

Notwithstandyng it is doubtefull whether this openynge of the Sepulchers happened before the resurrection.

For the resurrection of Saintes, which is afterwardes added, followed (as it semeth) the resurrection of Christe.

For it is verye absurde that certayne interpreters doe dreame and imagine that they laye for the space of three dayes breathynge and alyue in the Sepulchers.

It is more likely a greate deale, ỳ Christ being dead, the Sepulchers were by and by opened: but when he rose, that certein of the

of the godly, hauing receyued lyfe wente foorthe and were seene in the Cittie.

For seing the breakyng of Sepulchers was a foreshewyng of newe lyfe, the fruite and effecte it selfe thereof, appeared the thyrde daye after: Because Christe ryslug agayne, brought others with hym to beare hym company out of the Sepulchres.

{And many bodyes of sayncles which slepte arose.}

It may be demaunded why God would haue a fewe to ryse agayne, seeyng the fellowe shyp of Christes resurrection doth pertayne alyke to all the faythfull.

Wee aunswere that it was so appointed, because the full time was not yet come by the which the whole body of the churche should be gathered vnto his head, a shewe onely of the newe lyfe, whiche all men hope for, beynge declared and set foorthe in a fewe.

For we knowe that Christe on this condition was receyued vp into heauen, that the lyfe of his members myght bee hydden as yet, vntyll it shoulde bee reuealed by his comming.

They are called saintes in this place, whiche were deade in the faythe of Christe to come, by whose bloude they presented them selues with a fyrme faythe before the father to bee sanctified and purged from theyr synnes. {Which slepte.}

A. As concerninge this sleape, reade the fower and twenty verse of the nynthe chapiter before.

53 And went out of the graues after his resurrection, and came into the holy cittie, and appeared vnto many.

{And went out of the graues.} C. It may bee demaunded what came afterwardes to passe of the sayncles. For it seameth verye absurde that they beynge once admitted of Christe into the societie of lyfe, shoulde retourne agayne to dust.

But as the aunswer is not easy and ready to bee made, euen so it is but vayne curiously to labour in a thynge not necessary to bee knowen. It is lykely that they were not longe conuersaunt among men: because it was mete þ they should be sene but for a shorte tyme, that in thē the power of Christe myght be made manifest.

And seeinge bee woulde confirme those that were alyue in the hope of the heauenly lyfe in theire persone: it shall bee no absurditie if wee saye, that so soone as they had shewed them selues, they rested agayne in theire Sepulchres.

{And came into the holy cittie.} C. In that the Euangelist honourably calleth Hierusalem the holy cittie, hee doth it not for the desertes of this cittie: (for we knowe that it was then replenyshed with all kynde of wyckednes, that it myght seeme rather to bee a denne of theues) but seeinge it was chosen of God, it coulde not be defaced by no corruptions of men, vntyll suche tyme as the reiectinge thereof were made manifeste: or els it was prophane in respecte of the wyckednes of men, and holye in respecte of the worshyppe of God, vntyll the destruction of the Temple, whiche happened not longe after Christe was crucified.

54 When the Centurion and they that were with hym watchynge Iesus, sawe the earthquake, and those thynges whiche happened, they feared greatly, saying: Truely this was the sonne of God.

{When the Centurion.} M. Marke & Luke speake seuerally thus of the Centurion, When the Centurion whiche stoode before hym, sawe what had happened (that is as saythe Marke, that hee so cried, and gaue vp the Ghost) he glorified God (as saythe Saint Luke) saying, Verely this was a righteous man: Marke bathe, this was the sonne of God. But this oure Euangelist wryteth ioyntly and together of the Centurion, and of those which kept Iesus, with hym.

C. The Euangelist Luke maketh mencion that the Centurion with his Souldiours acknowledged Christe to be the sonne of God, to amplefie the matter: because it is marueyle that a prophane man, and not broughte vp in the Lawe, but altogether voyde of trewe godlynes, gaue suche a iudgement of the synnes whiche he sawe. The whiche comparyson dothe not a lytle serue to condemne the blyndnes of the cittie, for it was a synne of horrible madnes, that none of þ Iewes were moued sauing the cōmon multitude, and that a fewe, at the shaking & tremblyng of the foundation of the worlde.

Howe be it, God in so greate blyndnes, woulde not suffer the testimonies whiche he had geuen of his sonne to bee hydde.

Bu. This Centurion was a Romayne, sente of Pylate the Deputie, and sette to ouersee Christe after hee was condemned, leaste there shoulde aryse any tumulte amonge the people.

{They feared greatly.} C. In that the Centurion is sayde to feare and also to glorifye God, it ought not so to bee expounded, as though hee dyd fully and wholy repent: For this was onely a sodayne and transitory motion, whiche continewed but a shorte tyme. Euen as often tymes it commeth to passe that vayne men, and suche as are geuen to the worlde, are strycken with the feare of God, when hee declareth his fearfull power: But because it taketh not depe roote, it dothe by and by bringe foorth securitie, whiche quyte extynguysheth the same.

Therefore the Centurion was not so chaunged that all his lyfetyme afterwarde he gaue hym selfe vnto God, but hee was onely for a tyme a proclaymer of the deytie of Christe. {Saying, Truely this was the sonne of God.} C. The Centurion affirmeth hym to be the sonne of God, and a righteous man, not that hee distinctly vnderstoode howe Christe was begotten of the father, but because he iudged somewhat that was deuine to bee in hym, and because he was constrayned by the myracles, he deameth that he was indued with the power of God.

M. After these thinges, Saint Luke addeth saying, And all the people that came together to that syghte, & sawe the things whiche had happened, smote their brestes and retourned.

The strykynge of the breastes, was a sygne of griefe, and suche that they feared leaste the Lorde shoulde take vengeaunce on them for the bloud of the innocent man. For that sygne is geuen, eyther when wee repente vs of oure synne, or when we feare the calamitie whiche hangeth ouer oure heade. And certaynly, the whole region is polluted, in the whiche Innocent bloude is shedde.

55 And many women were there, (behouldyng him a farre of) whiche followed Iesus from Galile, ministering vnto hym.

{And many women were there.} E. The Euangelyste Saint Luke hathe: And all his acquaintaunce and the women whiche followen hym from Galile, stoode a farre of behouldyng these thynges.

C. But these thynges are therefore added, that wee myght knowe that although the disciples were dispersed here and there through flyghte, yet not withstanding, the Lorde kepte some of them as wytnesses. And although the Apostell Saint John, wente not from the Crosse, yet for all that, there is no mention made here of hym: but the women onely are commended of oure Euangelyste Saint Matthewe, which followed Christe euen to the deathe, because the men flying awaye with feare, their singuler loue towarde their maister, dyd the more appeare.

Notwithstandyng, wee doe not gather by the forenamed place of Sayncte Luke, that all the men fled away, because he saith that all his acquaintaunce stoode a farre of. But the Euangelistes doe not without good cause chiefelye make mention of the women: For thereby the Apostels are sharpelye reprehended: because the women were lesse fearefull than they.

Wee speake of the bodye it selfe. For, because one onely abode as a remnaunte, of hym (as we sayde euen nowe) the three Euangelistes make no mention.

And this was a greate shame to the chosen wytnesses, to withdrawe them selues from that syghte, vppon the whiche the salvation of the whole worlde dyd depende. So that when they should afterwarde publishe the Gospel, thei were faine to learne the speciall parte of the history, of the women. Wherefore excepte the prouidence of God had wonderfully preuented this euell, they had deprayued them selues and vs to of the knowledge of the redemption. And although there semeth not to bee so greate authoritie and credit to bee geuen to the women, yet neuertheles if wee waye with howe greate power of the holy Ghoste they were strengthened against that temptatiō, there shall be no cause why our faith should wauer, whiche resteth in the trewe God, the authour of testimony.

C. There-

C. Therefore wee muſt note theire wonderfull ſayinge. It was a greuous temptation, to ſee Chriſte reproached with ſuche ſclaunder, and at the lengthe to dye: It was alſo a horrible ſyghte to ſee his dead carcas. Theire fayinge therefore was not lyghtly tryed.

But in that they ſtoode a farre of, it was a ſygne of womanly feare. For although they dyd loue the Lorde, yet notwithſtandynge, theire loue was not without the infirmitie of the fleſhe.

Wherefore by this example we learne not to reiecte the weake and fearefull by and by, as though there were no loue in them to the Lorde. {*Which followed Ieſus from Galile.*} C. This deſerued no ſmall prayſe in theſe women, that for the deſyer they had to learne, they forſooke theyr owne countrey, that they myght continually depende vppon the mouthe of the Lorde: And alſo becauſe they neyther ſpared labour, nor goodes, to haue the doctryne of ſaluation. For our Euangeliſte ſayth:

Luke. 8. {*Miniſtering vnto hym.*} What thei miniſtered Luke declareth ſaying: Which miniſtred vnto hym of their ſubſtaunce. They myniſtered not onely to the perſone of Chriſt, but to the Apoſtles alſo whiche followed hym. This place ought diligently to bee noted.

2. Cor. 8. The kyng of kynges, whiche nouriſheth all thynges, beynge Lorde of heauen and earthe, had nothyng to ſuſtayne hym ſelfe, but that whiche hee had of thoſe that followed hym. Therefore the Apoſtell Paule ſayth: For ye knowe the lyberallitie of oure Lorde Ieſus Chriſte, that though he was ryche, yet for youre ſakes hee became poore, that ye thrꝛough his powertie might bee made ryche.

The whiche argument the Apoſtell vſeth to moue the myndes of the faythfull to geue almes to the poore. Chriſte oure Sauioure, by this his powertie gaue example, that they whiche receiue ſpirituall thinges ſhoulde bee ready to geue parte of theire goodes to theire teachers: Otherwyſe it had bene an eaſye matter for the Lorde to ſuſtayne hym ſelfe and his diſciples, without any helpe of theſe women.

Matth. 10. Ye knew that the labourer was worthy of his hyer. Here alſo by the example of theſe women, wee are taughte not to bee wearye of well doynge, and to perſeuere in the race whiche wee haue well begon. as they followed hym beyng alyue, ſo now they proſecute hym beyng dead.

56 Among whiche was Marie Magdalene, and Mary the mother of Iames, and Ioſes, and the mother of Zebedes chyldren.

{*Among whiche was Mary Magdalene.*} A. They whiche were beſte knowen are here expreſſed by name.

The Euangeliſte Saint Marke addeth ſayinge: And other women alſo, whiche wente with hym to Hieruſalem. For as Luke ſayth, hee had healed many of them from euell ſpirites and diſeaſes. And what was done after theſe thynges Saint Iohn declareth ſaying: The Iewes therefore, becauſe it was the preparynge of the Sabaoth, that the bodyes ſhould not remayne on the Croſſe on the Sabaoth daye (for that Sabaoth daye was a hyghe daye) beſoughte Pilate: and ſo foorthe vntyll the eight and thyrty verſe, in the whiche he declareth thoſe thynges, whereof our Euangeliſte Matthewe maketh mention in the eight and fifty verſe, ſaying: He wente to Pylate and begged the body of Ieſus. Luke. 8.

57 When the euen was come, there came a ryche man of Aramathia, named Ioſeph, whiche alſo was Ieſus Diſciple.

{*When the euen was come.*} C. Howe the Euangeliſte addeth the burpall of Chriſte as the myddell paſſage from the ignominie of the Croſſe, to the glory of the reſurrection. God woulde haue his ſonne to bee buryed for an other cauſe alſo, that ſo it myght bee the better declared that hee ſuffered deathe in dede for oure ſakes: but by the waye this ende is ſpecially to be noted, that by this meanes the curſe began to be abolyſhed, which he toke for a ſhorte time. For his body was not caſt into ꝓ pyt after the common manner, but was layde honourablely in a Sepulchre of ſtone.

{*When the euen was come.*} E. Or rather when it was toward the euen, the Sunne beynge readye to ſette after the nynthe howre.

For the euen was not come when Ioseph desyred the bodye of Iesu: Because before the nyghte began also, the preparinge of the Sabaoth beyng not yet ended, the Lorde was layde in the Sepulchre.

For so soone as that euen was begonne, the greate Sabaoth begaune also: In the whiche it was not lawefull to take downe the bodye, or to burye it in the Sepulchre.

No man ought to doubte but that this is the sence of the Euangelist, bothe the obseruation and custome of the Iewes, requyringe the same, and also the holye father Ignatius, wrytynge in his Epistle thus: Before the Sunne settyng, he was taken downe from the Crosse, and buryed in a newe Sepulchre.

C. Therefore wee muste vnderstande, that Ioseph came not in the twy lyghte, but before the Sunne settynge, that hee myght doe this deede of Charitie to hys maister withoute the violatynge of the Sabaoth.

For the begynnynge of the Sabaoth was from that euen: And from the deathe of Christe, to the obseruation of the Sabaoth were three large howers.

{There came a ryche man.} M. The Euangelistes doe declare manye thynges of this Disciple of Christe, namely, that hee was a ryche man, that he was a good man, honeste, iuste, a Senatoure, that hee looked for the kyngdome of God, that hee was a Disciple of Christe, but secretlye, and that hee agreed not to the counsell and deede moste wycked, of the Iewes.

C. Nowe allthough this affection of Ioseph, deserued greate prayse, for that hee sought to burye Christe so honourably, yet notwithstandyng fyrste of all me muste consyder the prouidence of God, because amonge his seruauntes hee chose a man, noble and of greate dignitie, whiche should begynne with the honoure of the Sepulchre, to couer the reproche and ignominie of the Crosse.

And truely, seeyng hee put hym selfe in daunger and hatred of all men, and aduentured hym selfe in greate perylles, there is no doubte, but that hee was made thus bouldе by the secrete instincte of the holy Ghoste.

For althoughe hee were before one of the Disciples of Christe, yet notwithstandynge, hee neuer durste openly and freelye confesse his faythe: But nowe, when in the deathe of Christe, there was a syght to bee seene of greate desperation, and whiche was able to breake a stoute courage, howe commeth hee to bee so bouldе, that beynge in greate terrour hee feareth nothynge, and goeth farther than hee maye doe with ease? Let vs vnderstande therefore, that the sonne of God was buried by the hande of Ioseph, by Gods appointment.

To this ende also, the circumstaunces whiche are here noted ought to bee referred. M. Fyrste oure Euangelist saith, that hee was ryche: not that hee dyd preuayle anye thynge the more because hee was ryche, but to the ende he myght shewe a reason as it were, why this Ioseph so easely obtayned the bodye of Iesu at the handes of the Romayne Deputie. For great is the prerogatiue of ryche men with the Iudges of this worlde.

And wee knowe howe fylthye and infamous a woorke it was to take the carcas of a crucefyed man, out of the hande of the Hangeman, or tormenter.

But wee are taught by this example, that ryche men are so farre from excuse, if they robbe Christe of his honour, that they are rather gylty of twoo faultes, when they conuerte those prouocations whyche shoulde stirre them vp into lettes.

Wee graunte truely this thynge to bee very commen and oftentymes seene, that they whiche seme to excelle others, pluck theyr necke out of the coller, that they are to nyce and tender, and that they are to circumspecte and fearefull: But wee muste haue an other manner of consideration, that excepte oure ryches and honours bee helpes to the woorshyppes of God, wee do wyckedly abuse them.

Riches not vsed to the worship of God, are abused.

Moreouer Ioseph hath perpetual prayse because he agreed not to the Iewes which condemned Christe. By the whiche example Senatours and Magistrates being admonyshed, ought to take hede vnto themselues, leaste they synne against theire conscience in sheadynge of Innocent bloude.

A. Saint Luke addeth, sayinge: whiche waygted also for the kyngdome of God.

Ioseph

Ioseph is here prayed for wayting for the kyngdome of God. Hee is prayed also for his ryghteousnes: But this wayting for the kyngdome of God, was the very roote and originall of righteousnes.

By the kyngdome of God wee must vnderstande the promysed renewynge in Christe. For the integritie of order cannot stande, (whiche the Prophetes sayde shoulde bee at the commyng of Christe) but when God dothe gather those men that are dispersed vnder his Impery.

In this therfore Ioseph is commended, that in a myserable state and subiecte to destruction, hee kepte the hope of redemption whiche was promysed of God.

Hereuppon also spryngeth the feare of God, and a desyre to leade a godly lyfe. For it cannot bee that any mã should serue God, but hee whiche assureth hym selfe that hee wyll bee his delyuerer. Lette vs also note, that saluation in Christe beynge offered to all the Iewes alyke, and his promyse commen to all men, the holye Ghoste wytnesseth that it was receyued but of a fewe, as wee maye reade here of Ioseph. Whereby it appeareth that the inspeakeable grace of God was wyckedly despysed of all men for the most part through oblivion. All men coulde talke in boastinge wyse of the commynge of Christe, but the couenaunt of God was fixed in the hartes but of a fewe, that they myght aryse by faythe to the spirituall renouation. But I woulde to God the lyke myserable corruption were not in these dayes. Howe many be there I praye you whiche wayte for the kyngdome of God? Are not all mẽ for the moste parte so fastened to the earth as though there were no promysed resurrection? But howesoeuer the greater part forgettyng them selues, doe streye to and fro, let vs remember that this vertue is proper to the faythfull to seke those things that are aboue: and specially nowe that the grace of God hathe bryghtly shyned through the Gospell, teachynge vs that wee shoulde deny vngodlynes, and worldly lustes, and that we should lyue soberly, and ryghteously, and Godly in this presente worlde, lookynge for that blessed hope and appearyng of the glory of the greate God.

{Of Aramathea.} Saint Luke sayethe that it was a Cittie of the Iewes. Some saye that it is the same whiche is called Ramatha, beynge sytuate on Mounte Ephraim, beside Lydda, whiche was called afterwarde Diospolis. {Whiche also was Iesus Disciple.} Saynt Iohn sayethe, that he was a pryuie Disciple of Christe, for feare of the Iewes.

This man, althoughe hee had hearde Christe preachynge, and was throughlye perswaded that hee was the Messias, yet for all this hee durste not confesse hym so to bee, leaste hee shoulde bee caste out of the Synagoge. As concernynge the whiche, reade the .ix. of Iohn.

58 Hee wente to Pilate and begged the body of Iesu: Then Pilate commaũded the body to be deliuered.

{Hee went to Pilate.} C. Saint Marke hathe: Hee went bouldly to Pilate. Here wee see that what bouldenes so euer man hathe, the same commeth altogether from God. Furthermore, wee see that wee oughte not to dispayre of those, who although as yet they doe not openly professe the truthe of the Gospell, yet notwithstandynge, they doe in harte imbrace the same, and are secrete disciples thereof.

When occasion is geuen, it may happen to them by the grace of God, that they shall come forthe, and openly declare that they consented not to the effusion of Innocent bloude, and to the resystynge of the truthe, when his Disciples whiche haue alreadye the profession of truthe, shall flie for feare. {And begged the bodye of Iesu.} Hee durste not take downe the bodye of Christe by his owne authoritie or power. For the bodyes of those whiche are put to deathe by the magistrate, are also after deathe in the power of the magistrate.

Saynt Marke adderth sayinge: And Pilate marueyled that hee was alreadye deade, and called vnto hym the Centurion, and asked of hym whether hee had bene anye whyle deade. And when hee knewe the truthe of the Centurion, hee gaue the bodye to Ioseph.

Saint Iohn hathe: And Pilate gaue hym lycence. But our Euangelist hathe: {Then Pilate commaunded the body to be deliuered.}

This was as it were a certain preparation to proue the truthe of Christes resurrectiō: leaste the false Iewes should saye that hee fayned him selfe to be dead, and that he rose from that coūterfeyt and dissembled death: Therefore wytnesses are brought in, that he was certaynely dead. But it was done by the wounderfull permission of God, that Pylate should graunte the bodie of Christe vnto Ioseph.

59 And when Ioseph had taken the body, he wrapped it in a cleane lynnen clothe.

And when Ioseph had taken the body. A. Saint Marke hathe: And hee bought a lynnen clothe. God truely would bury his Christe, with a glorious burial, although his death had nothing but ignominie: It was sumptuous and done with coste, because it was a certayne preparation to the glory of the resurrection. And therefore the dead ought to be buried with some honest preparation to couer theire bodies, into the whiche they are put vntyll the daye of resurrection.

The Iewes had many ceremonies in burying their deade, to whome so greate lyght dyd not shyne: This onely belongeth vnto vs as well as to them, not to leaue the dead carcases vpon the grounde for byrdes and beastes, but to bury them in the earth, where they may be kepte vntyll the daye of Christes comming.

He wrapped it in a cleane lynnen cloth. In that the body of Christ was wrapped in a cleane lynnen clothe, and layde vp in a newe Sepulchre, it was thereby declared that some newe thynge was done whiche was not hearde of before. For Christe ought not to haue bene layde with other deade men, because he went to opē the way to a newe life. The buriall of Christe also doth admonish vs of our dutie: Of the whiche the Apostle wryteth, saying, All we whiche are baptised into Iesus Christe, are baptised to dye with hym: where hee teacheth at large what it is to bee buried with Christe, and also to ryse with hym agayne. Rom. 6.

Saint John also maketh mention of a certayne disciple of Christe, whose name was Nicodemus, whiche dyd helpe Ioseph in the buriall of Christe: his woordes are these: And there came also Nicodemus, whiche at the beginninge came to Iesus by nyghte) and brought of Myrre and Aloes myngled together, aboute an houndred pounde wayghte. Then tooke they the body of Iesus, and wounde it in lynnen clothes, with the odoures.

By the example of these men, is prescribed vnto vs what wee owe vnto Christe. For bothe of them to make a playne declaration of their faythe, tooke Christe from the Crosse, (but not without great daunger) and brought hym to the Sepulchre. Greatly therefore is oure negligence to bee blamed if wee defraude hym of the confession of oure faythe, nowe that hee raigneth in heauenly glory.

Saint John hathe: As the manner of the Iewes is to bury. C. That the Iewes buryed the bodyes of the deade with swete odoures and spyces, we may gather of the buriall of Iacob, of the whiche it is sayde: And Ioseph commaunded his seruauntes the Phisitions to imbaume his father: and the Phisitians embawmed Israell fourty dayes longe, for so long dothe the embawmyng laste. These Balmes and odoures were vsed to kepe the carcas for a tyme frō corruption and stynke. After therefore Christe had suffered moste shamefull ignominie vppon the Crosse, God woulde haue his buriall to be honourable, that it might foreshewe the glory of his resurrection. Ioseph and Nicodemus, do bestowe so greate coste, that it myght seme superfluous: But we must cōsider the purpose of God, which led them by his spirite to geue this honour vnto his sonne, that the swete odoure of the Sepulcher might take away the horror of the Crosse. Moreouer those thinges which are extraordinary, ought not to be drawen into example. Gene. 50.

Saint John also by those woordes before recited, doth declare that this was one of the ceremonies of the lawe. For it was necessary that the people of olde tyme, namely the Iewes, shoulde bee stayed vp by suche lyttle helpes, who had not suche manifest testimony of his resurrection, that with constant faythe they myght looke for the comming of the mediatour.

Wherfore wee must note the difference betweene vs, to whom the brightnes of the Gospell hath shyned, and the fathers, to whom figures and shadowes supplyed the absence

absence of Christ. This is the reason: then, greater pompe of Ceremonyes was tollerable, which at this day cānot be vsed without faulte. For they which at this day burye the deade so sumptuously, do not onely burye dead men, but also they (so muche as they can) plucke Christ himselfe the kinge of life, from Heauen, and do shutte him into the Sepulcher: because his resurrection hath abrogated those oulde Ceremonies. For the promise and the worde of God is ẏ soule as it were, whiche geeueth lyfe vnto Ceremonies: ẏ worde beinge taken away, all rightes what soeuer that men obserue, are nothinge but meere superstitiō: because immoderate coste doth extinguishe ẏ sweete odoure of Christes resurrection. Moreouer S. John addeth sayinge: And in the place where hee was crucifyed there was a garden, and in the garden a newe Sepulcher. wherein was mā neuer layed. There layed they Jesus therefore, because of the preparinge of the Sabothe of the Jewes.

Because the time was farre spente, and the Sunne settinge (which was the beginninge of the Saboth) was at hande, Ioseph and Nicodemus chose this garden as a fitte and conuenient place for their purpose.

60. And layed it in his new tombe. which hee had hewen out euen in the rocke, and rolled a great stone to the dore of the Sepulcher, and departed.

{ *And layed it in his* } B. Luke and John do declare what Matthewe meaneth by this newe Sepulcher, sayinge, In the whiche neuer anye man was layed. C. Whereby wee gather that Christe was honourablye buryed. For there is no doubte but that Ioseph beinge a riche man, and graūtinge his Sepulcher vnto the Lorde, spared not any other coste which was necessary for his buriall. { *Which hee had hewen out* } The Euangelist Marke hath: Whiche hee had hewen out of the rocke.

{ *And rolled a greate stone to the dore of the Sepulcher* } Hee rolled this greate stone to the dore of ẏ Sepulcher, eyther lest some shoulde spoile the deade carcas, or els steale it away. But by this meane ẏ prouidence of God woulde take awaye all vaine suspicions, and make a waye to the glorious resurrection of Christe.

61. And there was Mary Magdalene, and the other Marye sittinge ouer against the Sepulcher.

{ *And there was Marye Magdalene,* } A. The Euāgelist Marke hath: And Mary Magdalene & Mary Iosephe beheld where he was layed. Luke hath: The women that followed after, which had come with him from Galile, beheld the Sepulcher, and howe his body was layed. She, whom Mathew calleth the other Marye, is sayde of Marke to be the mother of Ioseph and the brother of James. S. Luke addeth sayinge: And they returned and prepared sweete odores and oyntmentes. Mathew and Marke onlye declare that the women beheld howe & where hee was layed: but Luke here expresseth their purpose also, namelye ẏ they retourned into the Cittye to prepare sweete odores and oyntmentes, that two dayes after they might celebrate his funerall.

E. But when they prepared their sweete odores and oyntmentes, Marke declareth sayinge: And when the Sabothe was past, Marke. 16. Marye Magdalene, and Marye Iacob, and Salome, brought sweete odoures, that they might come and anoint him. For after that they had marked the place, and sawe howe the Lord was put into the Sepulcher, the Sabothe came vppon them. On ẏ which Saboth they rested accordinge to the commaundement: but the Saboth day beinge paste, they prepared by and by theyr sweete odoures, and oyntmentes. Wherefore the wordes of Luke seeme to be placed oute of order, whiche should be red thus: But the women returned and rested the Saboth day according to the commaundemēt, the which beinge paste they prepared sweete odoures and oyntmentes.

62. The next day, that followed the day of preparinge the hye Priestes and Pharisey s came together vnto Pilate.

{ *The next daye that followed* } C. In this naration, the purpose of Mathewe was not so muche to shew ẇ what obstinate madnes the Scribes & Priestes persecuted Christ, as to represente vnto vs in a glasse the inspeakeable prouidence of God in prouinge the resurrection of his sonne. The crafty and false Jewes conspire amonge themselues, and do deuise a waye by the which they might extinguishe the memorye of Christe beinge

beinge deade. For they see that they haue profited nothinge excepte they oppresse the fayth of the resurrection. But while they go about to bring this thinge to passe, they bring that other thinge, which they sought to hyde into the lighte of knowledge. For truly the resurrectiõ of Christ should haue bene more obscure, or at ꝑ least, they should haue had more libertye to denye the same, excepte they had set witnesses to keepe the Sepulcher. Therefore wee see that ꝑ Lord doth not onelye frustrate the expectacion of crafty men, but also snaringe them in their owne deuises causeth them to obey his wil. The ennempes of Christe were vnworthye to beholde his resurrection: but yet it was meete that their impudencye should be reproued, and that the pretence of sclaunder shoulde be taken from them, yea that their owne consciences might be conuinced, least they shoulde be excusable throughe ignoraunce. For what greater testimonye of Christes resurrection coulde there be, than to finde the Sepulcher emptye after Christ was put into it, the souldiers watchinge ꝑ same?

{ *The hye Priestes and Pharisees came,* }

Behould here how these hye Priestes these hypocrites, which were wont to reprehend Christ for healing those that were sicke, on the Saboth day, do themselues violate the Saboth day, that they may prosecute their malice against Christ.

63. Sayinge: Sir, wee do remember that this deceyuer saide, while hee was yet aliue: After three dayes will I arise againe.

A. This our sauioure Christ spake in ꝑ 16. Chapter goinge before. But they mighte also haue more plainly learned this thinge at the mouthe of Judas, who hearde the Lorde himselfe saye, that hee would rise againe the third day.

64. Commaunde therefore that the Sepulcher be made sure vntill the thirde day, lest his Disciples come and steale him awaye, and saye vnto the people: hee is risen from the deade. And the last error shalbe worse than the first.

{ *Commaunde therefore that the Sepulcher* } C.

There is no doubt but that this cogitacion came into their myndes by the instincte of the holy ghoste, not onely because the Lord would take iust vengeaũce of their wickednes, but also because hee mente to hyde their vncleane tonges. And by the way we maye also see howe greatlye the wicked are blinded, when they are bewitched of Sathan. They call him a deceyuer, whose diuine power and glory brightly shyned a little before by so manye myracles.

By such examples wee are taughte that wee ought to consider the glory of God betimes with godlye modestye and diligence, when it declareth it selfe, least that brutish and horrible blindnes follow our obstinacy.

{ *Least his Disciples come,* } Bu. Behould here the care of the wicked and the disquietnes of their consciences, whiche feare leaste the great stone should be rolled awaye, and the body of Christ taken out of the Sepulcher, by those men which were so farre from this bouldnes, that they rather stoode in feare of them, and which so hardly beleeued after the resurrection, that Christe was risen againe, that for this cause Christe reprehended the hardnes of their hartes. Marke 16.

{ *And saye vnto the people hee is risen,* } These hypocrites would seeme to haue a greate care for the simple people, when as in deede they went about nothing but to prouide for their owne kingdome, mockinge the people in their hartes: as if they shoulde saye: Wee feare leaste the people shoulde be seduced.

{ *And the last error shalbe worse than the first* }

This they adde to moue the minde of the Judge: as if they should saye, This also belongeth to the publique peace. For excepte thou do this thinge, the laste error will be worse than the first to bringe trouble. They call the truth of the Gospell and the kingdome of God, error, and the cause of trouble: and that falsely.

65. Pilate saide vnto them: yee haue the watche, go your waye and make it as sure as ye can.

C. Pilate by these wordes declareth that hee geeueth them leaue accordinge to their requeste, to sette souldiours to watche the Sepulcher. Pilate mighte haue beene iustlye angerye wyth these hypocrites, and haue denyed them theyr petition: but it was broughte to passe by the secrete counsaple and purpose of God, that hee shoulde not hinder that whiche they went about. For it did greatly serue to the manifestinge and

settinge

settinge forth of the Lordes resurrection.

66. So they wente and made the Sepulcher sure with watchemen, and sealed the stone.

Bu. The Jewes toke a great manye souldiours, made a very stronge watche, compassed the Sepulcher rounde about, shutte the doore of the Sepulcher with the greate stone so close as mighte be, and sealed the same, least there might be some deceite also in the keepers. M. All things were done with greate diligence that Christe mighte be kepte in the Sepulcher. Wyth the like diligence manye go about at this daye to keepe the truth in secrete. But as this keepinge of the bodye of Christe appointed by the ennemyes, with the more dyligence it was done, the more it confirmed the certaintye and glorye of Christes resurrection: euen so theyr violence also which go about at this day, to kepe ỳ truth hidden in darkenes, the greater that it is, and the more it is confirmed with the power of the Magistrate, the more a greate deale it setteth forth the power and glory of the truth.

C. By all these thinges trulye which the Jewes obtayned at the handes of Pilate, they were the more bound that they might not excuse them selues by any cauilles. For although they durste rage and raple at Christe without all shame after his resurrection, yet notwithstanding they sealed theyr owne mouthes faster a greate deale, with the signet of Pilate than they did the Sepulcher. And thus far as concerning the Passion, and sumptuous buriall of Christe.

(.˙.)

The xxviii. Chapter.

Vpon an eueninge of the Sabothes, whiche dawneth the first day of the Sabothes, came Marye Magdalene, and the other Mary to see the Sepulcher.

{ *Vpon the eueninge of the Sabothes,* } C. Now we be come to the cõclusion of our redemption. For hereyppon commeth the liuelye trust of our reconsiliatiõ with God, because Christ is the conquerour of death and hell, that hee might declare the power of a newe life to be in his handes. Wherefore rightly sayth the Apostle Paule, that there shalbe no Gospell, and that the hope of saluation is vaine excepte wee beleue that Christe is ryssen from the deade. For so at the laste righteousnes was purchased vnto vs, and the enteraunce into Heauẽ made open: furthermore, oure adoption was confirmed, when Christe in rysinge agayne, and declaringe the power of his spirite, hath proued himselfe to be the sonne of God. And although hee manifested his resurrection otherwyse than our fleshlye sence and reason would requyre: yet notwithstandinge this order & maner which pleaseth him, ought to seeme best of all in our eyes. Hee wente out of the Sepulcher without witnes, that the voyde and emptye place mighte be the first token: then he thought it good to shew the women by the Angels that hee was aliue: after that hee appeared to them, and at the lengthe to the Apostles, and that oftentimes. And so hee brought his Apostles by little and little, accordinge to their capascity, to more full and perfecte vnderstanding. But whereas hee began first with the woman, and did not onely shewe himselfe vnto them, but enioyned vnto them also the preachinge of the Gospell to the Apostles, that they might be as it were their maisters, he doth it to correcte the sluggishnes of the Apostles, which throughe feare laye allmoste out of hart, when as the women diligently made hast to the Sepulcher: who for their dilligence receyued no small rewarde.

1. Cor. 15.

For

For although their deuise to anoynt Christ was not wout fault, because they thought him to be as yet dead, yet notwithstanding hee forgeuinge their infirmity, did greatly aduaunce them to honor, resignynge vnto them ỳ Apostolicall office for a time which was forsaken of the men. And so hee shewed that to be true which ỳ Apostle Paule writeth sayinge, God hath chosen the foolishe and weake thinges of this worlde to confounde the wyse and mightye.

1.Cor. 1.

{ *Vppon an euenynge of the Sabothes* } C. The Hebrues call the whole night the euenynge. And whereas it is sayde, of the Sabothes, wee muste note that the plurall nomber is here put for the singuler. Furthermore this word Sabothe, signifyeth that day whiche was consecrated of the Lorde: it signifyeth the whole weeke also, that holy daye onely excepted: wherefore the day followynge is called the first of the Sabothes. Wherupon ỳ proude Pharisey said: I fast twyse in the Sabothe, (accordinge to the lattiue translation) or weeke.

Luke 18.

Hee calleth therefore the euenynge of the Sabothes, whiche dawneth or beginneth his light the first of the Sabothes, the morninge or dawninge of that day in the which Christ arose: the which hee calleth here the first of the Sabothes, that is to say, the first daye after the Sabothe in the weeke followinge. The whiche hee so calleth because the Iewes accordinge to the manner of the Scripture, begamme the day from the euenynge, accordinge to this saying of Moyses: And ỳ euenynge and ỳ morninge was made one daye. The Euangelist Marke hath: Early in the morninge the first daye of the Sabothe. S. Luke hath: But vppon the first day of the Sabothes very earlye in the morninge, when it was yet darke. These three do sufficiently declare what the euenynge of the Sabothes is: euen as if one shoulde saye, In that nighte the morninge whereof was the beginning of the first day of the weeke. All the Euangelistes therefore do meane, that the Saboth beinge ended the women consulted to meete betymes in the morninge to see the Sepulcher.

Gene. 1.

{ *Came Mary Magdalene &c.* } Mathewe sayth here that there came onlye twoo of the Maryes to see the Sepulcher. Marke ioynynge the thirde, sayth that they boughte sweete odoures to anoynt the bodye. And by the wordes of Luke it may be gathered ỳ there came not onelye two or three but manye. But this is verye vsuall amonge sacrede writers, amonge manye to expresse a fewe.

{ *To see the Sepulcher,* } C. These ment when they had found the body of Christ to anoint it with oyntmentes and sweete spyces, as Iosephe and Nicodemus had done. Notwithstandinge it may be demaunded howe this dilligence of the women, mingled with superstition, pleased God. But there is no doubte, but that they takinge the maner of anoynting the dead frō the fathers, did apply it to this ende, that they might get consolation in the sorrowe of death by the hope of the life to come. Therefore they sinned in this, that they remembred not ỳ whiche their Lorde had sayd before as concerninge his resurrection, but sought the lyuinge amonge the deade.

2. And behould there was a great earthquake, for the Angell of the Lorde descended from Heauen, and rolled awaye the stone frō the dore, and sate vppon it.

{ *And behoulde there was a great earthquake,* } C. The earthquake was made before the women came to the Sepulcher: but truly not without the counsayle of God. For it was meete that there shoulde be some testimonye of the resurrection of Christe. Euen as if a kinge shoulde anoynte his sonne before the people, euen so God declared by ỳ resurrection, and consecrated his sonne a kinge. This earthquake therefore was a token of deuine power: it was also a type of the earthquake to come, with the whiche ỳ earthe shalbe striken, when it shall geue vp the bodies of the deade. Moreouer this wōderfull signe was necessary to styre vp the mindes of the women, that they should not conceyue any humaine or terestrial thinge, but shoulde lift vp their mindes, to the new worke of God and vnloked for.

{ *For the Angell of the Lord descended* } C. The cause of the earthquake was the commynge downe of the Angell from Heauen. If the force of an Angell be suche that his descendinge from Heauen should shake the earth, what shall wee loke for at the commynge of Christ to Iudgement?

And

{ And rolled awaye the stone, } The Angell came not because of Christ, as though hee coulde not come oute of the Sepulcher withoute his helpe: but to the ende the women and ẏ Apostles mighte beleeue that Christe was rysen, that the Sepulcher was opened by ẏ Angell, that it might be shewed to be emptie. But it is certaine that hee arose & went out of the Sepulcher, the stone lyinge still in the mouthe of the same. Howbeit there are some whiche saye that Christ arose and went forth of the Sepulcher without anye myracle, by the worke of the Angell. But hee whiche was able by his owne power to rayse himselfe in the Sepulcher, was able also by the same power to go out of the Sepulcher the doore thereof beinge shut with a great stone, that hee might be myraculouslye raised without any worke of the Angel.

3. His coũtenance was like lighteninge, and his rayment white as snowe.

{ His countenaunce was like lightninge } A. As in the earthquake a certaine heauenly power of Christe was declared: euenso also in the apparell and forme of the Angell, ẏ brightnes of the dietye, as it were by beames shewed forthe it selfe, to the ende the women mighte knowe that hee was not a mortall man, whiche beinge nye vnto them seemed like a man. For although neither the brightnes of the lighte, nor the whitenes of the snowe, is nothinge to the glory of God in comparison: yet notwithstandinge hee teachinge himselfe to be nere by externall tokens, doth call vs vnto him accordinge to the weakenes of our capascitye. This one thinge onely we must know that visible signes of his presence are offered vnto vs ẏ our mindes may apprehende him, being inuisible: and that vnder corporall formes, a tast of his spirituall essence is offered vnto vs ẏ wee may seeke him spiritually. Notwithstandinge there is no doubte but that a certaine internall efficacye was ioyned to the externall signes, whiche did printe in the harts of ẏ women the feelinge of the dietye. For although they were made afrayde in the beginninge, yet notwithstandinge by ẏ order of the texte it shall appeare that they beinge incouraged againe, were so taught by little and little, that they felte the present hande of God. M. But there are manye appearinges of Angels mencioned in ẏ Scriptures, in the whiche, such excellente brightnes, and forme, as is here described, is not to be founde: because there is a difference betwene this that was done in them, and that, whiche was done in the resurrection of Christ. Moreouer as they in respect of theyr nature are not corporall, euenso vnto men they are inuisible of themselues: but to the ende they maye be seene and perceiued of men, they take vnto themselues externall formes, accordinge to the commoditye and fitnes of the presente busynes or matter in hande: and they do take them, not to kepe them cõtinually, but for a time, vntill they haue discharged their ministery in this world, for the which they were sent. Angels.

So Angels appeared to Abraham and to Lot in the forme of wayfayringe men. Genesis. 18. Genesis 19.

C. This is the onely difference betweene the two Euangelistes, that Mathewe and Marke make mention but of one Angell onely, when as Luke and John make mencion of two. But this shew of repugnancye is easlye put awaye: because wee know how oftentimes the figure Synecdochen is vsed in the Scripture. Two Angels therefore were seene first of Marye, after that of her fellowes. But because the other which did speake did specially turne their mindes vnto him, Mathewe and Marke thoughte it sufficient to make mẽcion of his imbassage.

Moreouer where as Mathew in the verse going before, sayth that the Angell sate vpon the stone, it is husteron protæron, or at least the order of the history is neglected: because the Angel appeared not at the first, vntill the newnes of the thinge caused the women to be carefull and to marueile.

4. And for feare of him the kepers were astonied and became as deade men.

{ And for feare of him } M. This matter came farre otherwyse to passe than the hye Priestes loked for. They got watchmen, to fraye the poore and fearefull Dyscyples from ẏ body of the Lord. But behould the contrarye: for they which were set to make other afrayde and to kepe the body of the Lorde, are so vnable to hinder the resurrection of the Lorde, that they are wonderfully terrefyed at the appearinge of an Angell. The whiche thinge ought to be a great consolation and comfort vnto vs. And wee muste note the difference betwene the two kindes

of feare

offeare which Mathewe compareth together. The souldiers were made afrayde beinge vsed to tumulte and so were ouercome with feare, that they fell downe as it were halfe deade: but beinge caste downe no power did lifte them vp. The feare of the women was like vnto this: but the consolation whiche by and by followed, did restore their corage agayne whiche almoste quailed, that they mighte haue a better hope. And it is meete that the maiesty of God shoulde bringe a feare and horror as well to the godlye as to the reprobate, that all flesh mighte fall downe at his presence. But when God himselfe hath humbled his electe and broughte them vnder, hee doth straighte waye mittigate their feare, leaste they should faynt beinge oppressed: and not only that, but by the swetenes of his grace also hee healed the wounde that is geeuen: but as for the reprobate he doth either exanimate them with a sodaine feare, or els he suffereth them to languishe vnder longe tormentes.

Feare pertaineth to the electe and reprobate.

But our Euangelist Matthewe leauinge of to make mencion of the watchmē, goeth forwarde with the narration which he had begon of the women comminge to the Sepulcher which founde not the watchmen. For they beinge afearde ranne, while the women were a comminge, to tell the hye priestes what had happened. And to the end all things which are written of so blessed and wholesome resurrection by the Euangelistes, may be the more easely vnderstode wee will bringe in and expounde what soeuer any man doth speake of the same, in that order in the whiche the most diligente and best interpreters thincke all things to be done. And firste of all what the women thought while they were in their iorneye, it maye be gathered by Marke which sayth:

Marke. 16.

And they sayd amonge themselues, Who shall rolle awaye the stone for vs from the dore of the Sepulcher? And when they had loked, they saw that the stone was rolled away, for it was a great one. C. This doubt Marke onely expresseth: but seing the other thre do shewe that the Angell rolled away the stone, it may easelye be gathered ỳ they stode in a doubte, not knowinge what to do vntill they were certifyed by the power of God. But hereby we may learne, that they beinge carped by theyr zeale, came thither, not certaine of their purpose. They saw before that the Sepulcher was shutte with a great stone, which kept all men from commige therein: whye did they not consider this hauinge leysure at home, but onlye because reason & memory failed them through great feare? But because in a godly zeale they were blinded, God dothe not impute this fault vnto them. After these wordes it followeth in Luke and Marke, And they entered into the Sepulcher, and found not (as sayth Luke) the body of the Lord Iesu. And it came to passe when they were abashed at this thinge, they saw (as sayth S. Marke) a ponge man, sittinge on the right syde, clothed in a longe white garment, and they were afrayde. B. The Euangelist sayth that he was a ponge man, not because Angels are men, but because they appeare vnto vs in the likenes of men beinge otherwise inuisible: wherefore they haue oftentimes the names of men geuen vnto them. But the women beinge made afearde are comforted by the Angell with these words: Be not afrayde: Yee seeke Iesus of Nazareth which was crucifyed: He is ryssen he is not here. Beholde where they had put him. But go your waye & tell his Disciples and Peter, that hee goeth before you into Galile: there shal ye see him as he said vnto you. And they went out quickely & fled from the Sepulcher: for they trembled & were amased, neither said they any thinge to any mā, for they were afraide. A. These thinges for the most parte are expounded in the 5. 6. and 7. verses of this Chapter of Mathewe. But in that Christ here by his Angell commaundeth the womē to shew his resurrection to Peter by name, he seemeth therfore to do it, because Peter thoughte himselfe vnworthy to haue any thinge to do with the Lord, for ỳ he had denied him: a deede truly which made him worthye to be reiected for euer. To recreate & comforte him therefore in this perplexity, hee thoughte good to expresse his name, to the ende he might be fully certifyed, ỳ as yet he was reckened in the nomber of his Disciples. And where hee sayth: hee shal go before you into Galile, we must not vnderstande that hee went by & by before them after his resurrection, for (as it appeareth in John) the Dysciples were

eighe

eight dayes at the leaſt in Hieruſalē. And in the laſt Chap. it is red ẏ the Lord was ſeene of thē as they were a ſiſhing. And he would go before them into Galile, & ſhew himſelfe there vnto his Diſciples, either becauſe he would bring his diſciples & theſe womē alſo backe againe into Galile frō whence they folowed him to Hieruſalē: or els to inſtruct & confirme them, beinge as yet rude, in the knowledge of ẏ kingdome of God, in Galile becauſe he might do it there more freely & ſafely than in Hieruſalē, wher he might be in daunger of the Phariſeis & hye prieſtes. C. But now the firſt thre Euangeliſtes do pretermit that which S. John declareth of Mary Magdalene, namely that ſhe hauing not as yet ſeene ẏ Angels came againe into the Citty, & complayned weepinge that the body of Chriſt was taken away. The which as ſone as the two Diſciples Peter & John heard, they ran to the Sepulcher: into the which Peter entered, and then that other Diſciple. Notwithſtāding both of them returned home againe w̄ doubtfull & ſuſpended minds as yet, Mary ſtandeth ſtill at the Sepulcher & weepinge. And although S. John doth make mencion of Mary Magdalene only, yet for all that it is likely ẏ other women alſo, of ẏ which the other thre Euāgeliſtes make mencion, ẏ were with her. At the firſt therefore they came to the Sepulcher, the which whē they found voide, they tell the Dyſciples ſaying, They haue takē ẏ Lord out of the Sepulcher, & wee knowe not where they haue layed him. After ẏ ſhe returned to the Sepulcher with ẏ other women, whom Peter & John followed, who ſeinge the Sepulcher to be emptye returned home with ſuſpended minds. But Mary & the other women abydinge there ſtill & beholding ẏ Sepulcher againe, two Angels appeare vnto her, of whom wee haue ſpoken alreadye: and do teſtifye vntō them ẏ Chriſt is ryſen & do commaūde them to tell it vnto the Diſciples, but namely vnto Peter, whiche euen now entered into the Sepulcher, & perceiued ẏ Chriſt was riſen. At the length when theſe women returned into ẏ Citty to tell theſe thinges vnto ẏ Diſciples, they were confirmed againe as they went, ẏ they might ẏ more bouldly affyrme the Lorde to be riſen, for Chriſte appeareth vnto them & ſaluteth them. Howbeit John maketh mēcion of Mary Magdalene only. And Marke doth not ſay ẏ Chriſt met with them, but ſayth only ẏ he appeared to Mary Magdalene betymes in the morninge. But Luke maketh no mencion of this viſiō at all: but this pretermiſſion ought not to ſeeme abſurde vnto vs, ſeing that the Euāgeliſtes do oftētimes vſe the ſame. As touchinge the difference betweene Mathewe & Marke this is to be conſidered, ẏ Mathew by a figure called Synecdochen dothe extend that vnto al which was proper to one. This Marye Magdalene was of Galile, & was not the ſiſter of Martha & Lazarus as ſome folihly haue thought. For Mary the ſiſter of Martha was not ſyrnamed Magdalene: but is alwayes called in the Scripture Mary the ſiſter of Martha, that there might be a difference betweene her & the other Maries. Of this Mary Magdalene Luke writeth thus: And alſo certaine womē which were healed of euil ſpirits & infirmities. Mary which is called Magdalene (out of whō went ſeuen deuils.) Wherby we may behould ẏ great goodnes & mercy of God, who reſpecteth no perſons, but geueth, moſt honor where moſt vnworthines is, to beate downe the pride of fleſhe. Luke. 8.

5. The Angell anſwered and ſaide vnto the women, feare ye not. For I know that ye ſeke Ieſus which was crucified he is not here. ⁊ The Angell anſwered ⁊

A. To anſwere here, is put for to ſpeake, according to the maner of ẏ Hebrewes, for they demaūded no queſtiō wherby anſwere ſhould be ſaid to be made. He maketh mencion of one Angel only, becauſe but one and no mo, ſpake vnto ẏ womē: Luke ſpeaketh of two, as appeareth by theſe wordes: Behold two men ſtode beſide thē in bright garments. And as they were afraide & bowed downe their faces to the earth, they ſaid vnto them ⁊ Feare ye not ⁊ M. It was the office of the Angel to geue teſtimony of the reſurrectiō of Chriſt. But goinge thereabout he doth before all other thinges cōfort the women that were afraid: but he had made the wicked watchmen afraid. For the reſurrection of Chriſt is a terror to the wicked, and to the godly a great cōſolation. Wherupō he ſayth: Feare ye not. As if he ſhould ſay, Be not ye afraide as thoſe watchmen were which are gone away. ⁊ For I know ⁊ This is ẏ reaſō why they ought not to feare, as if ſhe

had sayd, I know that ye are frends & such as beleeue in Jesus, I knowe that for the loue of Jesus ye are come hither: wherfore there is no cause why ye shoulde be afraide of mee, for I am here not an ennemye, but your frende. C. In Luke there seemeth a sharpe reprehensiō to be added, thus: Why seeke ye the liuinge amonge the dead?

6. He is not here: he is ryssen as hee said. Come see the place where the Lorde was layed.

{ *Hee is not here* } M Now ẏ Angell by plaine wordes beareth testimony to the resurrection of the Lord. Bu. As if he should say, the body of Christ which was crucifyed & buried is not now in the Sepulcher, { *As he said* } C. He putteth them in minde of the wordes of Christe, Bu. as if he shoulde haue saide, Christ is the truth. The truth cannot lye. And he said that he would rise again. Therfore he is ryssen in deede. C. We do se here that the Angels are sent to confirme the doctrine of Christ. A. And that Christe had foreshewed his resurrection, the Euangelistes do testify in diuers places. { *Come see the* } Bu. To the ende they might be the more fully certifyed of all thinges, he willeth them to haue experience, & to see with their eyes. For he sheweth them the empty monumēt { *Where the Lorde was layed* } C. Behoulde how the Angels here call Christ the Lord. A. Euenso in another place it is said, A sauiour is borne vnto you this daye, which is Christ the Lord, in the Citty of Dauid. S. Luke addeth sayinge: Remember how hee spake vnto you, when he was yet in Galile, saying: that the sonne of mā must be deliuered into the handes of sinfull men, and be crucifyed, & the third day ryse againe.

Math. 17. 20. 26. Marke. 8. 10 14. Luke .9. and 18. Iohn. 2.

Luke 2.

Luke .24.

7. And go quickly, and tel his Disciples, that he is ryssen againe from the dead. And behoulde hee goeth before you into Galile: there ye shall see him, Lo I haue toulde you.

{ *And go quickely* } C. Here God doth honore the women by the Angel with extraordinary honor, because he committeth vnto them the charge & embassage of the speciall part of our saluation. Notwithstandinge this office was accidentall extraordinarye, and enioyned to them but for a time. They are commaunded to tell that vnto the Apostles which they afterward, according to the office enioyned them preached to the whole worlde: but they do not this as Apostles. Therefore they do amisse gather a lawe by this commaundement of the Angel, which do permit to women the office of baptizing. Let vs be contented with this, ẏ Christe in them set forth the treasures of his grace, in that hee made them once to be the teachers of the Apostles: notwithstandinge so, that hee woulde not haue that to be drawne into example, which was done by a singuler priuiledge. If any man obiecte and say that there was no cause why women shoulde be preferred before the Apostles, whiche were no lesse carnall & incensible than they: wee aunswere that it is not in vs but in the will & pleasure of the Judge to put a difference betweene these & them. Furthermore wee say that they deserued to be more sharpelye reprehended, which were not only taughte before other mē, but also were ordayned to be teachers of the Church throughoute the whole worlde, being called the light of the world, & the sault of the earth: so foully did they fall. The women therefore were sente to the Disciples to their reproche because they were so slow to belene. { *And behould hee goeth before you into Galile.* } C. In that the Angell calleth the Disciples into Galile, it semeth therfore to be done, that Christ might make himselfe knowne to many. For wee know that he was longe conuersaūt in Galile. And hee thought it good to geue space vnto his Dyscipies that euen in the very departure they might better remēber themselues. Furthermore ẏ custome & vsinge of ẏ places helped them to know their master For it was meete that they should be cōfirmed by all meanes, least they should wante any thinge whith pertayned to ẏ assuraūce of their faith { *Lo I haue tould you,* } C. By this kind of speach the Angell doth affirme that it is true which he said, B. as if hee should say, Go your way & take experience of that which I haue saide: if ye distruste it is your owne fault: as for me, I haue declared that vnto you which I know to be true. C. This the Angell speaketh, not of himselfe, although he were the first author, but subscribeth to the promise of Christe: and therefore in Marke hee doth onelye put him in minde of the wordes of Christ. Luke sayth that they remēbered the words of the Lord

Wemen ought not to be ministers by women.

By the

By the which wee are taught ꝑ althoughe they did ꝓfite very little in the doctrine of Chriſt yet notwithſtãding the ſame did not periſhe, but was choked vntill it began to growe in due time. A. Euenſo the Diſciples ſaw many thinges in Chriſt and heard thoſe thinges of him which they vnderſtode not by and by, but after that hee was ryſen againe from death.

8. And they departed quickly from the Sepulcher, with feare and great ioye, and did runne to bringe his Dyſciples worde. And as they wente to tell his Diſciples.

{*And they departed quickelye*} C. This ought to be vnderſtoode of the ſecond returne into the Citty, in the which Mary Magdalene, and the reſte of her fellowes tould the Diſciples ꝑ Chriſte was riſen: whiche they had learned as well by the teſtimony of the Angell, as by the ſight of Chriſt himſelfe. But before Chriſt ſheewed himſelfe, they ran to the Dyſciples as they were cõmaunded of the Angell. And as they were goinge they were cõfirmed againe. Chriſt makinge him ſelfe manifeſt vnto them: as it ſhalbe ſaid in the next verce following. The womẽ therefore runne to the Diſciples, {*With feare & great ioye,*} C. By theſe woordes Mathewe meane th ꝑ the womẽ were greatly comforted at the voice of the Angell, yet notwithſtandinge ꝑ they were ſtriken with feare, ꝑ they burne betwene ioy & ſorrow. M. So that we do ſee two affectionsalmoſt contrarye one to the other to be mixed together, namely ioye & feare: But ſpirituall ioye is ſuch, ꝑ we cannot truly reioyce in the Lord, except the fleſhe be caſte downe & humbled. Wee muſt mortify the fleſh: otherwiſe wee cannot be partakers of the immortall & ſpiritual ioy. Herevpon it commeth ꝑ ſo often as God appeareth & geueth ſome feeling of his preſence, we are made afraide, & almoſt diſcouraged. They went therfore with ioy, for the reſurrectiõ of Chriſt which they had learned of the Angell: and with feare, for ꝑ ſtraungenes of the viſion, & greatnes of the myracle. They were not as yet fullye certifyed in minde of the reſurrection of Chriſt, and yet notwithſtandinge they receiued no ſmall ioy and comfort by the woordes of the Angel. For if they had had a ſound and perfecte faith, it would haue put away feare, & greatly quieted them: but nowe feare mingled with ioy, plainlye declareth that they were not ſatiſfyed by the teſtimonye of the Angell. For they beinge in the middeſt of ſorrow, and hearinge this tydinges (which they neuer looked for) of the Angell, they could not beleue for the great ioy. The like we reade of the Dyſciples in Luke, ꝑ they could not beleeue for very ioye (that is for ꝑ deſier of the Lord) and for the ſtraungenes of the myracle. C. Here therefore Chriſt did wõderfully declare his mercy in taking awaye the doubte and feare, whiche was a great let to the fayth of theſe women. Luke. 24.

9. Behoulde Ieſus met them ſayinge: All haile. And they came and helde him by the feete, and worſhipped him.

{*Behoulde Ieſus met them*} M. The Lord had a conſideration of his Diſciples, inſomuch that hee woulde not haue his reſurrection ſheewed to his Dyſciples by theſe women vppon the repoꝛt only of the Angell: but offereth himſelfe alſo to be ſeene, ꝑ nowe not only the teſtimonye of the eares, but alſo of the eyes might certify them. And for ꝑ certainty of his reſurrectiõ, hee would haue ꝑ ſame declared not only of the Angels to the women, & of the womẽ to ꝑ Diſciples, but alſo offer himſelfe both to ꝑ the women & to ꝑ diſciples to be ſeene & felt: {*Saying: all Haile*} M. Dꝛ reioyce and be glad. There is no doubt but ꝑ he ſpake in Hebꝛew accordinge to the maner of the coũtrey, & ſaid, Salom, that is to ſay, Peace. Here the manner of ſalutacion is cõmended vnto vs: the woꝛds thereof beinge common both to the godly & wicked alſo: notwithſtandinge in deede and effecte ꝓper only to the godly. He is not a true frend which loueth not truly & in God. Therfore S. John exhoꝛteth vs to loue one another, not in woꝛd only, but in deede and verity. 1. Iohn. 5.

{*And they came and helde him by the feete,*} C. This thinge ſeemeth not to agree with the woꝛdes of John, where hee ſayth that Mary was forbidden to toutch Chriſt. But theſe two places may be eaſelye reconciled, that the Lord ſeinge Mary to be to buſye in embꝛaſing and kiſſinge his feete, commaũded her to go from him: becauſe it was meete that ſuperſtition ſhoulde be coꝛrected, and the ende of his reſurrection alſo declared: from the which, partly earthly & groſe affection, and partly foliſhe zeale, did withdꝛawe her. But the Lorde at his firſte Iohn. 20.

meeting suffered them to touche his feete, leaſt anye thinge ſhoulde be wantinge that might certifye them of his reſurrection. Therefore by and by Mathewe addeth,

{And worshipped} This was a ſigne of certaine knowledge. Iohn.20. We reade not that they ſaid any thinge, A, ſauinge that S. John ſaith that Mary ſayde Rabboni. But this their deede is as muche as Thomas expreſſed afterward in a worde ſayinge, My Lord, and my God. This worſhip was a ſigne of reuerence whiche they gaue vnto the maieſtye of Chriſt. Hereby we may learne what our duty is: namely to proſtrate our ſelues before the Lord. And as for the reſurrection of Chriſt, it oughte to make vs acknowledge his power, whiche in deede oughte to ſtyre vs vp to reuerence him.

10. Then ſaide Ieſus vnto them: be not afraide, Go tell my bretheren that they go into Galile, and there ſhall they ſee mee.

{Then ſaide Ieſus vnto them,} C. Wee gather that feare was euill becauſe Chriſt deliuereth the women from the ſame againe. For although it came of admiration, yet notwithſtandinge it was contrary to a quiet truſte. Therefore to the ende they mighte lifte vppe themſelues to Chriſte the Conqueroure of deathe they are commanded to be of good cheere. But by the ſame woordes wee are tought, that wee do then truelye knowe the reſurrection of the Lord, if with an vndouted faith, wee haue bouldnes to boaſte that wee are made partakers of the ſame life. Chriſte therefore taketh from them feare, not ioye. For his reſurrection bringeth not any occaſion of feare to the beleuing, but of true & perpetuall ioy. Theſe woordes therefore bringe great conſolation to a fearefull conſcience. {Go and tell} He greeueth them ye ſame commaundement that the Angell did C. And by this embaſſage, hee gathereth ye diſperſed Churche together, and erecteth it beinge decayed. For as the faith of the reſurrection at this daye doth ſpecially quicken vs, euen ſo it was neceſſary ye life ſhould be reſtored to the Diſciples from whence they were fallen. {My bretheren} Here is to be noted ye inſpeakeable clemency of Chriſt that hee vouched ſafe to call thoſe his bretheren which were runne awaye, & lefte him in diſtreſſe. Neither is there anye doubt, but that by ſo gentle appellation he went about to mittigate the ſorrowe with ye which he ſawe them greuouſlye diſquieted. But becauſe Chriſte did call his Apoſtles onlye by this name, let vs knowe that this imbaſſage was ſent by Chriſt, that it might afterward come vnto vs. Wherefore wee muſt not heare the ſtory of the reſurrection couldlye, ſeinge Chriſt by the bonde of brotherlye amity doth gentlely inuite and call vs by his owne mouth to conſider the fruite thereof. But whereas certaine interpreters by the name of bretheren vnderſtand the kinſfolke of Chriſte, the order of ye text doth ſufficiently confute their error: becauſe S. John doth plainly declare ye Mary came vnto the Diſciples: and Luke ſayth that the women came to the Apoſtles. C. Whereby we gather ye Chriſt ſpake of them. Moreouer it ſeemeth ye Chriſt borrowed this ſentence out of that Pſalme, where it is ſayd, Pſalme. 22. I will declare thy name vnto my bretheren. For it is without al controuerſy ye the ſame propheſy was fulfilled in this place.

{That they go into Galile,} A. The women hauing receiued the cõmaundemẽt of Chriſt, go to tell the Apoſtles: as it may be gathered by the woords of Luke, where he ſayth, It was Marye Magdalene, and Ioanna, & Mary Iacobi, and other ye were with them, which tould theſe thinges to the Apoſtles. Moreouer S. Luke addeth ſayinge, And their woords ſeemed vnto them fayned thinges, neither beleued they them. Foule was the blindnes wt the which the Apoſtles wer ſtayed, ye they could not call to minde that it was fulfilled which they had heard before of their maſter. If the women had ſpoken anye thinge to them ye they had neuer heard of before, they had bene ye more excuſable, not to beleue readily in a matter ſo incredible: but it muſt nedes be that they were now to dull which count that for a fable or dreame which they had heard ſo oftẽtimes declared & promiſed by the ſonne of God, ye ſame beinge now reported to be fulfilled by eye witneſſes. Hereby it appeareth ye they were ſo ouerthrowne by temptation, ye all the taſte almoſt and remembraunce of Chriſtes woordes was quight out of their minde. Luke addeth alſo, ſaying. Then aroſe Peter and ranne to the Sepulcher, & loked in and ſaw Luke 24. the linnen

the lynnen clothes layed by them selfe, and departed, wonderinge in himselfe at that which had happened. And by this circumstance the Euangelist Luke, doth exagerate and make the hardnes of the Apostles hartes more haynouse, when as notwithstanding Peter had sene alredy ỳ Sepulcher to be emptye, and was constrayned by the manifest signe of his resurrectiō to wōder.

11. VVhen they were gone, behoulde some of the kepers came into the cittye, and shewed vnto the hye priestes all the thinges that had happened.

{VVhen they were gone,} Bu. That is to say, In the meane time while the Angell & the Lorde himselfe spake with the women, the souldiars were come into the City. It is not onelye credible, but the matter it selfe also sheweth that ỳ souldiers which were appointed to kepe the Sepulcher, were so corrupted with money, that they were readye at the commaundement of the hye priestes to make a lye. They knewe well anoughe that the hye priestes feared nothinge more, than that Christe shoulde obtayne his fame the thirde daye after hee was rysen againe they knewe therefore that they were sente thither, to keepe the Carcas, and thereby to extinguishe his fame. These men therefore seekinge for their gaine, perceiuinge the fruite thereof to perishe. deuise a newe way to get money. {Some of the kepers came,} The hye priestes knowinge themselues to be giltye, are constrayned to corrupte the souldiers with large summes of moneye, & to hyer them to couer their shame.

{And shewed to the hye Priestes} Bu. It came not to passe without the counsaile and prouidence of God ỳ the resurrection of Christ should be shewed to the hye Priestes, which were the cause of his deathe, & that neither by the women nor by the Disciples, but by the kepers of the Sepulcher. For although they were not made ioyfull of this tydinges of the resurrection, yet notwithstandinge it was necessarye after their wickednes, that they shoulde knowe before, this truth of Christes resurrection, which they resisted all that they coulde with lyes, that reiecting the truth against their owne consciences, they might be condemned.

12. And they gathered theym together with the Elders, and toke counsaile, and gaue large money vnto the souldiers,

M. Behoulde their counsaile, they seeke not those thinges whiche are Goddes, but their owne. A. The Priestes were couetous, and gredy of money, yet notwithstandinge, the desier that they had to destroye Christ doth ouercome couetousnes. Euen so before they were readye to geeue moneye to Judas the traitor, & at other times they deuoured wydowes houses, and were exceedinge couetous.

13. Sayinge, Saye yee that his Disciples came by nighte, and stoale him awaye while ye slepte.

M. This thinge they had before craftelye put into the head of Pilate, sayinge: Least the Disciples come by night and steale him awaye. But (truly) they profite nothinge with those which haue any vnderstandinge at all. Coulde the Disciples gather an hoaste to cary away the body of Christ without the souldiers will? Furthermore can they whiche are a sleape see? So God geeueth power to his woorde, that the wicked should not see.

14. And if this come to the rulers eares, wee will perswade him, and saue you harmeles.

{And if this come to the rulers eares} Bu. That is to saye, If the matter be broughte before the Judge. They promise vnto them security, because they were able to do muche ẅ the debitye. As if they should saye, If this lye be brought before your deputy, {VVee will perswade him, and saue you harmeles.} that is, Wee will satisfye and conteute hym, and take suche order with him that yee shall not neede to feare any daunger.

15. So they toke the moneye, and did as they were taught. And this sayinge is noysed amonge the Iewes vnto this daye.

{So they toke the moneye,} Bu. The couetous souldiers take the conducte and prestte money, and are not afrayd to lye, as they were taught. To whom they are like at this day which are not ignorannt of the truth of the Gospel, yet notwithstandinge takinge moneye of the hye priestes, teache the lyinge inuencion of men, and do lye againste theyr consciences for moneye.

By the industry of these men it commeth to passe that ꝑ smalest lyes do continue a longe time, and are kepte in the Churche, & can finde no authoritye by the pretence of continuance. {And this sayinge is noysed,} B. Namely that the Oesciples stoale away the body of Jesus while the watchemen slepte. As if he should say, This lye beinge published abrode by the watchmen, is so receiued of ꝑ Jewes, that they will not otherwise beleue vnto this daye. C. This was the full measure of Gods vengeaunce to blinde the Jewes, because by the periury and falsehoode of the souldiers, the resurrection was buried vnder foote, and so vaine a lye receiued. And herebyi appeareth ꝑ they were deceiued by volũtary error, which did not thinke that Christ was rysen agayne, euen as the world willingly offereth it selfe to be mocked by the deceiuers of Sathan. But (trulye) if any man had but opened his eyes, he neded not any longe inquisitiõ. The armed souldiers saye that the body of Christe was taken from them, by a weake, fearefull, small, and vnarmed company of men. By what cooller do they pretende this? They say ꝑ it was done when they were a sleape. But if they suspected the Oysciples, why did they not make after them? why did they not rayse hewe & crye? This therefore was a childish excuse: the which should not haue bene vnpunished, if ꝑ deputy had bene iust & of a stout courage. But because Pilate winked at this matter, it had the more credit. Howbeit this seemeth very much that God should suffer this rumor to spreade abroade to extinguishe the glory of his sonne, notwithstandinge we must attribute this matter to his iust vengeance which deserueth all honoure. Moreouer because all of them had stombled at the stone of offence, it was necessary that their eyes shoulde be darkened leaste they shoulde perceiue the purpose of God which went about to blinde them altogether, as it was fore shewed by the prophesye of Esay. For God would not haue suffered them to be deceiued by suche rashe beleefe, but onely to deprine them of the hope of saluation, of whom the redeemer himselfe, was despised. B. This of all other is the most iust Judgement of God, ꝑ they which refuse to beleeue the truth might beleeue lyes. When wee see therefore lyes and false signes to be beleeued, it is a signe of reprobation, and of the vengeaunce of God. {Vnto this daye,} B. The Scripture cõmonly vseth this kinde of speach when it signifyeth ꝑ durable cõstancy of any thinge. As when it is said: And Iosua set vp twelue stones also in the middest of Iordan, &c. and there haue they cõtinued vntill this day. In like maner it is written, And therfore it is ꝑ the priestes of Dagon tread not on ꝑ thresholde of Dagon vnto this day.

Esay 6.

2. Thes. 2.

Iosua. 4.

1. King. 5.

C. But although this lye preuailed amõge the Jewes, beinge deuised of the lyer priestes, and wickedlye published by the souldiers, yet for all that it did not let but that ꝑ truth of the Gospell might haue free passage, euen to ꝑ vtmoste partes of the earth, euen as alwayes it hath and doth ouercome all the stoppes and stayes of the world. For the godly do alwayes houlde this as a sure bulwarcke, namely that Christ died for our sinnes, and rose againe for our iustificatiõ.

Rom. 4.

B. The same day in the whiche the women sheewed the resurrection of Christe to the Oisciples, the Lord offered himselfe to be seene of the two Oysciples as they wente to Emaus. After this, whẽ the doores were shut, hee stoode in the middest of his Oysciples and wished them peace, sheewed his handes and his feete, & did eate with them to certifye them of his resurrection. To the whiche, the wordes of Marke are to be ioyned, when hee sayth, And he cast in their teeth their vnbelefe and hardnes of harte: because they beleued not them, whiche had seene that hee was risen againe. Beside this, hee gaue vnto them the holye ghoste (as S. John declareth) & saith vnto them, Peace be vnto you, &c. Furthermore hee taught them that all thinges whiche were written of him were fulfilled, and opened their mindes also ꝑ they might vnderstande the Scriptures that it must needes be that Christ should suffer and rise againe.

Luke 24.

Resurrection of Christ. Iohn. 20.

Marke 16

16. Then the eleuen Disciples went away into Galile, into a mountaine, whereas Iesus had appointed them.

{Then the eleuẽ Disciples went} M. To the ende they might see Christ they went into Galile, as the Angell had sayd vnto the wom̃ in the seuenth verse before.

To the whiche place when they came, they wente not by and by vppe to the mounte, as oure

as oure Euangeliste here semeth to shewe: but they went to the sea of Tiberias (that is to the lake of Genesar) to fysshe. To whome as they were a fisshing, Christe appeared, as sayth S. Johñ, in these wooꝛdes: Afterwarde did Jesus shewe him selfe againe at the Sea of Tiberias. &c. From the fyꝛste verse vntyll the fourteenth verse beginning thus. This is nowe the third tyme that Jesus appeared to his disciples, after he was ryssen againe. The first appearaunce was vpon the daye of his resurrection: The seconde, eight dayes after: The third, at this fysshing euen nowe mentioned.

After these thinges, the same S. Johñ maketh mention of the talke that Christe had with Peter after dynner: In these wooꝛdes. When they had dyned, Jesus sayth to Symõ Peter: Symon Ioanna, loueſt thou me moꝛe than these: and so foꝛth vntyll the. xxv. verse. Therefoꝛe our Euangeliste onely maketh mentiõ of this fourth appearing. {Into a mountaine where Iesus had appointed them} C. Although mention was not made of this mountaine in any other place, yet notwithstãding, we gather that is was noted vnto Mary, and a place appointed vnto her. But what mountaine this was, it is vncertaine: It is not that vpon the whiche he stoode within fourty dayes after, when he ascended vp into heauen. Foꝛ that is not farre from Hierusalem, but this is in Galile. It is likely that this mountayne was chosen as a solitary place, & that the Loꝛde was oftentymes sene in the same.

17 And when they sawe him, they worshipped him: but some doubted.

{And when they sawe him} R. This is that greate appearing, by the whiche Christe woulde proue and ratefie his resurrection with moste certaine argumentes, in the mounte of Galile, befoꝛe the greatest parte of his disciples: that if we will not beleue one woman bearing testimony of the resurrection of Christe, if we will not beleue many, if not Peter, if not Thomas, if not the eleuen: We may yet at the least beleue the fyue hundꝛed bꝛethꝛen, to whome Christe openly appered in the mounte. The Apostel Paule semeth to remember this when he sayth: and that he was seene of Cephas, then of the twelue. After that, was he seue of mo then fyue hundꝛed bꝛethꝛen at once: of whiche many remayne vnto this daye, & many are fallẽ a slepe. {They worshipped him} M. The women are sayde to doe the lyke in the nynthe verse going befoꝛe. It is not in vayne that the Euangelistes make mention of this woꝛshipping. Foꝛ they shewe that the declaration of the resurrection in Christe was of such estimation to the Apostels and faythfull, that thereby they were moued to woꝛship him as the God & Loꝛd. Foꝛ he is declared to bee the sonne of God by the power of the resurrection. 1. Cor. 15. Rom. 1.

{But some doubted} M. It is marueile that some here should doubt as yet, hauing so often times befoꝛe sene Christe. But it ought not to seme absurde vnto vs if the reliques of feare whiche remayned behinde, caused some of them to doubte and wauer a newe. Foꝛ we knowe, that so often as Christe appeared, they were afearde and amased, vntill they had better remẽbred them selues, and bene a whyle conuersaunt with hym. Wherefoꝛe the meaning is, that certayne in the beginning doubted vntill suche tyme as Christe had bene moꝛe nere and familiar with them: but when hee was certainly knowen vnto them, they woꝛshipped hym, because in dede the bꝛightnes of his gloꝛy, was manifest vnto them. These thinges being ended they retourned to Hierusalem, where the Loꝛde commaunded them to abyde, as wytnesseth S. Luke saying: And beholde, I wyll sende the pꝛomyse of my father vpon you. But tary ye in the cittie of Hierusalem, vntyll ye bee indewed with power from an highe. Luke. 24.

18 And Iesus came and spake vnto them saying: All power is geuen vnto me in heauen, and in earth.

{And Iesus came and spake vnto them} C. There is no doubte but that Christe by this sentence toke all doubte from them. {Saying: All power is geuen to me} Befoꝛe the Euangeliste doth shewe howe the office of teaching was inioyned by Christe to the disciples, he sayth that Christe began to speake of his power: and not without cause. Foꝛ he had neede to haue no small authoꝛitie, but great and deuine power whiche should cõmaunde eternall lyfe to be pꝛomysed in his name, & the whole woꝛlde to bee bꝛought vnder his gouern-

gouernement, and a doctrine to be publyshed, whiche pluckyng downe all pryde of flesshe should humble mankynde.

And certainly, by this beginning Christ did not onely erecte his Apostles, to the bolde truste of executinge their office, but also stablyshed the faythe of his Gospell throughout al Ages. The Apostels (truly) would neuer haue bene perswaded to take in hande so harde an office, excepte they had knowen that their reuenger dyd syt in heauen, to whome all power was committed. For without suche defence, it was impossible to profite any thing at all. But truely when they heare that he is Lorde of heauen and earth for whome they woorke, by this one thyng they are sufficiently armed to ouercomme all lettes. But and if the condition of those whiche preache the Gospell seme base, and cõtemptible to the hearers, let them learne to lyfte vp their eyes to the authour thereof, by whose power the maiestie of the Gospel ought to be wayed. And so it wyll come to passe that they dare not despyse hym speakyng by his ministers. Therefore that the Apostels might knowe that they are not sente of man, but of hym which hath ful power, he sayth, Al power is geuen to me, {In heauen, and in earthe,} Christe dothe here playnely make hym self bothe Lorde and kynge, as well of heauen as earth: because he makyng men subiecte vnto hym by the preaching of the Gospell, appointeth the seate of his kyngdome in earth, and regenerating those that are his, into a newe lyfe, and inuitinge them to the hope of saluation, openeth the heauẽs, that he may take them vp into blessed immortalitie with the Aungels, whiche before were drowned in death.

And we must remember that Christe being equall with the father, was neuer destitute of power, so that it was geuen vnto hym nowe in our flesshe, or in the persone of a mediatour. For hee speaketh not here of the power whiche he had before the creatiõ of the worlde, but of that whiche he nowe receyued being made the iudge of ỹ worlde. B. Of this therefore hee admonisheth his disciples, to the ende they myght the more wyllingly take in hande the preachinge of the Gospell, when they should knowe them selues to bee his imbassadours whiche had power of all thinges.

19. Go yee therefore and teache all nations, baptizinge them in the name of the father, and of the sonne, and of the holye Ghoste.

{Go ye therefore and teache} A. Marke, as it were expoundinge these wordes sayth, Go ye into the whole worlde. Bu. By ỹ which woordes Christe doth set forth and expresse the boũdes and lymits of his kingdome, excludinge no nation. The summe of these wordes is, that by publishinge the Gospell euerye where, they maye bringe all nations to the obedience of the faithe: and that they may seale and confirme their doctrine, with the seale of the Gospell. M. By the force of this worde it came to passe that this embassage of ỹ Apostles pearced throughoute the whole worlde, and preuailed againste all tyrantes. For such is the power of ỹ worde of Christ, that being once spoken, it setteth it selfe againste all the deceites of Sathan and the worlde. Otherwise howe was it possible for this new and straunge doctrine to be brought into the whole worlde of symple men and of no power, and the impietye of the whole worlde to be reuealed and condemned, except his vertue and power, had ayded this imbassage.

{And teache} The Euangelistе Marke expresseth what they shoulde teache, sayinge: The Gospell. And a little hereafter in our Euangelistе there is added a restrainte, namely, that they should teache to obserue those thinges which the Lord had cõmaunded. A. Neither is it sayd onely to Peter, (whom the Papistes would make the head of the Churche, & Christes vicar) Preache ye, and teache yee: but to all the Apostles a like: therefore all the mynisters of ỹ worlde ought to preache and teache. And this office was appointed and commaunded of Christ himselfe. What the Gospell is, wee haue shewed in the firste Chapter goinge before. Neither doth Christe commaunde anye other thinge to be taughte than that whiche hee had already preached as we maye see in the fourth Chapter goinge before. And in another place hee saith, Christ went about all Cities and Townes teachinge in their Synagoges and preachinge the Gospell of the kingdome. Also hee affyrmeth that hee is sente to this ende, when he sayth, I must preache

Mynisters of the worde ought to preache.

Matth 9.

Luke. 4.

preache the Gospell of the kingdome to other Cities, for, this cause was I sent. And to this ende he sendeth his seruaunts.

Apostleship is not an idle office.

C. Whereby wee gather that the Apostleship is not a vaine title, but a laborious office: therefore there can be nothinge more absurde, than for men to liue idlely and to reiecte this office of teachinge, whiche vsurpe vnto themselues this honour. The Pope of Rome and his rable proudly boast of this succession, as though hee were equal with Peter and his fellowes: But they haue no more care to teache, than had the priestes of Pan, Bacchus, or Venus. But with what face can they presume to come into their place, whom they heare to be ordayned preachers of the word? Although they be impudente, yet by this one thinge they are forced to yelde, that none can be a successor of the Apostles, excepte hee be a preacher. For who soeuer teacheth not, doth in vaine take vnto him the name of an Apostle.

Peters successor must be a preacher.

A. And this preachinge of the Gospell which Christe here committeth to the ministers of his word, hath also ỳ preachinge of repentance ioyned with it, as S. Marke teacheth sayinge that Christe preached thus: The time is come, and ỳ kingdome of God is at hand, Repent and beleue the Gospell. And againe hee sayth to his Apostles. Thus it is written, and thus it behoued Christ to suffer, and to ryse againe from death the thirde daye, and that repentaunce and remission of sinnes shoulde be preached in his name amonge al Nations.

Marke 1.

Luke .24.

To preache the Gospell therefore is to exhorte all men to repentaunce, and to pronounce remission of sinnes to all those that repente, in the name of Christe, who dyed for our sinnes and rose againe for our iustification. For hee which shal repent, and beleue the Gospel shewinge remission of sinnes, shalbe saued.

Rom. 4.

But as for those that teache not this Gospell, but rather their owne dreames, who dare say that they are ỳ ministers of Christ, and that they are sente, and oughte to be receiued?

{All Nacions} C. Here Christe without all exception maketh the Gentiles equal with the Iewes, and admitteth both of them without difference to the societye of the couenaunt. And thus was the Prophesye of Esay fulfilled where hee sayth that Christ ie geuen a light to the Gentiles that he might be the saluation of God to the vtmost parte of the earth. And this was the meaninge of Marke when hee said. To all creatures, because after ỳ peace was preached to the househoulde, the same was sent to straungers and such as were farre of.

Esay. 49.

M. Therefore the doctrine of saluation, & the grace of Christes kingdome must be offered to all men. The father hath so disposed it, and for that cause hee sente his sonne into this world, and gaue him power of all thinges: that the world might be saued by him. Wherefore the Gospell must be preached to men and women, to oulde & ponge, to the wise and foolishe, yea to all estates, not in the lattine tonge (as certaine deceyuers and false teachers haue taughte) but to euery one in his owne tongue.

False teachers preache in an vnknowen tonge.

A. And this is to be noted that if all Nations must be taught, accordinge to this commaundement of Christe, it followeth that all men throughoute the whole worlde were naturally in error and ignoraunce, and that neither the Iewes by the doctrine of the law, nor the Gentiles by the studye of Philosophye coulde come to the knowledge of the truthe. The lawe and the Prophetes did foreshewe the comminge of Christ, but they were not able to set forth this lighte of the grace of Christe. For the dale honge yet before the harts of the Iewes, by the which also at this daye, they are kepte from the knowledge of the truth. So that the whole worlde withoute the light of the Gospell is in darkenes, and in the woorkes of darkenes: and so vnder the kingdome of Sathan which is the prince of darkenes.

Therefore Christe sayth that his Apostles are the lighte of the world, that is to say the ministers of the light of the Gospell.

Matth. 5. Ephe. 4. Ephe. 5.

{Baptizinge them} C. Christe commaundeth those to be baptized whiche subscribe to the Gospell, and professe themselues to be Disciples: partly that baptisme might be vnto them a pledge before God, & partlye an outwarde signe of fayth before men. For wee knowe that God by this signe declared the grace of his adoption, because hee doth ingrafte vs into the bodye of hys sonne, that he might count vs of his flocke. But as God by this signe confirmeth his grace vnto vs, euenso, whosoeuer offer thē-

Baptisme is a pledge before God, and a signe before men.

selues

selues to baptisme, doin like maner bynde their faith as with a sure pledge.

Math. 3 M. What Baptisme is and what it is to baptize, reade the thirde Chapter goinge before. Christe did not here institute Baptisme, for it may appeare out of Iohn, that hee baptized his Disciples before.

Iohn. 4 And hee doth therefore make mention of Baptisme here, that the Apostles might knowe what they shoulde do with those whiche repented and beleeued the Gospell: namelye to baptize them in the name of the father of the Sonne and of the holy ghost, and to appoint them to keepe those thinges which hee himselfe hath commaunded.

C. Hereby againe we gather that none are lawfull mynisters of Baptisme but they which also minister the word.

Whereas therefore it hath bene permitted to priuate men, and to women also to minister Baptisme, it is contrary to the institution of Christ, and a meere prophanation of the Sacrament. Moreouer Doctrine is set in ỳ first place, because vntill God geeue life vnto the terrestriall elemente by hys word, it is not made a sacrament to vs.

Wherefore let vs knowe that it commeth to passe by the vertue of doctrine, that the signes take vnto them a newe nature: euen as the externall washinge of the flesshe, beginneth to be a spirituall pledge of regeneration, the doctrine of the Gospell goinge before. And this is the true consecration, in steede whereof the Papistes bringe in their magicall exorcismes. And therefore in Marke it is sayde: Hee whiche beleeueth & is baptized shalbe saued.

By which wordes Christ doth not onlye exclude hypocrites from the hope of saluation, whiche beinge voyde of faith, haue only ỳ externall signe: but also ioyneth baptisme, to the holye bonde of doctrine. B. Baptisme therefore is ioyned to preachinge, as the seale of preachinge, by the whiche the faithfull are assured, that their sinnes are forgeeuen by Christ, and is geeuen to them for a testimony, that they are counted of the househould of God. C. But because Christ doth commaunde to teach before baptisme be ministered, and will haue those onelye that beleeue to be receiued to baptisme,

Obiection. Baptisme seemeth not to be rightly mynistered excepte fayth go before: accordinge to the opynion of the Anabaptistes, who for that cause deny the baptisinge of Infantes, vntill they come to that age that they maye be taught and beleeue.

Aunswere. This may easely be aunswered if a man waye the order of the commaundemente. Christe commaundeth the embassage of eternall saluation to be caryed to all Nations: hee confirmeth the same by adding the seale of Baptisme. And the faithe of the word is iustly set before baptisme, seing the Gentiles were altogether alienate frō God, neither had they any fellowshippe with the chosen people. For otherwyse the figure should lye, whiche should offer remission of sinnes and the gift of the holye Ghoste to ỳ vnbeleeuinge, whiche were not as yet the members of Christe. But wee knowe that they are gathered and brought to the people of God, which before were dispersed.

Neither is baptisme after this sort seperated from faithe, or doctrine: because although yonge infantes for want of age are not able by fayth to comprehende the grace of God, yet notwithstanding God speaking to their parentes, dothe also comprehende them. As wel may be proued by this place, I will be thy God, and the God of thy seede after thee. Gene. 17 A. By this place also many do gather that wee could not be saued without baptisme. But as S. Paule sayth that the confession of the mouthe is necessary to saluation: euenso Christ here speaketh of baptisme. Baptisme is necessarily required, because it is the pleasure of God to haue vs baptized: notwithstandinge wee muste not hereby gather that wee cannot otherwise be saued. Fayth also is necessarily required to vnderstande the worde. Rom. 10. For fayth commeth by hearinge. Can not God for al that geue vs faith by some other meane? Hee can no doubt: but this is the meane whiche hee hath appointed. Rom. 10.

{In the name of the father,} C. This place teacheth that the full and perfecte knowledge of God (which was onely obscurely shadowed vnder the lawe and the Prophetes) sprange forth at the length vnder the kingdome of Christe. The fathers of oulde time (truly) durst neuer haue called God theyr father, except they had taken this trust frō Christ their head: neither was the eternall wisedome of God, (which is ỳ well of light and life)

and life) altogether hidde from them. But by the beginninge of the Gospell, God was more plainlye reuealed vnder three personnes: because then, the father in the Sonne, by his liuely and expresse Image, manifestlye declared himselfe: but Christe himselfe shyninge throughe the whole world by the brightnes of his spirite, so set forth this spirite & himselfe, that the world might know him. But mencion is not here made of the Father, of the Sonne, & of the holy Ghost, without cause: for that the force of Baptim cannot otherwise be apprehended, than to begin at the free mercye of God the father, which reconcileth vs to himselfe by his only begotten Sonne: then, we must behould Christ with the sacrifice of his death: & last of all wee must remember the power of the holye Ghost, by whom he doth wash and regenerate vs, and make vs partakers of all his benefites.

So that wee see God cannot be rightlye knowne, except that our fayth do distinctly conceiue three personnes in one essence, and that the efficacy and fruit of baptisme doth come hereof, because God the father doth adopt vs in his sonne, and doth bring vs vnto righteousnes, beinge purged by the spirite from all the filthy spots of the flesh. Therefore to be baptised in the name of the Father, of the Sonne, and of the holye Ghoste, is to enter, and consecrate those which are baptised into the fayth and Religion of one God: that they maye beleue the Father, the Sonne, and the holy Ghost, to be one God, to whom alone they oughte to truste: and that the Sonne and the holye Ghost are nothinge els but the very essence of God: acknowledginge the father, who hath adopted them: The Sonne, by whom they are accepted, and the holye Ghoste by whom they are regenerate. Furthermore hereby the godhead of the personnes is proued against all heretiques. For if wee be Baptised in the name of the Sonne, then the Sonne is God: if in the holy Ghost, thē the holy Ghost is God. The Euangelist Marke addeth sayinge, Hee that beleueth and is baptised shalbe saued: but hee which beleueth not shalbe damned. C. This promise was added to draw all mankind to the fayth: as was also the threatninge of dampnation to the vnbeleuinge to terrefye them. Baptisme is ioyned with fayth of the Gospell, to the ende we might know the marke of our saluation to be ingraued in the same. For except it were effectuall to testifye the grace of God, Christ improperly had sayde that they shalbe saued which beleue and are baptised. Moreoner he cannot be sanctifyed inuisiblelye whiche contemneth and regardeth not the visible Sacramentes, not that they are so necessarye (as wee saide before) that we cannot be saued without them, but because thereby wee shew our obedience to God who hath ordayned this thinge.

And he which beleueth not shalbe damned. Marke, 16.

C. Christ by this part doth declare that the obstinate, in reiecting the grace offered vnto them, do bringe vnto themselues the greater punishment. The Lord himselfe in another place, expoundeth what it is to be damned, sayinge, Hee that beleueth on the Sonne hath euerlastinge life: hee that beleeueth not the Sonne, shall not see lyfe, but the wrath of God, abydeth on him. Iohn. 3.

20 Teachinge them to obserue all thinges whatsoeuer I haue commaunded you. And lo, I am with you alway, euen vnto the ende of the world.

{Teachinge them to obserue} C. This is the other part of Christian doctrine, that when wee shall beleue the Gospell, and beleuing the grace of Christ and remission of sinnes: shall apprehende true saluation, we might obey the commaundementes of the Lorde, and maye keepe those thinges whiche are taught by the Apostles, as if they were commaunded of the Lorde.

Moreouer by these woordes Christe doth declare, that he doth not wholy resigne vnto them his office, as thoughe hee woulde cease to be the maister of his Churche. For, he sendeth forth his Apostles with this exception, that they thruste not vnto men theyr owne inuentiōs, but that they do purelye and faithfullye dispense from hande to hande (as it were) that which hee himselfe hath commaunded. And I would to God the Pope would submit the right which he arrogateth to himselfe to this rule. For wee would easlye graunt him to be the successor of Peter or Paule, if so be hee would not tyrannicallye raigne in the consciences of men. But seinge the maistership and auctoritye of Christ beinge refused, hee infecteth

seeketh the Churche with his vaine trifles, it doth sufficiently hereby appeare, howe farre he is from the Apostolicall office. In fine let vs note, that such are appointed teachers of the Church, not which bring forth what seemeth vnto them good, but whiche depende vppon the mouthe of their maister onlye, that they may bringe Dysciples vnto him, not to themselues. Ye know (saith the Apostle Paule) what commaundementes I haue geuen you by the Lord Jesus.

1. Thess. 4.

And S. Peter sayth, If any man talke, let him speake as the wordes of God. M. But Christ speaketh not here of one or two commaundementes, but of all hys doctrine, which wee haue set forth vnto vs by his Apostles, and Euangelistes. A. Whereupon the Apostle Paule going about to shew how faithfully he had done his duty, sayth,

1 Peter. 4.

Actes. 20.

I haue spared no labour, but haue shewed you all the counsaile of God. M. We must also note that the Lord sayth not, Teaching them to know and vnderstand, but {To keepe all those thinges which I haue commaunded} For although the knowledge of the doctrine of Christ be required of the faithfull, yet notwithstandinge the ende in learninge is not here prescribed to a Christian, that he may only know those thinges which are good & right, but that he may keepe them also and shewe them in dede

{And lo I am with you alwaye} It was a hard office whiche hee committed vnto them, to beare the whiche, good were able in no pointe. And it is likely that the Dysciples were not a little terrefyed by the consideration of it. C. Therefore hee doth incourage them with the truste of his heauenlye ayde, promisinge vnto them his presence euerye where & at all times throughout the whole worlde, his helpe and grace also euen to the ende and finishinge of their embassage.

For before hee promised that he woulde be with them, hee declared that hee was the kinge both of Heauen and earth, whiche w his hand and power gouerneth all things. Therefore in this word (I) there is a great Emphasis and force contayned, as if he had sayde, that if the Apostles would discharge their dutye bouldly they must not haue respect what they themselues were able to do but must leaue to his inuincible power, vnder whose banner they fight. Bu. As if he should say, So longe as you do these thinges, the world wil be against you as it hath bene against mee. For my spirite agreeth not with the spirite of this worlde, and my doctrine is altogether contrary to their affections, which loue those thinges that are of this world. So that with many tumultes men will ryse against you: but there is no cause why ye should dispayre, although ye be not noble but simple, weake, and few in nomber: I haue ouercome the world, & you by my helpe, and my example shall ouercome. By my power, not by your owne, shall yee ouercome what soeuer seemeth feareful to you in this world. And although I will cary vp shortlye this body into Heauen, (which thinge is good for you that it be so) yet notwithstandinge I will neuer forsake you, for after that I shall cease to be with you in body, then more effectually wil I be with you in spirite. C. Therefore the maner of presence, which the Lord promiseth to his Dysciples, ought spiritually to be vnderstode: because it is not needefull that hee shoulde descende from Heauen to helpe vs, because hee canne helpe vs by the grace of his spirit as it were stretching his hande from Heauen. {Euen vnto the ende of the world,} These wordes do declare that this was spoken not to the Apostles onelye: because the Lorde doth promise his helpe to continue not to the ende of one age onelye, but also to the consumation of the worlde. His wordes therefore are in effect as if hee should saye, How weake soeuer the mynisters of the Gospell be, and what neede soeuer of thinges necessary they suffer, I wyll be their ayde, and defender, insomuch that they shall haue the victory ouer all the conflictes of the worlde. M. The order of the Historye doth require that wee adde those thinges, which the Euangelistе Luke writeth, as concerning the Assencion of Christ, in the latter ende of his Gospell, and in the Actes of the Apostles. He sayth therefore,

Luke. 24. Actes 1.

{And hee led them out into Bethanye,} C. Because Mathewe had greatlye exalted the kingdom of Christ aboue the whole worlde, hee maketh no mencion of his Assention into Heauen. Marke maketh mencion of the Assention, but where, and how he assended, hee speaketh nothinge at all. But Luke very plainly setteth forth this matter, for hee sayth

sayth that Christe led his disciples forth into Bethany, that he might assende from the mounte Oliuet into his heauenly throne.

Actes. 1. R. For the Euangelist Luke sayethe in an other place, that when the Lorde was assended, the Apostels retourned to Hierusalem, from the mount Oliuet. C. As hee woulde not be seene of all men after his resurreetion, (as wytnesseth Peter) so hee would not haue all men to be wytnesses of his assention into heauen: because he would haue this misterye of the fayth to be knowen rather by the preaching of the Gospell, thā to be seene with the eyes.

Actes. 10. R. But what talke the Apostles had with Christe in the mounte. S. Luke wryteth in these wordes saying: Lorde, wilte thou at this tyme restore the kyngdome of Israell?

Actes 1. But he said vnto them, It is not for you to knowe the tymes and seasons whiche the father hathe put in his owne power. It followeth in Marke and Luke. {So when the Lorde had spoke vnto them, he lifted vp his handes and blessed them.}

Num. 6. C. And so he taught them that to blesse, (which office was committed to the priests vnder the lawe) did truely and prope rly belong vnto him. Seing therefore he was the onely authour of all blessing, yet to the end his grace might bee the more familiar, hee would haue the priests from the beginning to blesse in his name, as mediatours.

Gene. 14. Heb 7. Nym. 6. So Melchisedech blessed Abraham. And for this matter there is a lawe geuen, whiche lasteth for euer.

Psal. 118. To the same ende pertaineth that which is written in the Psalmes, where it is said, We haue wyshed you good lucke, ye that be of the house of the Lorde.

Heb. 7. And the Apostle saith, that it is a signe of excellency to blesse others. For the lesse (sayth he) is blessed of the greater. Nowe when Christ the true Melchisedech and the euerlasting priestе declared him selfe, it was necessary that the same whiche was shadowed in the figures of the lawe should be fulfilled, euen as the Apostell Paule also teacheth,

Ephe. 1. that wee are blessed of God the father in him, that we may bee ryche in all celestiall benefites. Therefore he once blessed the Apostels solemly, that the faythfull might come vnto hym, if they desyred to be partakers of the grace of God. So that he lifting vp his handes and blessing them and they ministery, declareth by a certain signe that he wysheth vs well, that we might receyue consolation by this blessing, so longe as the Gospell is preached.

Luke. 24. Actes. 1. It followeth, And it came to passe as he blessed them, he departed from them, and was taken vp an hie, and a cloude receiued him out of their sight into heauē.

After Christe had done all those things which were appointed to him of his father, and whiche pertayned to our saluation, it was not nedefull that he should be any longer conuersaunt in earth. He therefore, being taken vp into heauen, hath taken out of our sight the presence of his body, not that he sealleth to be present with the faithfull, whiche as yet are pylgrymes on the earth, but that he might gouerne heauen & earth with a more present power. The heauens are sayde to be the seate of God, who notwithstanding fulfilleth all thinges. The heauen therefore into the wyche our Lord is ascended, is the inuisible glory of the father: where the sonne of man, whiche was before so contemned, and reiected of his enemies, reigneth for euer in power & glory hauinge all thinges subiect vnto hym, and fulfilling all thinges in his electe, by his holy spirit.

And wee obtayne two specallye fruites by this assention. For in that hee ascended into heauen for oure sakes, hee hath opened awaye for vs to come thyther, that the gate may stande open for vs, whiche before was shut by reason of synne. Furthermore he is an aduocate and intercessor with God for vs, as it is said in the Epistle to the Romanes.

Rom. 8. Heb. 7. And sitteth at the right hand of God. C. This kynde of speache signifieth that he is taken vp an highe, that hee might excell Angels, and all other creatures, that the father by his hande myghte gouerne the worlde, and that before hym euerye knee might bowe. C. This similitude is taken of the manner of princes, which haue their counsellers and assistentes, to whome they geue seuerall offices of gouernement. Euē so Christe is sayde to bee receiued vp to the right hand of the father, solemly to receiue possession of the administration committed vnto him and to kepe the same till his comming to iudgemēt. And therfore ỳ Apostel saith. The father hath set him on his righe

hande, in heauenly thinges aboue all rule, and power, and mighte, and dominion, and aboue euery name that is named, not in this worlde only, but also in the worlde to come: and hath put all thinges vnder his feete, and hath made hym aboue all things the head of the congregation, whiche is his body, and the fulnes of him whiche fylleth all in all.

Ephe. 1.

Therefore this is as much as if he shuld be called Gods vicar, whiche taketh vppon him his persone. After these thinges the Euangelist Luke declareth howe the disciples behaue them selues, and what they did when the Lorde was taken from them, saying.

Luke. 24. Actes. 1.

And when they had worshipped hym, they beheldē as he was taken vp an high, and a cloude receiued him vp out of their sight. And while they looked stedfastly vp to heauen as he went, beholde two mē stoode by them in whyte apparell, which also sayde: ye men of Galile, why stande ye gasing vp into heauen? This same Iesus whiche is taken vp from you into heauen, shall so cōme, euen as ye haue seene him go into heauen.

C. This sentence consisteth of two partes. The first is, that Iesus is receiued vp into heauen, least men any more by a foolysh desire shoulde plucke him down into the earth. The seconde is, added for a consolation, as concerning his seconde comming. R. The summe and effecte is, that although Christ be nowe taken vp into heauen, and will not at this tyme reueale the publique maiestie of his kingdome in this worlde, that his excelent treasures might bee perceiued and felte by humane sence: yet notwithstanding he ascended not into heauen to dwell there alone, and to enioye the celestiall glory alwayes him selfe inuisible, and to suffer the worlde after his olde manner to passe from tyme to tyme: but rather that hee myght come in his tyme into this worlde visibly, & with great power to set al thinges in a better order: that is, to geue vnto the Godly and faithfull, euerlastinge felicitie, and to the wycked and contemners of the Gospell perpetuall damnation.

And by these twoo partes ioyned together, a strong argument to confute the Papistes and all others whiche affirme that the carnall presence of Christe is ioyned with the signes of bread and wyne, may be gathered. For when Christe is sayde to bee taken vp into heauen the distance betweene heauen and earth is manifestly noted. Wee graunt (truely) that this worde (heauen) is diuersly taken: some tymes for the ayre, some tymes for the whole compas of the Sphere, some times for the glorious kingdome of God, whē as his maiestie hath his proper seate, howsoeuer it fulfilleth the worlde. For the whiche cause, Paule placeth Christe aboue the heauens, because he is aboue the worlde, and in that mansion place hath the hyghest roume of immortalitie, because hee is aboue all Angels, of whome he is the head. But this letteth not that he should not be absent from vs, and that by the name of heauens a separation from the worlde may be signified. And how soeuer they cauil, it is playne that heauen, into the whiche Christe is taken, is apposed and sette against the compas of the whole worlde. Therefore if he be in heauen (as no doubte he is) he cannot be in the worlde.

Ephe. 4.

But first of all we must note the purpose of the Angell, that wee maye geue the better iudgement of his wordes.

The Angels go about to reuoke the disciples from the carnall presence. And to this ende they saye that he shall not come agayne vntyll the second tyme, which is at the generall iudgement. But they thynke that thei haue made a good distinction, whē they saye that he shall then come in a visible forme, but now daily in an inuisible forme. But there is no disputation here about the forme: onely the Apostels are admonished, to suffer Christe to abyde in heauen, vntyll the last daye appeare. As Peter also admonisheth in an other place sayinge, When the tyme of refreshing commeth, which we shall haue at the presence of the Lorde, whē God shall sende him, whiche before was preached vnto you, that is to wytte Iesus Christe, whiche must receiue heauen vntyll the tyme that all thinges whiche God hath spoken by the mouthe of all his holy prophetes, since the worlde began, be restored againe. Therefore according to the commaundemene of the Angell let vs not with our fayned inuencions plucke Christe out of heauen before the tyme, but let vs consi-

Act. 3.

der that

der that accordinge to the presence of his spirite he is euery where, and according to the presence of his flesshe, at the right hande of God in heauen. For this matter reade the .xxvi. chapiter going before.

Act. 1. Then retourned they to Hierusalem with great ioye from the mount Oliuete.

John 16. R. Although the Disciples had losse the sight of the Lorde, yet do they retourne to Hierusalem with great ioye. They felt then that it was true whiche the Lorde had said, namely, that it was good for them, that he shoulde departe from them in the flesshe. Whyle hee was with them in the flesshe they were altogether carnall, and sauored nothing, but that whiche was fleshely, but when he departed, as touching the flesshe, it was present with them in the spirite they were wonderfully cheered with ioye, and began to extoll and magnifie the name of God. They obey the commaundement of Christe in going to Hierusalem which said vnto them before. But abide ye in Hierusalem vntil ye be indewed with power from aboue. It was very daungerous for them to be in Hierusalem among the middest of Christes enemies, yet they obey. Surely if we waye the circumstances well, we shall see that they retourned all moste to present death. For howe should they spare the disciples, whiche so cruelly put Christ to death. But the power of the spirit of Christe filled them with suche ioye, and made them obedient to do their office.

Actes. 1. And when they were come in, thei wēt vp into a parler, where abode both Peter and Iames, and Iohn, and Andrewe, Philip and Thomas, Bartholomewe and Mathew, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas the brother of Iames. These al continewed with one accord in prayer and supplication with the wemen, and Mary the mother of Iesu, and with his brethren.

It is like that the Apostles gathered thē selues together into this parloure and securite place, that they might there abyde vntyll they had receiued the holy Ghoste. But fonde and foolishe are the Papistes whiche go about to proue the supremacy of Peter, because in this place hee is named first among the reste of the Apostles. And if so bee we should graunte that hee was the chief of all the Apostles, yet it doth not followe, that he was chief of the whole worlde.

But if he be therefore chiefe of the Apostels, because in the catalogue or rehersall of names he is put in the firste place, we wyll also by the same reason conclude that the mother of Christe was inferior to all other women, because she is named in the lowest roume. The whiche thing, I am sure, they wyll in no wise admitte, and if they would, it were to absurde. Wherefore except they meane to make all men laughe and ieste at their Popishe supremacy, let them cease to proue it by suche slender and childishe reasons. But to retourne to our purpose. The Euangeliste Luke sayth, that all the Apostels of Christe were assembled together in prayer. R. Continuall prayer (truly) was necessary for them: for at that tyme they were sette in the middest of many and greuous temptations: partely, because the holy Ghoste came not presently vpon them after they came from the mount Oliuet: and partly because they might loke euery moment when the armed souldiers should beset the house in the whiche they were.

C. They praye therefore that Christe woulde sende his spirite vpon them, as hee had promysed. Whereby we gather that the same is a trewe faith which doth moue vs and stirre vs vp to call vppon the name of God.

Luke. 24. And were continually in the Temple lauding and praysing God.

C. The Euangeliste Luke meaneth that the Apostels for exceading ioye burst forth openly into the prayse of God, and were dayly in the temple. The Apostels at the firste for feare priuely kepte them selues in secrete, but nowe with boldnes and ioye they come abroade.

And whyle they thus waygh̄ted for the comminge of the holye Ghoste, they chose Mathias in steade of Iudas Iscariothe, as Luke declareth in the Actes. At the length when the fifty dayes, or Pentecost was ended (that is to saye, seuen wekes after the resurrection) the holy Ghoste was sente vppon them: as wytnesseth Saynt Luke, sayinge: When the fifty dayes were come to an ende, they were altogether with one accorde in one place.

And sodainly there came a sounde frō heauen, as it had bene the comming of a mighty wynde, and filled all the house where they sate. And there appeared vnto them clouen tongues: and so forthe vntill the thirtene verse.

They being therefore baptized and confirmed by the holy Ghoste, and thereby being made more strong, prepared thē selues by and by to discharge their office: as the Euangelistе Marke declareth by these wordes: And they went forthe and preached euery where: the Lord working with them, and confirming the worde with miracles followyng. Marke.16.

Therefore let vs by the example of the Apostels glorifie the name of God whiche plentifully hath powred his holye spirite vpon vs, whiche hath sanctified vs by the same spirite, & geuen vnto vs free remission of our sinnes by the death of his sonne Iesus Christe whome he raysed agayne from death, and hath exalted to the ryght hande of his glory in heauen that he hauing takē possession thereof before, wee hereafter might be partakers of the same. In the meane tyme, The God of peace þ brought agayne from death our Lorde Iesus, the great shepehearde of the Shepe, through the bloud of the euerlasting testament,

make vs perfect in all good workes,
to do his wyll and bring to passe
that the thing whiche we
do may be pleasaunt
in his sighte,
through Iesus Christe our Lord.
To whome be prayse for euer,
whyle the worlde en-
dureth. Amen.

(r.)

FINIS.

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The meaning of all those figures whiche are before in the exposition added for the better vnderstanding of the Reader, wheresoeuer he findeth them.

Metoymia, is a figure called denominatiō, as when Bacchus is for wyne, or Venus for lechery.

Antitheſi, is a comparison or contrarietie. Fol. 196

Ironia, is a figure in speaking, whē a man dissembleth in speache that which hee thinketh not: as in scoffing, calling that foule whiche is fayre, or that swete whiche is sower.

Hyperboe, is excesse in aduancing or depressing.

¶ Metaphor, is a transferring of woordes from their proper signification.

Prosopopœia, is a figure vsed wher as personages are supposed or fayned to speake as one man to an other.

Synecdoche, is a figure when parte is vsed for the whole, or the whole for parte. 462

Hypotypoſis, is a figure called illustratiō, by the which the forme of thinges, is so sette foorthe in woordes that it semeth rather to be seene with the eyes than hearde with the eares.

Hysteron proteron, is a figure vsed when any thing is declared out of order preposterously.

¶ Paradox, is a sentence straunge & contrary to the opinion of moste men.

Hypotheſis, is an argument so called.

FINIS.

¶ Faultes escaped in printing.

Leafe. 15 collum. 1. for ioyned, reade ordyned.
Leafe. 49. col. 2. line. 6. reade and because th ingratitude.
Leafe. 50. col. 2. for properly reade proper.
Leafe. 67. co 1. line last saue one, reade must wayes.
Leafe. 67. col. for reproue them, reade reproued them.
Le. 68. co 1. Gneſar rea. Geneſar.
Le. 68. col. 2. bth the ways, reade both wayes.
Leaf. 137. co. line. 1. reade which shall punishe.
Leaf. 140. col. line. 10. reade that he will heare it.
Leaf. 140. col. 2 arent, re. parentes.
Leaf. 142. col. 2. line last, reade declaring that it is.
Leaf. 144. co. 2. line 33. there, reade therefore.
Leaf. 153. col. 1. lin. 20. for mistery, reade ministery and office.
Leaf. 154. col. 1. li. 13. the, read they
Leaf. 160. col. 2. line. 31. his disciples the disciples.
Le. 163. col. 1. li. 5. same re. Sunne.
Leafe. 164. col. 1. lin. 2. salt, re. salte,
Leaf. 169. col. li. 11. exhorted, reade extorted.
Le. 177. co. 1. li. 17. saith, re. saythe.
Leafe. 258. col. 1. these blynde men, reade this blyndeman.
Fol. 263. col. 2. lin. 4. before the end for Luke ware reade luke warme
Fol. 263. col. 2. line. last. for Criſte, reade Christe.
Fol. 327. col. 1. line last saue foure for greater, reade great.
Fol. 335. col. 2. for Iſraelles reade Iſraelites.
Fol. 352. col. 1. for did oppressed, reade did oppresse.
Fol. 504. leaue out the first line for it is twyse printed.
Fol. 675. col. 2. for enduced but by death, reade ended but by deathe.
Fol. 659. for they should haue vnderstoode, reade they should not haue vnderstoode.
Fol. 689. co. 2. reade by the instinct and motion of the holy Ghoste.